THE HISTORY OF THE OLD and NEW TESTAMENT.

Extracted out of

Sacred Scripture AND WRITINGS of the FATHERS.

To which are added

The Lives, Travels and Sufferings of the APOSTLES, with a large and exact *Historical Chronology* of all the Affairs and Actions related in the BIBLE.

The whole Illustrated with two hundred thirty four

SCULPTURES

And Three

MAPS,

Delineated and Engraved by good Artists.

Translated from the Sieur DE ROYAUMONT, *By several Hands; Supervised and Recommend by Dr.* Horneck, *and other Orthodox Divines.*

LONDON:

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To the Worſhipful

JEFFREY JEFFREYS

OF

LLYWELL in *BRECKNOCKSHIRE*,

AND

Of the CITY of *LONDON*, Eſq;

Worthy SIR,

IN *this Age no Book is publiſh'd without its* Patron; *and in the Epiſtle Dedicatory, Men ſtudy as much for* Encomiums, *for the Book it ſelf: I have as much room r* Praiſe *as any one, and as large a Field to lk in.*

Sir, *As on the one hand I may preſume to , That there has been nothing yet extant of s nature, ſo copious in ſo ſmall a compaſs, nprehending all the* Hiſtorical Remarks *in oly Scripture, and ſo imbeliſh'd with Orna- ntal* Sculptures, *ſuitable to the ſaid Sub- ts; which Work can't be but of great uſe, the ready retaining in Memory the Hiſto- al Part of the BIBLE (eſpecially for Youth,)*

Youth,) beſides the excellent **Morals** *and I*
ferences *raiſed on the ſaid Diſcourſes, app*
cable to all Ages and Conditions: So on t
other hand, It is my Ambition to expreſs t
great Eſteem, and to teſtifie my Gratitude f
Your Favours in promoting all my Under
kings, being indeed a great Encourager
Publick Works, *and what tends to Yo*
Countries Good.

And as this **Volume** *received its Life*
Your Generous Encouragement (being the pe
liar Perſon that adviſed me to Print it,
the Publick Benefit, as being afforded for
ſmall Price; my Larger Volumes of the ſ
Subject being chiefly for the Curious:) So
can't but ſelect You the **Patron** *thereof.*

Sir, *If You pardon this my Ambition,*
have my Satisfaction, and can be no bet
contented than in that, and in being ſtyl

SIR,

Your Worſhip's

moſt humble Servant,

RICHARD BLOME

The PREFACE to the READER.

THERE *is nothing more eſtabliſhed by Conſent of all the* FATHERS, *than the Reſpect and Veneration which* Chriſtians *ought to have for The* WORD OF GOD, *and the Care wherewith they ought to ſearch into it, for the* Rules *of their* Salvation.

And as thoſe Holy Men *were all acquainted with the depth of the* SCRIPTURE, *which is ſo full of* Myſteries, *veiled under* Figures *and* Parables, *they have made ſome diſtinction between theſe* Divine Works, *which are not all alike intelligible, tho' all equally* Holy. *Wherefore they ſuppoſed, That the* Hiſtorical Books, *which repreſent to us the* Lives *of the* Patriarchs, *and the reſt of thoſe admirable* Saints, *that had an* Apoſtolical Charity *ſo many Ages before the* Apoſtles, *were very proper to awaken our* Piety, *and inſtruct us by* Examples, *proportion'd to the Capacity of the meaneſt* Believers.

'Tis upon that account S. Baſil *tells us,* That the *Scripture* (in Recording the *Lives* of the firſt *Saints,* doth ſet before us ſo many living and animated *Pictures,* for a Rule to direct ours by. *S.* Chryſoſtom (*for the ſame reaſon*) *being deſirous to teach his* Auditors *the Duties of a* Chriſtian Life, *made it his buſineſs to expound the whole* Book *of* Geneſis *to them in his* Sermons. *S.* Ambroſe *alſo Wrote ſeveral excellent* Diſcourſes *upon the* Lives *of the Principal* Patriarchs, *to make* Chriſtians *bluſh, who having before their Eyes the* Life *and* Death *of our* Saviour JESUS CHRIST *ſo Divinely deſcribed in the* Goſpel, *are notwithſtanding leſs followers of Him, than thoſe who lived ſo many Ages before him, and when the Face of the whole* Earth *was covered with the Darkneſs of* Impiety *and* Idolatry.

In imitation therefore of thoſe Holy Teachers *it is, that we again ſet forth the* Lives *of thoſe very* Saints, *whom they have recommended with ſo many* Elogies *in this* Abridgment *of* The Hiſtory of the Old and New Teſtament. *They are here repreſented in ſhort; but yet ſo, that Care has been taken to deduce at large whatſoever was moſt proper to touch the* Souls *of* Men, *and to inſpire them with the Sentiments of* Piety. *And to the end this* Work *might be more proportion'd to the Capacities of all, and the* Inſtructions *it contains, made more uſeful by illuſtrating them with ſomething that's pleaſing,* Theſe Holy Hiſtories *are repreſented in* SCULPTURES, *accompanying each* Diſcourſe, *which are generally concluded with the Explications of the* Fathers, *as containing moſt excellent Inſtructions for* Chriſtians, *whatſoever ſtate or condition they are in.*

He who applies himſelf a little to the Reading of the Book, *will ſoon be convinced of its uſefulneſs. He will find excellent* Patterns *for* Kings *and* Princes, *for* Governours *and* Magiſtrates, *for* Miniſters *of the* Church, *and in a word, for all ſuch as deſire to lead a true* Chriſtian Life: *And therefore S.* Gregory *ſaith,* That from the *Patriarchs* we may take the perfect Models of all Vertues: *Abel* (ſaith he) teaches us Innocence; *Enoch,* Purity of Heart; *Noah,* Perſeverance in Righteouſneſs; *Abraham,* The perfection of Obedience; *Iſaac,* Chaſtity in Wedlock; *Jacob,* Conſtancy in Labour; *Joſeph,* Forgetting of Injuries; *Moſes,* Meekneſs towards the moſt obſtinate and Rebellious; and laſtly, *Job,* An invincible Patience in the height of all his Sufferings and Afflictions.

When the Scripture *is read alone, it is not ſo eaſie for all Men to draw from thence the edifying inſtructions thoſe* Holy Hiſtories *contain; but here without pains they will find them applied to every* Hiſtory, *being carefully gathered from the* Works *of the* Fathers *and* Doctors *of the* Church.

The Authors *Thoughts at firſt were, to ſet down the very* Words *of the* Saints, *as Recorded in* Scripture, *in a different* Character; *but they were oft found too prolix to be contain'd in the ſmall ſpace which was left after the Relation of each* Hiſtory; *neither would they have had that briſk and lively Brevity, which is ſo neceſſary to Reflexions upon an*

Hiſtorical

Hiſtorical Diſcourſe: *Wherefore he was obliged to abridge them; yet ſo, as to preſerve the Eſſential Terms, and exactly to expreſs their Senſe, without tying himſelf to the number of their Words.*

The Reflexions *of the* FATHERS *upon the Examples and Words of* Holy Scriptur *are the more conſiderable, becauſe they tell us, That they thought themſelves obliged on th occaſions to lay open, and apply the greateſt Truths with all poſſible force and evidence. this purpoſe S.* Auſtin *expreſſes himſelf in theſe following remarkable Words*; When we co verſe with you (*ſaith he to his Auditors*) at other times, we rather bear with you, th inſtruct you; but when we are in this Holy Place, and expound to you the Books GOD, in caſe the Truths we propound to you ſeem too ſmart, the neceſſity which lies up us of Expounding the Scripture will plead our Excuſe for the Liberty with which we preſent what GOD himſelf ſpeaks to you. If the Word of GOD doth aſtoniſh you, ſo doth me; I am as apprehenſive of its Threats as you are, and whilſt I ſpeak thoſe thin that make you tremble, I am affected with the ſame Paſſion my ſelf.

The Reader *poſſibly may obſerve in the Sequel of the* Book, *that ſome of theſe* Figur *are not well choſen, and that ſome* Hiſtories *are left out, which ſeem no leſs conſiderable th thoſe ſet down; but this can be no prejudice to the whole Body of the* Work, *and the S quel of theſe* Diſcourſes, *Care being taken to link them together as well as poſſible, with regard had to the* Sculptures, *many important Matters being touched at in the* Reflexio *which are not repreſented in the* Sculptures, *and chiefly to enlarge on theſe Circumſtan of the* Scripture *from whence the* Fathers *have drawn their Edifying Obſervations, whi is the main end of this* Work.

In the Margent *is added the Years from the* Creation *of the* World, *and thoſe before* Saviour; *which are to be underſtood according to the common Computation of the Ye from the* Birth *of* Jeſus Chriſt.

It has been thought fit to add the Contents *or* Summaries *of the ſeveral* Books *of* Old Teſtament, *that the* Reader *might have an* Idea *of the whole; as alſo that in th* Books *where* Sculptures *and* Diſcourſes *are more rare, or altogether omitted; that defe may be ſupplied, by giving a ſhort Account of the Matters therein contained.*

At the End of the New Teſtament *is printed, as an* APPENDIX, *the* Lives, Trav *and* Voyages *of the* Apoſtles, *with the* Contents *of each of their* Books, *as alſo an* Hiſt rical Chronology; *in which, if the* Reader *caſt an Eye, he will without trouble diſce the Order of the* Time, *and the Sequel of all theſe* Hiſtories.

There is no reaſon but to hope, that the Reading *of this* Book *may make ſome Impreſſ on the Hearts of thoſe who deſire nothing more than their advance and growth in* Piet *becauſe* Truths *ought never more to affect us, than when* GOD *himſelf teaches us them his* Holy Scriptures; *and when the* Holy Men *of* GOD (*full of his* Spirit) *do from th point out to us the Way to* Heaven, *which he has traced out for us in the* Lives *of th* Saints *of the* Old Teſtament, *and which he hath Sealed in the* New *with the* Blood JESUS CHRIST *himſelf.*

☞ Such as deſire to Buy any of the ſaid Books, may Accomodated therewith, by the Undertaker M *Blome*; as alſo by thoſe Bookſellers mentioned in t Title Page.

An Account of the SCULPTURES *and* DISCOURSES *in this Volume, with the Names of the* PATRONS *to the ſame.*

Reation of the World. ——— The King
2 Creation of Adam and Eve.——The Queen
all of Adam. ——— Prince George
dam's Puniſhment. ——— Princeſs Ann
urther of Abel.——William Duke of Glocester
he Ark of Noah.——— Jeffrey Jeffreys Eſq;
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itting of the Ark.——— Mrs. Sarah Jeffreys
am Curſed, ——— Sir William Robinſon
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Abraham delivers Lot,—— Mr. Edward Jeffreys
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Sodom burnt. ——— Algernon Earl of Eſſex
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Iſmael driven out.——— John Roſſiter Eſq;
Abrahams Sacrifice,—— Lady Ann Franklyn
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Iſaac bleſſed Jacob.——— Robert Squib Eſq;
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Rachel and Leah.——— Mr. William Benge
Jacobs Return ——— John Jeffreys Eſq;
Jacob's Wreſtling.——Col. Tho: Strangwayes
Dinah, ——— Capt. Benjamin Poole
Joſeph ſold, ——— Mrs. Elizabeth Jeffreys
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Raining down Manna, ——Thomas Ryves Eſq;
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The 12 Spies,——— Godfrey Richards Eſq;
Core, Dathan and Abiram,-- Mr. Richard Powys
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62 Gideons Sacrifice ——— Hon. Sir Rich. Onſlow
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Map of Jerusalem.——John Jeffr
Map of the Voyages and Travels of the
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The Terreſtrial Paradice, and Neighbouring Countries.

With a brief Diſcourſe of the TRAVELS of the PATRIARCHS, From *ADAM* to *JACOB*.

THE *Eternal GOD* having out of Nothing created the *Heavens*, the *Earth*, the *Seas*, and all things therein contained; He formed *...* according to his own Image, and ſo dig-*...*ed and honoured him, that he made him *...*d over the *Fiſh* of the Sea, the *Fowls* of the *...*, and the *Beaſts* of the Earth; and every *...*eping thing therein; and gave him for his *...*itation the *Garden* of *Eden*, call'd *Paradice*, *...*ch for its beauty, pleaſant ſituation, and fer-*...*y, ſurpaſſed all the *Countries* on the face of *...* Earth; and therefore rightly call'd, *The ...den of Pleaſure*. It was ſituate in the Land *...hinar*, a Province in *Aſia*, upon the River *...is*, which in Scripture is called *Piſon*: This *...*er divides it ſelf into four Branches, and *...* hath its particular Name.

*...*ow, the better to make out the true ſitua-*...* of this *Garden*, we muſt remember that *...*s ſaith in *Geneſis*, Chap. 2. verſ. 8. That *God* planted a *Garden* in *Eden*, Eaſtward; and *...*e 10*th* Verſe, That a *River* went out of *...* to water the *Garden*, and thence divided *...*f into four Heads; that is, into four great *...*els, or Capital *Rivers*.

... is a certain demonſtration, that it was *...*te Eaſtward of *Piſon*, being the only River *...* water'd it, and retain'd that Name; and *...* one part of the *Garden* extended Weſt-*...*, yet *Adam* had his abode in the Eaſtern *...*ter, as appears by *Chap.* 3. *ver.* 24. where it *...*d, *Adam* being driven out, God placed *...*ubims at the Eaſt of the *Garden*, to hinder *...*rom entring in again. And (according to *...*. *ver.* 16.) it is related, That *Cain* went *...* from before the *Lord*, and inhabited in *...*Land of *Nod*, which lay to the Eaſt of *...*; and that which renders this the more *...*ble is, that this *River*, for its breadth, depth, *...*apid Stream, (excelling the *Rhine*, or the *...*be) muſt needs have hindred our *Firſt Pa-*...* from going out of the *Garden* Eaſtwards, *...*y had their habitation in the Weſtern *...* thereof, ſince they had neither *Bridge* nor *...* to croſs over the River; for the *Scripture* *...*s not a word of either, nor makes the *...* mention of any way they had for *Navi-*...* before the *Ark* of *Noah*. Hence it fol-lows, that ſeveral Ancient *Geographers* have been very much miſtaken, in placing the *Garden* of *Eden* to the Weſt of *Piſon*.

This *River* (as aforeſaid) is divided into four Heads or Branches; *viz.* two to the North, or above the *Garden*; and two to the South, or below the *Garden*; and were call'd, *Piſon*, *Gihon*, *Hiddekel*, and *Euphrates*: And thus they are deſcrib'd in *Geneſis*, Chap. 11. ver. 11, 13, and 14. The name of the firſt is *Piſon*, and this compaſſeth the whole Land of *Havilah*, where there is Gold; the name of the ſecond River, is *Gihon*, the ſame is that which encom-paſſeth the whole Land of *Ethiopia*; the name of the third River is *Hiddekel*, which goeth towards the Eaſt of *Aſſyria*; and the name of the fourth, is *Euphrates*.

The *Euphrates* takes its ſource from the *Mochian*, or *Caſpian* Mountains, ſituate in *Armenia* the Great; the *Hiddekel* begins its courſe from a certain Lake ſeated at the firſt riſing of Mount *Ararat*: Theſe two Streams fall down together, and joyn in *Piſon*, at the Upper-end of the *Garden*, which having waſht, they ſeparate again at the Bottom thereof, where the more Eaſtern part retains the name, and the more Weſtern is called *Gihon*; hence they run towards the *Perſian Sea*, into which they empty themſelves.

Our *Firſt Parents* being placed in this *Garden* of Pleaſure, had the free uſe of all things, except the Tree of Knowledge of *Good* and *Evil*, Gen. 2. 17. which was ſtrictly for-bibden them by God; telling them, That in the day they eat thereof, they ſhould die the the death: But the *Devil* envying the happy condition of *Man*, ſtirs up the *Serpent* to tempt *Eve*, to taſte the Fruit of the ſaid *Tree*; telling her, That they ſhould not *dye*; but that their *Eyes* ſhould be opened, and be as *Gods*. With theſe ſly Enticements and Lies of the *Serpent*, *Eve* was prevailed with to eat thereof, and gave it to *Adam* to eat alſo, who was alſo infatuated to Tranſgreſs *God*'s Com-mand; and ſo fell by their Diſobedience into *Sin* and *Deſtruction*, and were driven out of *Paradice*, and condemned to get their Living by the Sweat of their Brows; and for their Tranſgreſſion the *Earth* was accurs'd, and

 cauſed

cauſed to abound with *Thorns* and *Thiſtles*.

After this, they had their habitation on the Eaſt of *Paradice*, in the Land of *Nod*, which was alſo called *Suſiana* and at this day *Suſan*; where they employed their time in Cultivating the Earth; and had two Sons, the elder named *Cain*, who was a Tiller of the Earth; and the younger named *Abel*, who was a Keeper of *Sheep*, and was murthered by *Cain*, as being tranſported with hatred againſt him. *Cain* being ſeverely reproved, and accurſt by God for this bloody Crime, and being convinc'd of the heinouſneſs thereof, falls into great deſpair and perplexity of Mind; and fearing leſt every one that met him ſhould kill him, goes forth from the preſence of *God* into the Land of *Nod*, and there builds a City for his ſecurity, and calls it *Enoch*, after the name of his firſt Son: Upon the Ruins of this City it may be preſumed, that the Town of *Suſan* was afterwards built, as being ſituate near *Eden*, Weſtward of the Mountains of *Ararat*, and upon the River *Euleus*, called *Ulac*; where *Cain* was palpably ſtopt in his flight from the Preſence of the Lord, as not being able to paſs over this River.

Men increaſing more and more in Wickedneſs, were at laſt overtaken by Divine Vengeance, in the Year of the World 1656, by the *Deluge*, which drown'd all living Creatures upon the face of the *Earth*, except *Noah* and his *Family*, and thoſe *Creatures* which *God* cauſed to be taken into the *Ark*, for the repleniſhing the Second World. This *Ark* having floated up and down on the Waters (above the higheſt tops of Mountains) for the ſpace of about five Months, it pleaſed the LORD to let it reſt at laſt upon the Mountains of *Ararat*; and after that the Waters were ſunk, and retir'd into their proper place, Faithful *Noah* (and all that were with him in the *Ark*) went out, and betook themſelves to the Eaſt of the River *Hiddekel*, from whence the Poſterity of *Noah* diſperſt themſelves Eaſt and Weſt, denominating from their Names the ſeveral *Countries* where they took up their habitations; and therefore we can do no leſs than adjoyn here their *Genealogy*, for the better adjuſting the Names of the Countries ſet down in the *Map* with thoſe of the ſeveral *Families*; and making out the more diſtinctly where each of the Deſcendents of this *Patriarch* planted themſelves, with their *Families*, according to what we find in *Scripture*, and the *Annotations* upon it.

Noah had three Sons, *Shem*, *Ham* (or C[illegible] and *Japhet*. The Children of *Shem* ha[illegible] their portion, the more Southern part of [illegible] and *America*; the Poſterity of *Ham* ha[illegible] Land of *Canaan*, *Arabia*, *Egypt*, and all *Af*[illegible] and the Children of *Japhet* had *Europe*, [illegible] the North parts of *Aſia* and *America*.

The Sons of *Shem*, were *Elam*, *Aſſur*, [illegible] *phaxad*, *Lud*, and *Aram*. *Elam* was the [illegible] ther of the *Elamites*, that is, of the In[illegible] tants of the Lands of *Suſiana*, *Elymais*, [illegible] *Perſia*, Dan. 8. 2. where the Prophet ſaith [illegible] *Suſa*, or *Suſari*, ſeated on the River *Ulai*, [illegible] City in the Lands of *Elam*; where (acco[illegible] to *Strabo*) the *Perſian* Monarchs kept [illegible] Courts, as being the Imperial City o[illegible] Second Monarchy, and was reckon'[illegible] *Italian* Miles in circuit.

From *Aſſur*, the *Aſſyrians* were deſce[illegible] whoſe chief City was *Niniveh*, once a [illegible] of great Fame, firſt built by *Nimrod*, [illegible] afterwards ſo enlarged by ſeveral ſucce[illegible] Kings, that it became at laſt to exceed [illegible] *lon*, as well in largeneſs as otherwiſe, its [illegible] being in circut 60 Miles, in height [illegible] 33 Yards, and in breadth about 24; [illegible] deſence were on the Walls 1500 *Tur*[illegible] *Towers*. To this City the LORD ſent [illegible] the Prophet, to Preach Repentance to t[illegible] but afterwards (for their Sins) it was de[illegible] by *Aſtyages* King of the *Medes*, out of [illegible] Ruins was built *Moſul*, the chief C[illegible] *Aſſyria*, ſeated on the *Tygris*, of No[illegible] being the Reſidence of the *Neſtorian* [illegible] *arch*, where are founded 15 *Ch*[illegible] *Churches*: It is encloſed with a Wall, [illegible] the Reſidence of a *Baſha*.

From *Arphaxad* deſcended the *Baby*[illegible] and *Chaldeans*, called *Caſdim*, who w[illegible] Father of *Selah*, and he of *Heber*, wh[illegible] name to the *Hebrews*; this *Heber* h[illegible] Sons, *Peleg* and *Joktan*; *Peleg*, becauſe [illegible] time the World was divided into C[illegible] of *Peleg* was begat *Rehu*; of *Rehu*, [illegible] of *Serug*, *Nahor*; of *Nahor*, *Thare*; [illegible] *Thare*, *Abram*, *Nachor* and *Haram*; and [illegible] had *Iſaac*, and *Iſaac*, *Jacob*. From [illegible] ſprang *Uz*, *Buz*, *Chemuel*, *Aram*, *Cheſed*, [illegible] *Pildas* and *Bethuel*, who was the Fa[illegible] *Laban* and *Rebecca*; and from *Haram* [illegible] *Lot*. *Joktan*, *Arphaxad*'s ſecond Son [illegible] large Iſſue, *viz.* *Almodad*, *Saleph*, *Ha*[illegible] *veth*, *Jerah*, *Hadoram*, *Uzal*, *Diklah*, *Ob*[illegible] *mael*, *Sheba*, *Ophir*, *Havilah* and *Jobab*: [illegible] ſpread themſelves from *Meſha* to *Seph*[illegible]

or Ch… mentioned *Gen.*10.25. Divers of the Learned
n ha… underſtand by *Meſhah* the Hill *Maſium*, which
rt of … a part of the Mountains of *Amani*; and by
m ha… *ephar* the City *Sipphara*, ſeated in *Meſopo-*
ll *Afr…mia*, on the River *Euphrates*: But there is
rope, …ore ground to believe, that their habitations
ca. …ere from the River *Tygris* towards the Eaſt,
Aſſur, … the fartheſt parts of the *Eaſt Indies*; yet
as th… nevertheleſs, *Elam*'s Poſterity inhabited alſo
he In… tween the Borders of theſe large Lands:
…mau, …r the Land of *Havilah* borders towards the
ſaith… eſt, on the Spring-head of the River *Piſon*,
Ulai, …ich is an Arm of the *Tygris*; and *Ophir*,
(accor… Brother of *Havilah*, is reckon'd to be the
kept … ther of the Inhabitants of *Pegu*, *Sian*, and
City o… *rea Cherſoneſus*, or the *Golden Peninſula*,
ckon'd … here ſtands the City of *Malacca*, a place of
… reat Reſort and Trade, occaſioned by its
e deſce… mmodious ſituation on the River *Gaza*, and
once a … very large City.

imrod. From the Land of *Ophir*, *Solomon*'s *Ships*
ſucce… ught *Gold*, *Precious Stones*, and other rich
exceed … mmodities, performing their Voyage in
iſe, its … ee years, 1 *King.* 9. 26. and 10. 12, 22.
height … this Reaſon *Benedictus Aritus Montanus*
t 24; … erſtands by *Sephar*, and the Mountains to-
oo *Tur…* s the Eaſt, the Land and Mountains of
D ſent … ; and ſaith, That the *Gold* that covered
nce to t… *mon*'s Temple was therefore called, *Gold*
was de… *eraim*. Alſo the name of the Land of
out of … *an*, which lies between *Mexico* and the
chief C… d of *Haitai*, otherwiſe called *Spaniola*,
of No… s very like *Joktan*, who was *Ophir*'s Father.
ſtorian … om *Lud*, another of *Shem*'s Sons, deſcended
15 *Chr…ydians*, and other Countries in *Aſia Minor*.
a Wall, … om *Aram* ſprang the *Syrians*, as alſo thoſe
… *eſopotamia* and *Armenia*. Theſe great
he *Baby…oms*, and their particular *Provinces*, are
, who … ipture called the Land of *Aram*; altho'
ber, wh… are diſtinguiſhed by ſeveral Names, as
Heber h… *Damaſci*, *Atam Zobe*, *Aram Naharam*,
, becauſe … *Aram* between the two Rivers *Euphra-*
into Co… d *Tygris*, which Lands the Greeks call
f *Rehu*, … *tamia*, 2 *Sam.*8 3, 5, & 10. The Chil-
Thare; … *Aram* are *Uz*, who is thought to have
ram; and … he City of *Damaſcus*; he was the An-
From … of the *Cælo-Syrians*, or Inhabitants of
n, *Cheſed*, … *utis*, or ſome other People bordering
s the Fa… *dumea*; and of this Country was *Job*,
n *Haram* … From *Hull* are deſcended the Inha-
econd Son … of *Palmyrene*, or *Armenia*: From *Ge-*
aleph, *Ha*… ſcended the *Bactrians*, or thoſe of *Apa-*
iklah, *Ob*… and from *Maſh* deſcended the People of
d *Jobab* … , *Comagena*, and *Cyreſtica*; others allot
s to *Seph*… *Myſia*.

Noah's ſecond Son, *Ham*, had Iſſue *Cuſh*, *Mizraim*, *Put*, and *Canaan*.

Cuſh, from whom *Arabia* the Stony, and the Deſert, was originally denominated Theſe Countries were afterwards overcome by the Poſterities of *Abraham*, the *Edomites*, and the *Iſraelites*, and by them poſſeſſed. The eldeſt Son of *Cuſh* was *Nimrod* the great *Hunter*, and the firſt Tyrant in the World; he began his Reign in *Babylon*, built *Niniveh*, Gen. *Chap.*10. he was the Father of *Sheba*, *Havilah*, *Subta*, *Rama* and *Subtecha*. From *Sheba* are deſcended the Dwellers of *Arabia* the Stony and Deſert; as alſo the *Sabæans* from *Havilah*; not him of the ſame name before mentioned amongſt the Children of *Joktan*, of the Race of *Shem*, *Gen.*10. 25. for he is thought to have poſſeſt the *Golden Cherſoneſes* towards the *Ganges*; whereas this had for his Lot *Guinea* in *Africa*, both the one and the other *Havila*, abounding in *Gold*. From *Sabtah* were deſcended the Inhabitants of *Arabia* the Happy where there was ſometime a City called *Sabbotha* From *Rama* were deſcended the People that inhabit that part of *Arabia* the Happy that borders on the *Perſian Sea*, where *Ptolomy* places the City of *Rhegama*: The Sons of *Rama* were *Sheba*, the Father of the *Ethiopians* and the *Abyſſins*; and *Dedan*, who was the Original of the *Troglodytes*, as may be gathered by the Merchandize mentioned in *Ezekiel* 27.15. and 38. 13. And from *Sheba* came the Queen of *Saba*, or *Sheba*, to King *Solomon*, 1 *King.*10. 1. and here Reigned the Mighty Queen *Candaces*, Acts 8. 27. And from *Subtecha* deſcended thoſe of *Arabia* the Happy.

Mizraim, from whom are deſcended (beſide the *Egyptians*, who in Scripture bear that name) thoſe of *Ludim*, or the *Lydians* of *Mauritania*; *Hananim*, the Inhabitants of *Marmarica* and *Cyreneans*; *Lehabim*, the People of *Lybia*; *Napthuhim*, thoſe of *Numidia*; *Pathruſim*, thoſe of *Pathros*, and the adjacent parts in *Egypt*; *Caſtubin*, the Inhabitants of *Caſſiotes*, lying in the Entrance of *Egypt* coming from *India*; and the *Caphtorims*, (that is, the Inhabitants of *Sieur* and other adjacent Countries): From theſe People are deſcended the *Philiſtins* and *Caphtorins*, *Gen.*10.14. and 32.3. *Deut.*2.22.

Put, who poſſeſt that part of *Lydia*, where there is a River that bears that Name; and alſo *Numidia*, and other Countries towards the South of *Mauritania* and *Africa* the Leſs,

are now called *Barbary*, *Numidia*, and *Biledulgerid*; and thoſe Lands farther Southwards are called *Azamaga*, *Gualata*, *Guinea*, or the Land of the *Negroes*.

Canaan, from whom deſcended the *Cananites*; the *Sidonites*, ſo called from *Siden* the eldeſt Son of *Canaan*; the *Hittites*, *Jebuſites*, *Amorites*, *Girgaſites*, *Hivites*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and the *Hamathites*; and their Countries extended from *Sidon* unto *Gaza*, *&c.* *Gen.* 10. 19. but almoſt all this Land of *Canaan* was (for the many grievous Sins of its Inhabitants) by God's Command given for an Inheritance to the Seed of *Abraham*.

Noah's third Son was *Japhet*, who had Iſſue *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meſec*, and *Tiras*.

Gomer, whoſe Off-ſpring inhabited to the North of *Aſia Minor*, were *Askenas*, the Father of the Inhabitants of *Pontus* and *Bithinia*; they were called *Aſcanians*, and held by the *Scribes* to be the Father of the *Germans* and *French*. *Riphat*, the Original of the *Findlanders*, *Laplanders*, and the Inhabitants of *Condora*, *Obdora*, and *Jougoria*; where are the Hills of *Riphai*, called by the Inhabitants the *Girdle of the World*; and *Togarma*, from whom are derived (according to ſome) the *Capadocians*, according to others the *Armenians*, and according to others thoſe of *Sweden*, *Norway*, and *Denmark*.

Magog, the Father of the *Scythians* and *Tartars*.

Madai, the Father of the *Medes*, 2 *Kings* 17. 6. *Joſhua* 13. 17. *Jer.* 25. 25. *Dan.* 5. 28. and 6. 1. and 8. 20.

Javan, the Father of the *Greeks*, moſt eſpecially from him firſt called *Jonians*; his Sons were *Eliſa*; from whom ſprang the *Æolians*, and the Inhabitants of the *Peloponeſus*, now called the *Morea*, Ezek. 37. 7. *Tarſis*, from whom deſcended the *Spaniards*, others ſay the *Cilicians*, whoſe Capital City was *Tarſus*, the Birth-place of Saint *Paul*. *Kittim*, who (according to Scripture) are thoſe of *Cyprus*, *Macedonia*, and *Italy*. *Dodanim*, from whom came the *Dorians*, comprehending thoſe of *Caria*, *Rhodes*, and *Sicily*, or (as others will have it) the Ancient *Gauls*, inhabiting along the River *Rhine*.

Tubal, from whom deſcended the *Iberians*, *Albanians*, and (ſome ſay) the *Spaniards*.

Meſec, the Father of the *Myſians*, or the *Muſcovites*, *Poles*, and other People, that uſe the *Sclavonian* Language.

Tiras, from whom came the *Thracians*, the *Turks*.

The *Bleſſing* which *Noah* gave to *J* came upon him, when he ſaid, *God ſ forth* Japhet, *and let him dwell in the of* Shem, *and let* Canaan *be his Ser* Which Bleſſing is accompliſhed, God g him the Third and Fourth *Monarchy* o World.

The firſt Deſcendents of *Noah*, a Three Sons, having but one *Languag* ken amongſt them, undertook to b *Tower*, whoſe Top ſhould reach to *He* which the LORD being offended with, *Confuſion of Languages* amongſt them that they were conſtrained (as not u ſtanding one another) to quit their d inſomuch that the Name of that plac called *Babel*, becauſe the LORD di confound their *Language*, and from diſperſt them into all Parts of the *Gen.* 11. 9.

Not far from this *Babel* is the City the Dwelling place of *Terah*, or *Tare*, w the Father of *Abram*, and Grandfat *Lot*; who all departed together fro City, and came to *Haran*, where *Tera Gen.* 11. 31. And ſoon after that according to the Commandment of departed with his Nephew *Lot*, and into the Land of *Canaan*, Sojourning *Sichem*, near the Plain or Foreſt of Not long after he removed from thenc pitched his Tents between *Beth-el* a where he built an *Altar*, and cal the Name of the LORD, *Gen.* From thence he drew Southwards they took up their Dwelling betwee *el* and *Hai*; but that *Country* bei large enough for him, and his *Neph* reaſon of the abundance of their they ſeparated; *Lot* chuſing the *Siddim*, along the River *Jordan*, pitch *Tents* as far as *Sodom*, Gen. 13. 12. and went and dwelt near *Hebron*, in the of *Mamre*, Gen. 13. 18. Here it *Iſhmael* was born to him of his Han *Iſaac* is promiſed, and his Name from *Abram* to *Abraham*, Gen. 16. 17. *Abraham* drawing ſouthward, he himſelf between *Kadeſh* and *Shur*, journed as a Stranger in *Gerar*, Gen.

At *Gerar*, *Abraham* received a C from *God*, to ſacrifice his Son *Iſaac* of the Mountains of *Moriah*; but

ng hereby made ſufficient proof of his ith and *Obedience*, hindred the execution ereof, and promiſed him his *Benediction*, d provides a *Ram* for a Burnt-Offering in- ad of *Iſaac*. From thence *Abraham* goes d inhabits at *Beerſheba*, Gen.22.19. thence *Kirjath-Arba*, which is *Hebron*; where his ife *Sarah* Died, and was Buried in the ve of *Machpelah*, over againſt *Mamre*, .23.19. After this, *Abraham* taking an th of Fidelity of his Servant, ſent him to *hor* in *Meſopotamia*, to ſeek from amongſt ſe of his Kindred a Wife for his own Son *ac*, who obtained *Rebecca* (the Daughter *Bethuel*) and brings her into *Canaan*; ere *Iſaac* met her near the Well *Laharoi*, ch is about a League diſtant from his de, *Gen.* 24.

Abraham at 175 years of Age dies, and uried (by his Sons *Iſaac* and *Iſhmael*) in Cave of *Machpelah*, near *Sarah* his Wife. *c* till then having made his Abode in the ley of *Gerar*, return'd to *Beerſheba*; but Children of *Iſhmael* (being Twelve *Prin-* poſſeſt the Land of the Deſert of *Shur*, extended as far as *Havilah*, Gen.25.18. large extent of Ground was ext eam en, and therefore called *Arabia Deſerta*, was firſt poſſeſt by the Children of *Guſh*, were drove out by the Poſterity of *ael*.

aac had two Sons and Twins, *Eſau* and *b*; and *Jacob* (who was the youngeſt) is Subtilty and Artifice deprived *Eſau* is Birth-right for a Meſs of *Potage*, and of his Father's *Benediction*; whereupon ſought to kill him; but by the Counſel is Parents he retired to *Padan-Aram*, *Laban* his Mothers *Brother*; and Tra- g by Night, took up his Lodging in ields near *Luz*, gathering up *Stones* for *illow*, and lay down to ſleep thereon; hen he Dreamed, or had a Viſion of *dder*, whoſe Top reached up to *Heaven*, he *Angels* of the LORD aſcending eſcending: Here he received the Pro- of *God*, and for a Memorial he reared e *Stone*, of which he had made his *Pil-* and poured Oil on it, and called the of the place *Bethel*, Gen. 27. From e in the Morning he Travelled towards eople of the Eaſt, where he met *Rachel*, aughter of his Uncle *Laban* near *Haran*, eclares to her his Affinity; who ſtraitway o her Father, and informs him thereof; who came out to meet him, and kindly receives him, *Gen.* 29.13. *Jacob* ſerved *Laban* 20 years, as well for his two Daughters which he had Married, as for the Sallary agreed on between them; which (By the Bleſſing of *God*) being wonderfully improved, procured him the Envy not only of *Laban*'s Sons, but of himſelf alſo; upon which he reſolved to get privately away, and retire into *Canaan* with his *Flocks* and his *Family*; and having paſt the *Euphrates* in that tract of Way as is ſet down in the *Map*, Numb. 18. and kept on his Journey as far as *Mount Gilead*, he was overtaken on the ſeventh Day by *Laban*, who purſued him: But *Laban* being admoniſh'd from Heaven, not to hurt *Jacob*, he dealt kindly with him, and a firm League and Covenant was made between them; and here they rais'd an Heap of *Stones* in Memorial of the Covenant, and called the name thereof *Gilead*, and *Mizpah*, Gen.31.and from thence *Laban* returned home in peace.

Jacob having in an Amicable manner taken leave of his Father in-Law, and going forward of his Journey, meets two Hoſts of *Angels* appointed for his Saſeguard, and named the place *Mahanaim*, and afterwards there builds a Town of the ſame Name. From hence *Jacob*, and all his Family, paſs over the *Ford* of the Brook *Jabbock*, Gen.32. 22. And here it was that *Jacob* wreſtled with *God*, was again Bleſſed of him, and obtained the Name of *Iſrael*, wherefore he called the name of the place *Peniel*. Gen.32.

Here he met his Brother *Eſau*. who came againſt him with 400 Men, nevertheleſs they Embraced each other, and parted Friendly, *Eſau* to his Dwellings in the Mountain *Seir*, and *Jacob* paſſing the River *Jordan* went from *Succoth*, and took his Habitation near *Sichem* in *Canaan*; and after the Murther of the *Sichemites*, upon the account of his Daughter *Dinah*, Gen.34. he came to *Bethel*, and there built an *Altar* unto the LORD. From hence he advanced towards *Ephrath*, which is *Bethlehem*, and within a little way of the Place, *Rachel* died with the hard Labour of her Son *Benjamin*, and was there Buried, *Gen.*35.19. and 48.7. *Iſrael* parting thence, he pitcheth his *Tents* towards the Tower of *Heder*; from thence he goes to Viſit his Father *Iſaac* in *Mamre*, at the City of *Arkak*, Gen.35.

Iſaac being 180 years old, Dies, and his two Sons (*Eſau* and *Jacob*) Bury him by his

Father *Abraham*, in the Cave or Sepulchre of *Machpelah*.

Iſrael being compelled by Famine, which ſore raged in the Land, and being Invited by his Son *Joſeph*, goes into *Egypt*; that is, the Land of *Ham*; where *Joſeph* receives him with Joy and Duty, and entertains him with great Kindneſs and Liberality, giving him and his Family, which were 70 Perſons, (with the conſent of *Pharaoh*) the Land of *Goſhen* for an Habitation. And *Iſrael* being very Old, died here, and was carried by his Son *Joſeph*, and the reſt of his Brethren, together with a great Train of *Egyptians*, very Magnificently into the Land of *Canaan*, and Buried in the Sepulchre of his Father and Grandfather at *Machpelah*, as aforeſaid, *Gen.*50.13.

And this is the Sum of what is requiſite to be ſaid, for the underſtanding and uſe of this *Map*.

☞ *In my large* Volumes *of the* Hiſtory of the Bible, *there are Four* Maps, *as alſo the* Map *of* Jeruſalem; Viz. *In the* Old Te ment, *that of* Paradice; *and that of the* 40 Travels *of the* Iſraelites: *And in the* Teſtament, *the Map of* Canaan; *and th* the Travels *and* Voyages *of the* Apoſtles. *theſe* Maps, *that of the* 40 *years* Trave *the* Iſraelites, *comprehends all that of* Can *and that of the* Travels *of the* Apoſtles *that of* Paradice, *which takes up the Ea part from the Iſland of* Cyprus. *And dering that theſe Four large* Maps, *with of* Jeruſalem, *to be folded up, can't bound in this ſmall* Volume: *Therefor thought better to omit that of* Paradice, *that of* Canaan, *than to* Engrave *them Small, ſuitable to this* Volume; *where ſhall inſert in the* Old Teſtament, *that* ruſalem, *with that of the* Iſraelites 40 Travels, *which being but thin of* Word *admit of a ſmaller* Scale: *And in th* Teſtament, *that of the* Travels of the ſtles, *which is to be placed before their*

The Contents of the Firſt Book of *M*

Called GENESIS.

THis *Book is called* GENESIS, *which Word in* Greek *ſignifies* Generation, Original, Birth, Genealogy; *becauſe in it are ſet down in the Beginning of all things, (which may be called their Generation,* Gen.2.4.) *whether Viſible or Inviſible, which* GOD *in the Beginning created out of Nothing, by his* Word; *and particularly that of* Man, *adorned with the Image of* God, *and made him Lieutenant upon* Earth, *to govern his* Creatures, *and placed in* Paradice, *to live there happy and content; and to enjoy eternally (in caſe of his perſevering in Obedience) the Felicity of that Life, whereof he had an aſſured Pledge given him in the* Tree of Life.

Here the firſt Reaſon is given of the Obſervation of the Sabbath, *as alſo the firſt Inſtitution of* Holy Marriage. *Here we find the Beginning of* Sin, *of* Death, *and of all ſorts of Miſeries, which like a* Deluge *have overflown all* Mankind, *by the* Diſobedie Adam *and* Eve, *in Eating the* Fo Fruit.

Here we find alſo the Firſt Pro Grace *and* Redemption, *by the* Seed Woman, *whom* God *would ſend of h Mercy, to bruiſe the Head of the S (who had Tempted* Man *to this Tranſg to aboliſh* Sin *and* Death, *and to to us the loſt Bleſſing of* Righteouſne Life.

We find alſo in this Book, the Beg of the Doctrin of Salvation, *of Tru* gion, *and the Pure* Worſhip of God, *was eſtabliſhed by this* Firſt Promiſe *conſequently of the* Church, *not onl fully gathered by the Miniſtry of* Adam Seth, Enoch, Noah, *and Others; gracioufly preſerved by* God *until* Noah

Moreover, in this Book we meet w Original of the Apoſtate Race of Cai

ſq

parated themſelves from the Holy People by their Renouncing the Truth, corrupting the Worſhip of God, and Contempt of Godlineſs; and laſtly, by the Enormity of their abominable Crimes, drew down upon themſelves the Judgment of the Flood, from which Noah only, and his Family, eſcaped.

We find here alſo the Beginning of the Worlds Reſtauration, after the ſevere Judgment of the Deluge; the Original of Nations; the First Promiſe of the Calling of the Gentiles; the Beginning of the First Monarchy; the Confuſion of Languages; and the First Genealogy; in which Moſes his principal Aim was, to ſet forth the Eſtabliſhment of the Church, which proceeding from the ſmall Number of Noah's Family, and afterwards continuing for ſome time in that of Shem, fell at laſt totally into Idolatry; and tho' Melchiſedek, and his Family, were ſome Remains of the Church, yet it pleaſed God, to Select one particular Family for himſelf, from amongſt all the Poſterity of Shem, to diſtinguiſh them from all other People, and to Sanctifie and Conſecrate them to himſelf.

To this purpoſe, of his meer Mercy he choſe Abram and his Poſterity, having Called him to leave Ur of the Chaldeans, where he ſerved Idols, to go to Canaan; promiſing him, (amongſt other Bleſſings) That the Meſſiah ſhould be Born of his Seed, and making a Covenant with him, ratifying it by the Mark of Circumciſion. After which, Iſaac was Born to him, in whom his Seed was to be Called; and not in Iſhmael, who was born to him by Hagar, or the Children Born to him by Keturah, after Sarahs Death. Notwithſtanding this, God Commands him to Offer up his own Son; and tho' God did not ſuffer him to effect it, yet he ſhewed his perfect Obedience, which was recompenced by a Renewing of the Former Promiſes made to him.

From Iſaac, the Inheritance of the Promiſes paſſed to Jacob, to whom the Birth-right was deſign'd by God, as well as Sold to him by his Elder Brother Eſau, and Ratified to him by his Father's Bleſſing.

From Jacob it paſſed to his Poſterity, as appears by his Prophetical Bleſſing of his Sons. And God having Choſen this Family to himſelf, maintained them in the Truth of his Doctrin, and Purity of his Worſhip, governed them by his Word and Spirit, protected them againſt their Enemies, exerciſed them with many Afflictions, comforted them under their Sufferings with his ſecret Communications, and reſcued them by unexpected Deliverances: Not but that many human Infirmities appeared ſometimes in the beſt of them, which God graciouſly Pardoned for the ſake of the Meſſiah, whom they embraced with a true and lively Faith, accompanied with true and ſerious Repentance.

Theſe things are very lively repreſented in divers Rencounters of Abraham and Iſaac in Canaan, in Egypt, and in Gerar, as well as of Jacob and Joſeph in Canaan, Meſopotamia and Egypt: And laſt of all they died, leaving moſt evident Teſtimonies of their Confidence in the Promiſes of God, both Temporal and Eternal. The laſt of them all was Joſeph, who alſo is the laſt whoſe Death is recited in this Book, which contains the Hiſtory of above 2300 Years.

The Creation of the WORLD.

GOD *Creates the* Heavens *and the* Earth, *and in Six Days doth* People *it with all ſorts of* Creatures.

WHen GOD went about to Create the *World*, and all that therein is, the firſt thing he began with, was nothing but a Matter without Form; a confuſed and obſcure *Chaos*, without that excellent Beauty, and that admirable Order, which afterwards appeared in the *World*; *For Darkneſs was upon the face of the Deep, and the Spirit of GOD moved upon the face of the Waters.* The *Scripture* tells us, That *God* finiſhed this great *Work* in Six days.

Anno Mundi 1. before Jeſus Chriſt 4004 years.

In the Firſt Day, He commanded that there ſhould be *Light*, and there was *Light*; and he divided the *Light* from the *Darkneſs*; the Light he called *Day*, and the Darkneſs, *Night*.

The Second Day he made the *Firmament*, which he called *Heaven*; dividing the *Waters* which were under the *Firmament*, from thoſe above the *Firmament*.

The Third Day he ſeparated the *Dry Land* from the *Waters* under the *Heaven*, which he gathered together unto one place; the *Dry Land* he called *Earth*, and the *Waters* he called *Seas*. Then next, *God* commanded the *Earth*, to bring forth *Graſs* and all ſorts of *Herbs* yielding *Seed*, and all ſorts of *Fruit-Trees* yielding *Fruit* after their kind, whoſe *Seed* is in it ſelf, that they might multiply and increaſe, each according to its *Kind*.

The Fourth Day, *God* made thoſe two great *Luminaries* in the *Firmament* of the *Heaven*, which we call *Sun* and *Moon*; the *Sun* to Rule the *Day*, and the *Moon* the *Night*; and to be (by their Regular Motions) for *Signs* and for *Seaſons*, and for *Days* and for *Years*. He made alſo the *Stars*, which he placed likewiſe in the *Firmament*, to ſhine in the *Night* ſeaſon.

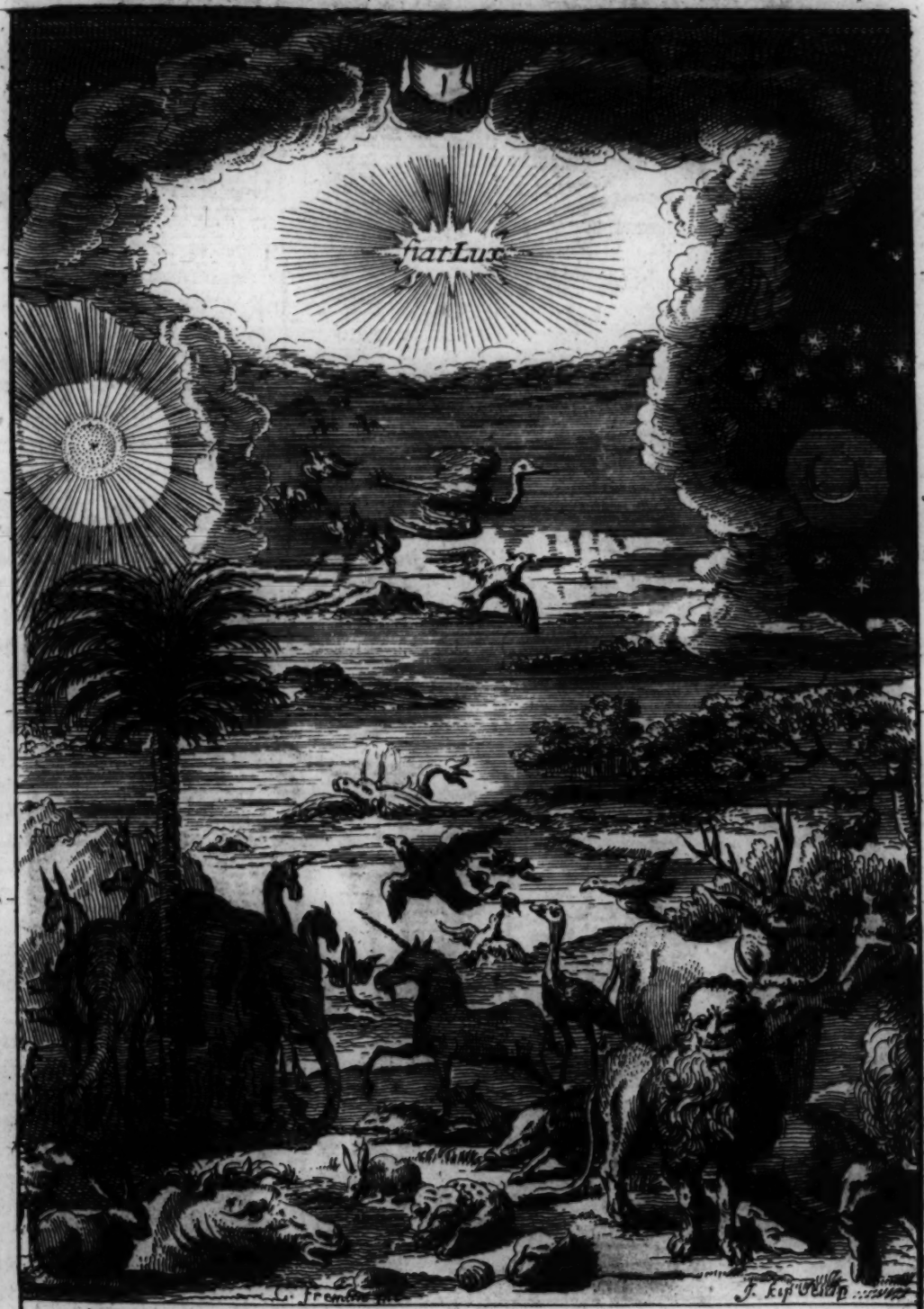
On the Fifth Day, *God* paſſed from the Creation of *Inanimate*, to that of *Living Creatures*; and it was in the *Waters* that he began with forming ſuch Creatures, as were endow'd with *Life* and *Motion*: He produced an infinite multitude of *Fiſhes* of all ſorts, forms, and ſizes; and bade them, to *Increaſe and Multiply*. Immediately after the Creation of *Fiſhes*, *God* proceeded to that of *Fowls*, which were alſo created out of the *Sea*, and the ſame Day that *Fiſhes* were; them alſo he commanded, to *Multiply in the Earth*, and would have them fly above the *Earth* in the open *Firmament of Heaven*: And *God* bleſſed them, ſaying, *Be fruitful and multiply.*

On the Sixth Day, *God* commanded the *Earth* likewiſe to produce the *Living Creatures* after his kind, *Cattle* and *Creeping Things*, and *Beaſts* of the *Earth* after their kind. The ſame Day he Created *Man* alſo, which (tho' the laſt) was to be the moſt perfect of all his *Creatures*, and for whoſe ſake all other Things were Created; ſeeing of all the *Terreſtrial Creatures*, *Man* alone is capable of the Knowledge and Love of his *Creator*. And,

On the Seventh, *God* Reſted from his *Work*, and therefore He conſecrated that *Day* particularly, for His *Worſhip* and *Service*.

Indeed, *Moſes* mentions nothing concerning the Creation of *Angels*; but yet the *Ancient Fathers* are of Opinion, That they were then Created, when *God* ſpake theſe Words, *Let there be Light*: And S. *Auſtin* accordingly does take the Separation which *God* made of *Light* from *Darkneſs*, to be nothing elſe than the Separation He made betwixt *Angels* and *Devils*. GOD deſign'd then to ſhew (in the very Beginning of the *World*, and by the Example of ſome of his moſt excellent *Creatures*) That there is no true Happineſs to be found, but in a conſtant Union with, and Dependance upon him; and that he would caſt down from the higheſt Top of *Happineſs* and *Glory*, into the deepeſt Pit of *Miſery* and *Shame*, thoſe who ungratefully forgetting his Benefits, ſhould attribute to themſelves, that which they had received from him: And as he hath given us (in his *Holy Angels*) an excellent and everlaſting Model of the inviolable *Fidelity* we owe to him; ſo the dreadful Puniſhment he hath awarded the *Devils*, is a ſtanding Monument of his averſion againſt *Pride*, and a never to be forgotten Inſtance of what the *Scripture* ſaith, That *God reſiſteth the Proud, but gives Grace to the Humble.*

THE



To the Kings most Excellent Majesty &c.
This Plate in all humility is Dedicated, by yᵈ. Majestys
obedient Subject, and Servant Richard Blome.



To the Queens most Excellent Majesty &c.
This Plate in all humility is Dedicated by yr. Mas.
Subject & Servant Richard Blome.

The Creation of Man, and Formation of Woman.

GOD *having Created* Man, *placed him in* Paradice, *and Commanded him, Not to eat of the Fruit of the Tree of the Knowledge of* Good *and* Evil.

AFter GOD had Created *Heaven*, the *Earth*, and the *Sea*; and that (to give
Before Jesus Christ a Master to the *World*)
4004 Years. He had made *Man after his own Image, of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life*; He bleſt him, and ſaid, *Increaſe and multiply, and repleniſh the Earth, and ſubdue it*: He gave him Soveraignty over the *Fiſh* in the *Sea*, over the *Fowls* of the *Air*, and over every *Beaſt* and every Living thing that moveth on the *Earth*: He alſo gave him every *Herb* bearing *Seed*, and every *Tree* bearing *Fruit*, for meat: He placed him in that *Paradice*, which he had planted himſelf, and wherein he could plentifully enjoy all that could be imagined in a *Garden* moſt delightful to the *Eyes*, and moſt pleaſant to the *Taſte*.

This *Garden* was Eaſtward in *Eden*, and a *River* went out of *Eden* to water the *Garden*, and from thence it was parted and became into four Heads; the name of the firſt is *Pi-*, the ſecond *Gihon*, the third *Hiddekel*, and the fourth *Euphrates*; which bears the ſame name to this day.

There was in the midſt of that *Paradice* the *Tree of Life*, and the *Tree of Knowledge of Good and Evil*; which *Trees* the *Lord God* commanded him not to eat of, ſaying, *That in the day thou eateſt thereof thou ſhalt die.* GOD putting *Man* into that *Garden* to *dreſs* it and to *keep it* (ſaith the *Scripture*) would give him an occaſion to ſhew his Fidelity to his *Maker*, and his readineſs to depend upon him, as his Supream *Maſter* and only *Benefactor*: Therefore after that he gave a Command moſt juſt in it ſelf, and moſt eaſie to be obey'd; *Of every Tree of the Garden* (ſaith God to him) *thou maiſt freely eat*; *but of the Tree of Knowledge of Good and Evil, thou ſhalt not eat: For in the day thou eateſt thereof, thou ſhalt ſurely die.*

Then afterwards the LORD brought before *Adam*, every *Beaſt* of the *Field*, and every *Fowl* of the *Air*, which he had formed out of the *Ground*, *to ſee* (ſaith *Moſes*) *what he would call them*; *And whatſoever* Adam *called every Living Creature, that was the Name thereof*: *And* Adam *gave Names to all Cattel, and to the Fowl of the Air, and to every Beaſt of the Field*; and that (without doubt) according to the ſeveral Natures and Properties which he had obſerved in them.

But as *Adam* was ſtill alone of his kind, and that there was not found amongſt all other *Creatures*, which *God* had brought before him, an Help, nor a Companion meet for him; The LORD ſaid, *It is not good for Man to be alone, I will make an Help meet for him.* And the *Lord God* cauſed a *Deep Sleep* to fall upon him; and while he ſlept, He took one of his *Ribs*, and cloſed up the *Fleſh* inſtead thereof: *And the Rib* (ſaith *Moſes*) *which the* Lord God *had taken from Man, made he a Woman, and brought her unto the Man.* As ſoon as *Adam* ſaw her, he preſently ſaid, *That ſhe was Bone of his Bone, and Fleſh of his Fleſh*; *That ſhe ſhould be called* Woman, *becauſe ſhe was was taken out of* Man; *and that therefore Man in all future Ages, (from that time forth) ſhould leave his Father and his Mother, and cleave unto his Wife, and be both but one Fleſh*: And they were both Naked, the *Man* and his *Wife*, and were not aſhamed.

GOD gave in the Firſt *Adam*, a plain and ſenſible repreſentation of all that which ſhould long after befal the Second: And the *Ancient Fathers* do tell us, That the *Deep Sleep* of *Adam*, was the Figure of *Jeſus Chriſt* Sleeping upon the *Croſs*, becauſe it was then that the *Church* was formed by *Jeſus Chriſt*: And that the *Water* and *Blood*, that iſſued forth from his *Pierced Side*, were the *Fountain* and *Spring* from whence our *Sacraments* did flow. The *Divine Bridegroom* leaving in ſome manner his *Father* in *Heaven*, came down upon *Earth*, to joyn himſelf eternally to his *Bride* the *Church*; and having made us worthy to be joyned with him by a *Spiritual* and inexpreſſible way of *Marriage*: He may now truly ſay of his *Church*, what *Adam* ſaid of *Eve*, *That ſhe is the Fleſh of his Fleſh, and Bone of his Bone.*

THE

THE FALL OF ADAM.

The Devil *makes use of the* Serpent *to Tempt* Eve, *To eat of the* Forbidden Fruit: *She Eats it, and gives it to* Adam, *To Eat also.*

Adam and *Eve* had hardly begun to enjoy the *Pleasures* and *Delights* of *Paradice*, but the *Devil* (who was already Fallen by *Pride*, and could not consequently see without *Envy* the Fidelity and Happiness of those two *Innocent Creatures*, which were more obedient and subject to *GOD*, tho' they were Living upon *Earth*, and in *Bodies* made out of the *Earth*, than he had been with all the Advantages of his *Spiritual Nature*, and of his Living in the *Presence of GOD in Heaven*) resolved to assault them, that so by undoing and vitiating them that were to be the Flock of *Mankind*, he might undo at once their whole *Posterity*.

4004 Years before Jesus Christ.

To that end, he made use of the *Serpent*, (the most subtil of all *Beasts*) and set upon the *Woman*, as judging her of the two, the most likely to be prevail'd upon, and the most easie to be drawn into a compliance: *Yea*, (saith he to the Woman) *hath* God *said*, *Ye shall not eat of every Tree of the Garden?* Now *Eve*, instead of shutting her Ears to his *Seducing Words*, answered him and said, *We may eat of the Fruit of all the Trees of the Garden*; *but of the Fruit of the Tree which is in the midst of the Garden, GOD hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

The *Devil* having thus far insinuated himself into her Favour, made no more scruple to assure her, (against *God*'s express *Word*) That they should not die; he boldly ascrib'd the Prohibition of *God* to a base Envy: *God knows* (saith he) *that in the day ye eat thereof, that your Eyes shall be opened*; *and ye shall be as Gods, knowing* Good *and* Evil.

Eve was easily seduced by these Promises, and then her looking too long upon the *Forbidden Fruit*, did soon after bring about the *Devil*'s Design, and her own Destruction; for instead of keeping her *Eyes* off from looking upon the *Fruit*, which was forbidden her, she lookt upon it with delectation, and was well pleased to see, that it was pleasant to the *Eye*, and so fancying it was so too to the *Taste*: she put forth her *Hand*, took it, and eat it.

Thus *Sin* entred into the *World* by a *Woman*; for after she had eaten of that *Fruit*, she gave some also to *Adam*, who was not seduced by *Satan*, but prevailed upon by his Foolish and Uxurious *Complaisance*. He had not (as the *Ancient Fathers* do observe it) so much firmness and resolution in *Paradice*, as *Job* had afterwards upon his *Dunghil*; he chose to *disobey GOD*, rather than to *disoblige his Wife*. Such was the *Fall* that hath been ever since, and shall be to the End of the *World*, the Cause of so many *Evils* and *Miseries*. This was the *Sin* which the *Fathers* call, *Unspeakable in its Greatness*, which killing the *Children* in the *Father*, maketh us obnoxious to *Death*, and Slaves to *Satan*, even before we are born; for the *Devil* having made *Adam* his Slave, hath got a just Right now over all his *Children*.

The Danger of this deep *Wound*, shews That we cannot sufficiently cherish and admire the *Grace* of him, who is come among us to Cure it. The continual Thankfulness we owe to *GOD* for it, ought to inspire us with a generous abhorrence against all the Temptations of the *Devil*, who remembring always the success of his first Artifices, endeavours still every Day, to perswade us on all occasions, that we may innocently and safely do that which *GOD* hath forbidden us.

But as *Eve* was made sensible at last, That the Threatnings of *GOD* were true, and the Promises of the *Devil* false: We ought also to be fully perswaded, That the Threatnings of *GOD* against *Sinners* are very true; and so we ought to look upon all the false Interpretations wherewith the *Devil* endeavours to falsifie them, and so to frustrate *God*'s design, as so many malicious and vain Artifices, by which he still attempts to Deceive the *Children*, as he then did the *Father*.

THE



To his Royall Highness George Prince of Denmarke &c.
This Plate is most humbly Dedicated, by Richard Blome.



To her Royall Highneſs the Princeſs Ann of Denmarke &c

This Plate is moſt humbly Dedicated. by Richard Blome.

THE PUNISHMENT OF ADAM.

GOD Drives Adam *and* Eve (*after their* Fall) *out of* Paradice, *and Places the* Cherubims *to keep them out.*

THE first Effect which *Adam* and *Eve* did feel, as a Conſequence of their unhappy *Fall*, was to ſee that they were *Naked*; they were not ſenſible, or at leaſt not aſhamed, of their *Nakedneſs*, as long as they continued in the State of *Innocency*, becauſe they were then pure like *Angels*, and their *Body* was perfectly ſubject to the *Soul*. It was then, immediately after their *Fall*, that they begun to be aſhamed, and to take *Fig-Leaves* to cover their *Nakedneſs*.

Before Chriſt 4002 Years.

As ſoon as they heard afterwards the *Voice of GOD* walking in the *Garden*, inſtead of rejoycing at it, as they had always done before, they fled from his Preſence, and hid themſelves amongſt the *Trees*. And *GOD* calling *Adam*, ſaying, *Adam, Where art thou?* He anſwered and ſaid, *Hearing thy Voice in the Garden, I was afraid to appear before thee, becauſe I was Naked, and I hid my ſelf.* And the LORD ſaid, *Who told thee, that thou waſt Naked? Haſt thou eaten of the Tree, which I commanded thee not to eat of?*

GOD having upbraided him with his *Diſobedience*, which alone had diſcovered his *Nakedneſs* to him, he excuſed himſelf, and accuſed his Wife; *The Woman* (ſaith he) *whom thou gaveſt to be with me, ſhe gave me of the Tree; and I did eat.* The *Woman* being ask'd, Why ſhe had done ſo? excuſed her ſelf in the like manner, and caſt the blame of her *Sin* upon the *Serpent*; ſaying, *The Serpent beguiled me, and I did eat.* But *GOD* admitting of no ſuch Excuſes, for their Vindication in Violating his *Law*, did preſently Curſe the *Serpent*, the firſt Author of it; ſaying, *Becauſe thou haſt done this, thou art Curſed above all* Cattel, *and above every* Beaſt *of the Field; upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the days of thy Life. And I will put Enmity between thee and the* Woman, *and between thy Seed and her Seed; it ſhall bruiſe thy* Head, *and thou ſhalt bruiſe his* Heel.

He pronounced afterwards his Sentence againſt both *Adam* and *Eve*: *In Sorrow* (ſaith he to the Woman) *thou ſhalt bring forth Children, and thy deſire ſhall be to thy Huſband, and ſhall Rule over thee.* And unto *Adam* he ſaid, *Becauſe thou haſt hearkned unto the Voice of thy Wife, and haſt eaten of the Tree, &c. Curſed is the Ground for thy ſake,* Thorns *and* Thiſtles *ſhall it bring forth to thee; in the Sweat of thy Face ſhalt thou eat Bread, till thou return unto the* Ground, *for out of it waſt thou taken; for Duſt thou art, and unto Duſt ſhalt thou return.*

He made them alſo *Coats* of *Skins*; and then he ſaid, *Behold the Man is become as one of us, to know* Good *and* Evil; *Let us therefore prevent his eating of the Tree of* Life, *leſt he live for ever. So the LORD drove the Man out of the Garden of* Eden, *and placed at the Eaſt of it* Cherubims, *and a* Flaming-Sword, *which turned every way, to keep the Way of the* Tree of Life.

Thus they were expelled out of that Delicious place, to lament their *Sin* and *Miſery* in the other parts of the *Earth*: In which they ſaw every where the ſad effects of their Rebellion; they remembred the Happineſs they were formerly poſſeſt of; and being ſenſible of the Miſery they had brought upon themſelves, this Melancholy Compariſon of their *former* and *preſent Condition*, (which they could make then by their own woful Experience, much better than we can now) caſt them into a deep *Sorrow*.

The Conſideration of ſo many *Children*, of whom they were the *Murtherers*, before they were *Parents*, pierced them to the Heart; ſo that if they were the firſt Authors of *Sin*, they were alſo the firſt Patterns of *Penitence*.

All Men are infinitely beholding to that *Saviour*, who hath repaired the Loſs and Prejudice they all ſuffered by *Adam's Fall*, in ſuch advantagious a manner, that the *Church* may now call his Sin an *Happy* and an *Uſeful Sin*. The Conſideration of this Future, but certain Reparation, was the only comfort *Adam* and *Eve* had to mitigate their *Sorrow* and *Grief*.

THE

THE MURTHER OF ABEL.

Cain *being transported with Envy againſt his Brother* Abel, *Enticed him into the Fields, and Slew him.*

ONe of the ſaddeſt effects of *Adam's Sin*, was the Murther of *Abel* his Son. The *Devil*, not contented with before Chriſt 3872. the wrong he had done to *Man*, by corrupting his *Soul*, and ſubjecting it to *Sin*, ſoon gave another inſtance of his Malice againſt his *Body*; for when he ſaw that *Abel* was careful of pleaſing *God*, and of ſerving him faithfully, he preſently filled the Heart of *Cain* with Envy againſt him.

Abel being a *Shepherd*, offered always in *Sacrifice* the beſt of his *Flocks*; ſo *Cain* did ſome of his *Fruits*, as being an *Husbandman*: But *God* perceiving his *Malice* againſt his Brother, had no reſpect to his *Sacrifice*, but rejected it; and on the contrary, was well pleaſed with *Abel's*; which did ſo exaſperate *Cain*, that the more Favour God ſhewed *Abel*, the more did he *hate* and *envy* him. Then was ſeen the firſt *Figure* and *Repreſentation* of that which was to continue in all Ages of the *Church*; viz. *That Good men ſhould live amongſt the Wicked, and be forct to ſuffer their unjuſt Dealings and Perſecutions.*

God himſelf endeavour'd, by his *Word*, to cure *Cain's* Heart, ſo impoyſon'd with *Envy*; ſaying *Why art thou in wrath with thy Brother? Why is thy Countenance fallen? Why doſt thou pine for grief and vexation? If thou doſt well, ſhalt thou not be accepted? Shalt thou not be rewarded accordingly? and if thou doſt ill, Sin* (that is, the Puniſhment of this *Sin*) *lies at the Door.* Thou ſhalt reap what thou ſoweſt; thou ſhalt receive the Retribution of thine own, and not be prejudiced by another man's *Works.*

But it is with great Reaſon, that even the *Word of God* proves ineffectual upon thoſe *Souls* that are poſſeſt with *Envy*; and that this ſoveraign *Remedy* againſt all other *Diſtempers* of the *Soul*, does rather enflame, than allay the rage of this.

Cain's Paſſion againſt his *Brother* increas'd more and more, notwithſtanding he could ſee in him nothing but *good*; ſo the *Wretch* diſſembling his *Hatred*, went to *Abel*, and with all the Expreſſions of *Kindneſs* imaginable, deſired him to *Walk* with him in the *Fields*. Poor *Abel*, meaning and fearing no hurt, eaſily comply'd with his deſire; for he was of too *good* and *meek* a Nature to ſuſpect, that his *Brother* ſhould have ſuch an *Helliſh deſign* againſt him.

But as they were both in the *Field* together, *Cain* roſe up againſt him, and *perfidiouſly* Slew him. His *rage* and *fury* was ſo hot and extreme, that even the committing of this *barbarous Murder* did not make him ſenſible of the *heinouſneſs* of his *Crime*; ſo that when *God* ask'd him, where *Abel* was? he could audaciouſly anſwer, *That he knew not*, and ſaid, *Am I my Brothers keeper?* But *God* having a mind to make the *Puniſhment* of *Cain's* ſhedding *Innocent Blood*, an *Example* for all future Ages, to deter all *Men* from the like *Crimes*; and to ſhew, that He would always be the Protector of *Juſt Men*, and the Avenger of all the Injuries done unto them by *Wicked Men*; He ſeverely upbraided *Cain* with his *Crime*, ſaying, *The Voice of thy Brothers Blood cries from the Earth unto me.*

The *Lord* Condemned him to be *Curſed* upon the *Earth*, which his *Hand* had defiled with his *Brother's Blood*, and to be a *Fugitive* and a *Vagabond upon the Earth*, as long as he ſhould live, putting a Mark on him, to the end that thoſe that ſhould meet him, ſhou'd not *ſlay* him: And thus *Cain* went *from the Preſence of the LORD, and dwelt in the Land of* Nod; where he took a *Wife*, had *Children*, and built a City which he called *Enoch*, from his Firſt-born *Son.*

The *Fathers* have always look'd upon the *Death* of *Abel*, as a Type of the *Death* of *Chriſt*, and of all thoſe *Chriſtians*, that fall as a *Sacrifice* to the *Envy* and *Malice* of their *Brethren.* They thought it worthy of their *Admiration*, that *Cain* (that was the firſt *Child* of *Adam*) ſhould by his Example teach all his Poſterity this important Leſſon, *That tho they do not fear God, yet they ought at leaſt to take care, not to imitate the* Envy *and* Hatred *of* Cain, *by perſecuting or hating their Brethren; ſeeing they may commit Murder in their Heart, by* Envy *and* Hatred *alone, without embroiling their Hands in their Blood. And if they be of the Number of the* true Diſciples *of* Chriſt, *they will not fear the being expoſed in this World to the Perſecution of Men; ſeeing* (as S. *Gregory* hath it) *That that Man refuſeth to be an* Abel, *who will not patiently ſuffer the* hatred *and* violence *of a* Cain, *when he cannot otherwiſe lawfully ſecure himſelf againſt it.*

THE



To his Highness William Duke of Glocester &c.

This Plate is most humbly Dedicated by Richard Blome.



Ieffrey Ieffreys of Llywell in Brecknock-Shire Esq.
for Advancement of y.e Worke, Contributed this Plate.

THE ARK OF NOAH.

GOD being moved with Anger for the Sins *of* Man, *reſolves to Deſtroy the* World *by a* Flood; *and to ſave* Noah, *He Commands him to Build an* Ark.

THE ſame *Evil Spirit* which Tempted *Cain* to kill his *Brother*, did not long delay to defile the whole *World* with all ſort of *Wickedneſs* and *Vice*. As *Men* did multiply, ſo did alſo *Impiety* proportionably increaſe upon *Earth*: *Adam* was hardly dead, but the Wickedneſs of his *Children* grew up to that height that *GOD* could no more bear with it. He ſaw with grief and indignation, that the *Wickedneſs* of *Man* was great in the *Earth*, and that every *Imagination of his Heart* (as *Moſes* expreſſes it) *was only evil continually*; therefore ſeeing almoſt nothing remaining of his own *Image* in that degenerate *Creature*, *It grieved him at his Heart* (ſaith the Text) *that he had made Man on the Earth*; becauſe he was diſhonouring and polluting it by his *Vices*, contrary to the firſt deſign of his *Creation*, which was, That he ſhould be the glory and chieſeſt Ornament of all *Terreſtrial Creatures*.

A.M. 1536. before Chriſt 2468.

He reſolved then at laſt to deſtroy and extirpate *Man* from the Face of the *Earth*, and with him all the *Beaſts* of the *Fields*, and other *Creatures* which had been infected (in ſom emanner) by the contagion of his *Sin*.

But yet amidſt that univerſal Corruption of *Mankind*, amidſt that general *Flood of Impiety*, there was a *Juſt Man* found that had kept his *Innocence*, and ſaved himſelf from the *Pollution* of the *World*; that *Juſt Man* was *Noah*, who found *Grace* in the Eyes of the LORD: It was he that pacified *God*'s *Wrath* againſt the *World*, and reconcil'd him to *Man*. It was him *GOD* made uſe of (according to *Scripture*) to preſerve *Mankind* from an entire Deſtruction. *GOD* then told him, That he deſign'd to puniſh the *Earth* with a general *Deluge*; but yet, that as he had obſerved, he had always been careful to walk *Uprightly* before him, and to keep himſelf untainted from their *Corruption*; ſo he would not have him involved in the ſame *Puniſhment* with other *Men*, but would keep him ſafe from the *Deſtruction*, that was ready to fall upon them.

In the Year of the *World* 1556, and before *Jeſus Chriſt* 2448, *GOD* ordered *Noah* to build an *Ark*, and withal told him exactly all the *Meaſures* and *Proportions* it was to have, to the end, that at the Time of the *Flood* he might ſave himſelf therein with his *Family*, and the other *Creatures* which *GOD* ſhould ſend unto him.

Noah did all according to the LORD's Command. He was an Hundred years about building the *Ark*; and the ſtupid Inſenſibility of the *Men* of that Time, who both ſeeing the *Ark* a building, and knowing the deſign thereof, yet never regarded to go about the reforming their *Vices* and diſſolute *Manners*, is an exact Figure and Repreſentation (as our *Saviour* himſelf obſerves it) of the Inſenſibility of the generality of *Chriſtians*, who knowing the Puniſhments *GOD* threatneth to inflict upon them hereafter, in the great and terrible Day of *Judgment*, and their ſlighting theſe *Threatnings*, do not care to Reform their *Lives*, ſhall on a ſudden be ſurprized by *God*'s *Vengeance*, as *Men* were then by the *Flood*.

GOD, who never puniſheth *Men*, but with a kind of regret and reluctancy, gives always ſome Tokens and Aſſurances of his *Mercy*, even when he is moſt in Wrath and Anger: Therefore we may diſcern here, That all his deſign (in fore-warning *Men* of their future Ruine, ſo long before it fell upon them) was only to make them prevent it by their Reformation.

Thus he does ſtill nowadays under the *Goſpel* and that more plainly than ever he did before, invite *Men* to *Repentance*, by repreſenting unto them, the certainty and ſeverity of his *Judgment* hereafter upon all *Impenitent Sinners*; and if *Chriſtians* do ſlight his Threats and Warnings, as *Men* did then, the multitude of *Offenders* cannot ſecure themſelves from *GOD*'s juſt Puniſhment.

The *Flood* is a plain and dreadful Proof, That *GOD* will not ſpare *Wicked Men*, tho' all were ſo; and that after we have long neglected the Offers of his *Mercy*, he will at laſt deliver us into the hands of his ſevere *Juſtice*.

The

The Deluge, and Entry into the Ark.

The Whole Earth, *and all therein contained, was Drown'd and Deſtroyed by the* Flood, *only the* Ark, *and thoſe therein, Saved.*

WHen the Time was come that *GOD* had appointed, for the purifying the *Earth* *Anno Mundi* 1656. by a *Flood* from the pol- before Chriſt 2348. lution of *Man's Crimes*, *GOD* ordered *Noah* to provide and carry into the *Ark* all neceſſary *Proviſions*, both for himſelf and for all the *Creatures*, that he was to take with him into the *Ark*.

He Commanded him to take to himſelf of every Clean *Beaſt* by Sevens, *Males* and *Females*; and of every Unclean, only by Two's. After theſe Orders had been executed, *Noah* entred into the *Ark* himſelf, with his Three Sons *Shem*, *Ham*, and *Japhet*, with his *Wife*, and the Three *Wives* of his Sons; and when they were entred, the *Scripture* ſaith, That *GOD* ſhut them in: Which was no ſooner done, but the *Waters* did break out from *Heaven*, and prevailed upon the *Earth*, the LORD cauſing violent *Rain* to continue for Forty Days and Forty Nights; and that *Rain* pouring down from *Heaven* in ſuch an abundance, did ſoon overflow and cover the Face of the whole *Earth*; nay, the *Scripture* ſaith, That the *Waters* prevailed fifteen *Cubits* upwards above the higheſt *Hills* and *Mountains*; ſo that in this *Inundation* all *Fleſh* (as the *Scripture* expreſſes it) periſhed, both of *Men*, of *Fowls*, of *Beaſts*, and of every *Creeping thing* upon the *Earth*.

But as all *Living Creatures* were thus periſhing and drowning in the *Waters* of the *Flood*, *Noah* was ſaved alive in the *Ark*, with all thoſe that were there in with him; for the *Waters* and *Storms* of the *Flood* could never prevail againſt it, to ſink it; becauſe the more they increaſed upon *Earth*, the nearer they brought it to *Heaven*. It was then that thoſe *Men*, who before derided the *Builders* and the *Building* of the *Ark*, began to bewail and to accuſe their own Folly; nay, their Deſtruction which was now become unavoidable, did the more afflict them, that they had not prevented it when they might.

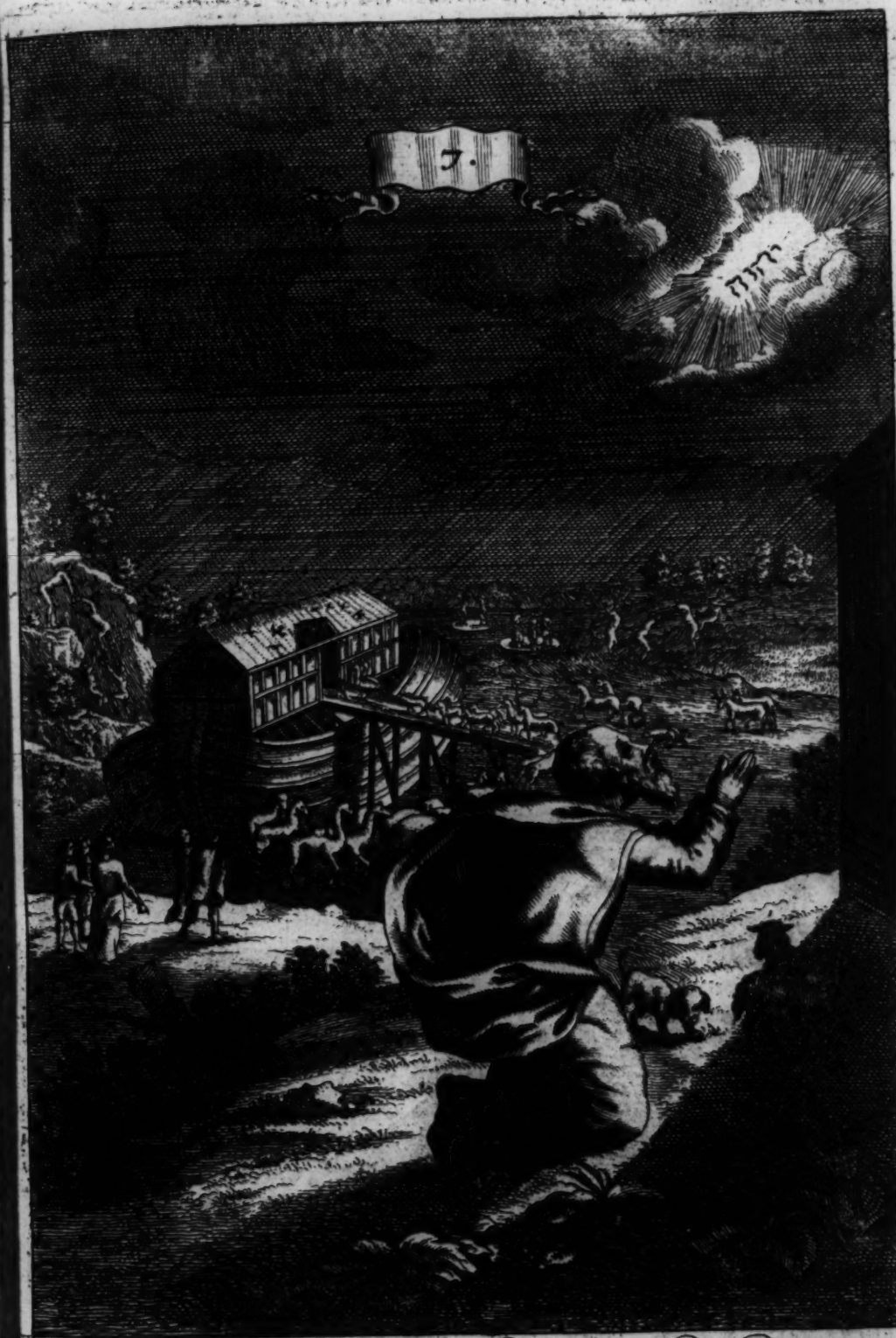
The *Ancient Fathers* have obſerved, That this *Ark* (wherein *Noah* and his *Family* was ſaved from periſhing with the reſt of *Mankind*) was an expreſs Figure and Type of the *Church*, which is the ſole *Ark* wherein we may find a ſure *Refuge* and *Salvation*, and out of which there is nothing but *Deſtruction* and *Perdition* to be look'd for. The vaſt Greatneſs of that Building which was carried upon the *Waters*, and the gathering and mixture of all ſorts of *Beaſts*, Clean and Unclean, did repreſent and ſignifie the extent and propagation of the *Church* throughout all the *World*, as alſo the Calling and Gathering of ſo many *Nations* and *People*, differing among themſelves by the diverſity of their *Ways*, *Cuſtoms* and *Manners*; whom *GOD* (who will have all Men to be ſaved) would one day gather up together, and bring into that *Sanctuary*, to ſave them from the terrible *Flood* of his *Eternal Wrath* and *Vengeance*.

The *Wood* and the *Water* do repreſent Two great Myſteries of our *Chriſtian Religion*: The *Water* ſignifies our *Baptiſm*, which cleanſeth us from our *Sins*, as the *Flood* did purge the *World* from all its *Abominations*; and the *Wood* ſignifies the *Croſs* of our *Saviour*, who by his *Meritorious Death* upon it wrought the *Redemption* of *Mankind* ſo perfectly, that this *Croſs*, this *Death*, this *Satisfaction* of our *Saviour*, is ſtill the ſole Object of the hope of all good *Chriſtians*, who expect no *Salvation*, but from the infinite Merit of *Chriſt's Croſs* and *Paſſion*.

Thus *GOD* was pleaſed to give a Figure of his *Church* in the *Ark*, which was the Inſtrument he made uſe of to preſerve his *Servants*, and to renew the *World*. We can never ſhew our ſelves thankful enough to *GOD*, for his infinite Mercy in bringing us into the *Ark* of his *Church*, to ſave us from the general and dreadful Flood of *Errors* and *Impieties*, which prevail in the *World*.

We may indeed in that *Ark* (according to the *Ancient Fathers* Obſervation) be ſubject to ſome *Fears*, be obnoxious to ſome *Troubles*, *Evils*, and *Scandals*; but however, there is no other Refuge againſt *God's Vengeance*, no other *Sanctuary* than that *Ark*; ſo that thoſe that do not belong to it, ſhall infallibly periſh in the *Floods* of his *Eternal Indignation*.

The



Jeffrey Jeffreys of Llywell in Brecknockshire Esq.
for Advancement of this Worke, Contributed this Plate.



Madam Sarah Jeffreys the Wife of Jeffrey Jeffreys of Llywell in Brecknockshire Esq.
For Advancement of this Worke, Contributed this Plate.

The Going out of the Ark, and the Rainbow.

Noah *goes out of the* Ark, *and Offers a* Sacrifice *to the* LORD, *which was favourably received. The* LORD *promiſeth to* Drown *the* Earth *no more, and gives for the Sign of the Truth of His Promiſe, the* Rainbow.

After the *Earth* had been thus Over-flow'd, and Drown'd by the *Waters*, *Anno Mundi* 1657. for 150 *Days*, GOD at before Chriſt 2347. laſt remembred *Noah*, and every *Living Creature* that was with him in the *Ark*; He cauſed a great *Wind* to paſs over the *Earth*, ſo that the *Waters* did ſoon abate, and 7 *Months* after (from the firſt *Day* the *Flood* began) the *Ark* reſted upon the *Mountains* of *Armenia*.

Noah, four *Months* after this, opened the *Window* of the *Ark*, and ſent forth a *Raven*; which being in the *Scripture* ſet forth as the Figure of a *Sinner*, did not care to return into the *Ark* again: But the *Dove*, which *Noah* did alſo ſend forth ſeven *Days* after, having found no Reſting-place, return'd unto him into the *Ark*; and ſeven *Days* after that, having ſent forth the ſame *Dove*, ſhe return'd to him in the Evening, and brought in her *Bill* a *green Olive-Leaf* pluckt off the *Tree*, which was a Sign of GOD's being reconcil'd to the *World*.

Noah, by this *green Olive-Leaf*, underſtood that the *Waters* were abated; then he removed the Covering of the *Ark*, and ſaw that the *Waters* were dried up from off the Face of the *Earth*: And after he had received an Order from GOD, to go out of the *Ark*, wherein he had continued a whole Year, he went out with his *Wife* and *Children*, and all other *Creatures* that were therein.

The firſt thing *Noah* did after his going out of the *Ark*, was to build an *Altar* unto GOD, and to offer unto him upon it an Offering of every Clean *Beaſt*, and of every Clean *Fowl*, in thanks of his favourable Protection of him amidſt of that Univerſal Deſtruction of the *World*. GOD accepted of his *Offering*, and promiſed to *Curſe* the *Earth* no more for *Mans* ſake: He bleſſed *Noah* and his *Children*, and commanded them to multiply, and to repleniſh the *Earth*: He promiſed them, That the Fear of them ſhould be upon every *Beaſt* of the *Field*, and upon every *Fowl* of the *Air*; he gave them an abſolute Dominion over them, and over the *Fiſhes* of the *Sea*; nay, he gave them leave then to eat the *Fleſh*, which was never granted to *Man* before the *Flood*.

He made an Eternal *Covenant* with *Noah*, and his *Children*, and eſtabliſh'd the *Rainbow* as the *Sign* of it; to the intent, that whenever it ſhould appear in the *Clouds*, he might remember his *Covenant* with them, and prevent a ſecond *Inundation* of the *Waters* over the *Earth*. He hath always remembred it accordingly, and there was never ſeen (ſince the firſt *Flood*) any thing like it in the *World*; tho' there have often been as many, and as great *Crimes* committed by *Men* upon the *Earth*.

But GOD is faithful to his Promiſes; he hath contented himſelf of having once exerted viſibly his terrible *Vengeance* in inflicting that general Puniſhment upon all *Sinners* that were then Living upon the *Earth*; to ſhew, That it is always in his power to puniſh *Sin*, and to extirpate *Sinners*; tho' he ſeldom now inflicts any other than inviſible Pains and Torments upon them.

His *Rainbow* is to us, a Security of his *Goodneſs* to us; and he Charges us in his *Word*, to Bleſs and Praiſe him whenever we ſee it.

But GOD forbid (ſaith *Ambroſius*) *that by that* Celeſtial Bow, *which GOD eſtabliſh'd as the Sign of his* Covenant *with Men, we ſhould only underſtand the* Rainbow: *It is the* Church *that this* Bow *did figure, which is already in ſome manner in the* Heavens, *and ſheweth and ſpreads every where upon the* Earth, *the livelyneſs and variety of its* Colours, *amidſt the Dark and Black* Clouds *that ſurround it.*

Thoſe bright and lively Colours (ſaith that Holy Father) *are the ſeveral* Graces GOD *poureth down upon that* Divine Spouſe, *who faithfully acknowledges, That She receives them all from* GOD, *whom She adores as her true* Sun, *that makes her* ſhining *in the* World: *It is that* Church *which is the true* Bow *of* GOD's Covenant, *and a ſtanding* Sign *of his* Reconciliation with the World.

HAM

HAM CURSED BY HIS FATHER.

Ham (*the Second Son of* Noah) *seeing his* Father *lying in an undecent Posture,* Mocks *or* Derides *him, for which he is* Curſed *by him.*

After the *Curſe* of *GOD* was taken off from the *Earth*, and that *Noah* and his *Children* began to breath and recover themſelves, of all the *Miſeries* and *Dangers* they had undergon and weathered, by *GOD*'s extraordinary *Providence* over them; there was an Action committed in *Noah*'s Family, which plainly ſhewed how far the *Corruption* of *Man* can go, and how ineffectual even the conſideration of *GOD*'s moſt dreadful *Judgments* proves in the reſtraining of it, and in making *Man* wiſe.

Of the Three Sons of *Noah*, who had been ſo wonderfully preſerved with him in the *Ark*, to Re-people the *World*; there was one of them, who having deſerved the *Curſe* of his *Father*, drew alſo the *Curſe* of *GOD* upon himſelf, and inſtead of being the *Head* of an *Holy Race*, was the *Father* of ſo wicked a *Poſterity*, as was to be the Object of *GOD*'s Anger and Reprobation.

It is obſerved by *Moſes*, That *Noah* (after the *Flood*) began to be an *Husbandman*; and that amongſt other Improvements which he made of the *Ground*, he planted a *Vineyard*: But it hapned, that Drinking of the *Wine*, without being aware of its Intoxicating virtue, he fell into *Drunkenneſs*; during which, he lay in an undecent poſture, having his *Body* uncovered, in his *Tent*, and ſo expoſed to the Eyes of his *Children*. *Ham*, the Father of *Canaan*, was the firſt of them who ſpied his *Father* in that condition, and inſtead of doing that which the diſcretion of a wiſe and dutiful *Son* ſhould have obliged him to do, he expoſed the *Shame* of his *Father*, and made it the Subject of his *Deriſion* and *Railery*: Nay, he was not contented thus to *Laugh* by himſelf at his *Father*, but to expoſe him the more, he would alſo have both his *Brothers* for *Companions* of his prophane and unnatural *Mirth*, and for *Complices* of his *Crime*: So he went out preſently, to tell them what he had ſeen.

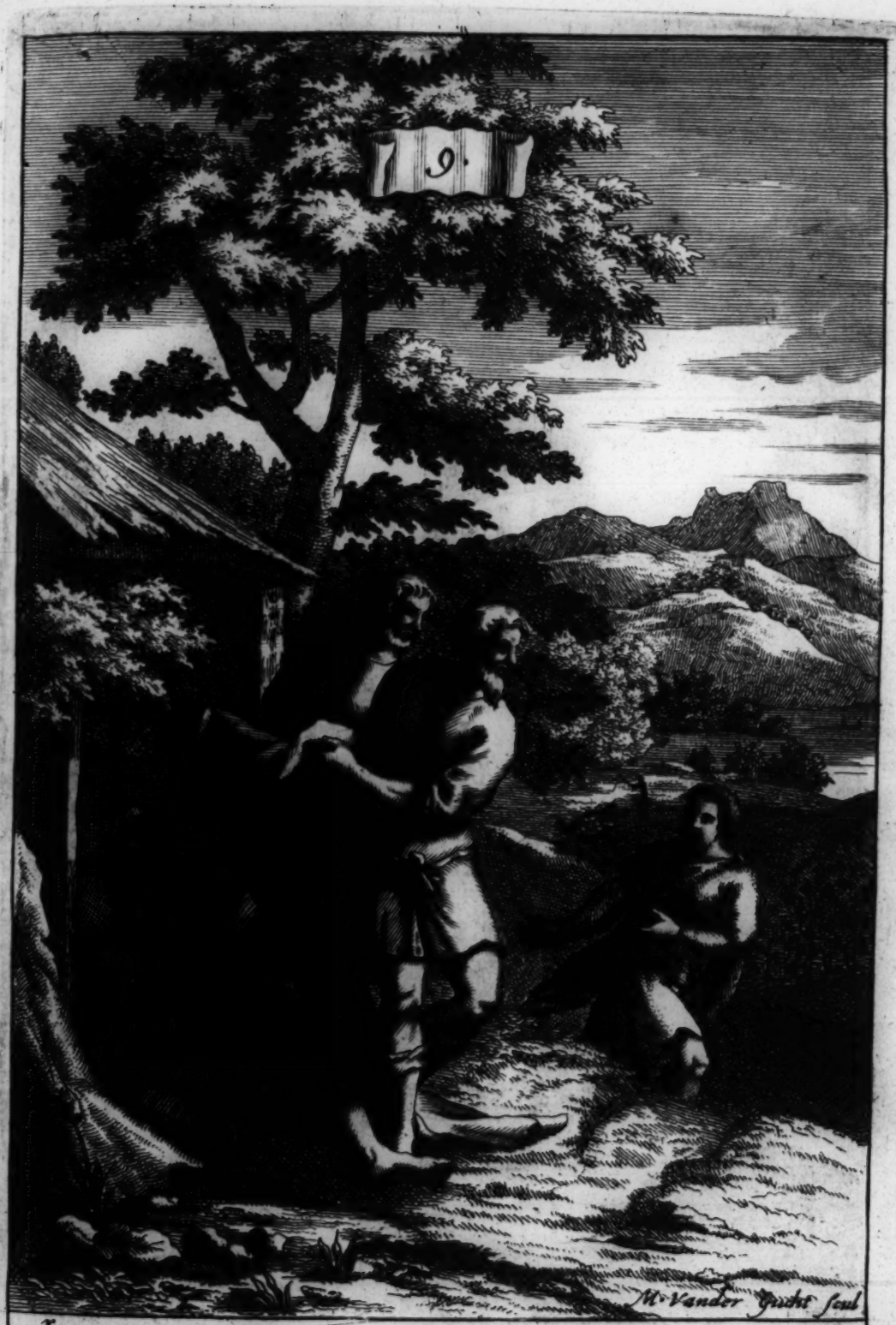
But *Shem* and *Japhet* abominating his ill Nature and Prophaneſs, and withal being aſhamed and much concerned to ſee thi *Father* thus lying in that immodeſt Poſtur they took a *Garment*, and laid it upon bot their *Shoulders*, and ſo went backward an covered his *Nakedneſs*, which their *Pious M deſty* did not allow them to look upon.

After *Noah*'s Fit of *Drunkenneſs* was ove and he underſtood what had paſt, and kne what his *Son* had done; not only condemn his *Action*, but preſently Curſed his Son *C naan*, and foretold, That he ſhould for ever the *Servant of Servants* unto his *Brethr* And he ſaid, *Bleſſed be the LORD GOD* Shem, *and* Canaan *ſhall be his Servan GOD ſhall enlarge* Japhet, *and he ſhall dw in the Tents of* Shem, *and* Canaan *ſh be his Servant*: And promiſed them an ha and numerous *Poſterity*, to continue in all A of the *World*.

This Story which does plainly teach Ch dren to Reverence their Parents, *and to co their* Faults *inſtead of expoſing them, is* (a cording to S. *Auſtin*) *an admirable* F gure *the great* Reverence *all* Chriſtians *ought have, for the Humiliation and Suffering* Chriſt Jeſus, *their true* Father; *the Ignom of his* Death, *and the Nakedneſs his Sac* Body *was expoſed unto upon the* Croſs, figured *by the* Nakedneſs *of* Noah; *a myſterious* Drunkenneſs *of that* Holy Man *repreſent the terrible effect of the* Cup, *wh his* Father *gave him to* drink, *and the Fu of that ungrateful* Vine *which he had pla himſelf.*

And altho' there is no Body ſo audaci Impious and Prophane, as to Laugh *openly the Humiliation and Ignominous* Suffering Chriſt; *yet that* Good Saviour (ſaith S. *Au is Derided and Mocked; whenever any D nour is offered to his* Truth, *and to his W His* Humiliations *are deſpiſed by all thoſe chuſe to live a Voluptuous and Worldly L His* Sufferings *and his* Croſs *are Scorned Laugh'd at by all thoſe, who do inſult t thoſe that Suffer as the* Members *of his Bo and the* Imitators *of his* Patience.

T



S.r William Robinson of Newby Hall in the north Rideing of yorkeshire Baronet

For Advancement of this Worke, Contributed this Plate.



The Rt Honourable Lady Mary Tudor wife to the Rt Honble Edward Lord Radcliff son & heyr to the Rt Honble Francis Earle of Darwent water &c.

For ye Advancement of this worke Contributed this Plate.

THE TOWER OF BABEL.

Men reſolve in the Vanity of their Minds, to build a Tower *reaching up to* Heaven: *GOD ſtops their* Work, *by confounding their* Languages *in ſuch a manner, that they could not Underſtand one another.*

THE Children of *Noah* beginning to multiply on the *Earth*, found themſelves within a few years Anno Mundi 1757. before Chriſt 2247. increas'd to ſo vaſt a Number, that ſeeing they were not able any longer to continue together, they thought of diſperſing themſelves into divers *Countries*: But before their Separation they undertook an Enterprize, which was a pregnant Argument of their Folly and Vanity. And as the *Scripture* taketh notice of, *That as they Journeyed from the Eaſt, they found a Plain in the Land of* Shinar, *where they dwelt: And they ſaid one to another, Go to, let us make Brick, and burn them throughly; and they had Brick for Stone, and Slime for Mortar. And they ſaid, Go to, let us build us a City, and a Tower whoſe Top may reach unto Heaven; and let us make us a Name, leſt we be ſcattered abroad upon the Face of the whole Earth.*

This *Extravagant Deſign* of theirs was the effect of two Cauſes, equally vain; the one to Eternize their *Memory* by this *Superb and ſtately Structure*; the other was, to ſecure themſelves againſt *GOD* himſelf, if he ſhould ever again attempt to puniſh the *World* by a *Deluge*, which would not be able to hurt them, when once they ſhould have finiſhed their intended *Building*. But *GOD* willing even then to make it appear, That there is no way for Man to raiſe himſelf, but by *Humility*; and that he muſt rather think of appeaſing the Wrath of *GOD* by *Repentance*, than of defending himſelf againſt his juſt *Vengeance*, by vain and ſucceſsleſs Attempts; *Came down* (ſaith the *Scripture*) *to ſee the* City *and the* Tower, *which the Children of Men built*; and mocking at their ridiculous Undertaking, ſaid, *The People is one, and they have all one Language, and this they begin to do; and now nothing will be reſtrained from them which they have imagined to do. Go to,* (ſaith the LORD) *let us go down and there confound their* Language, *that they may not underſtand one anothers Speech. So the LORD ſcattered them abroad from thence upon the Face of the Earth, and they left off to build the City; therefore the Name is called* Babel; for the LORD ſo confounded their *Tongues* and *Words*, that it was impoſſible for them to underſtand what they ſpake to one another.

Thus were they forced to leave the *Work* of their Vanity unfiniſhed, and to diſperſe themſelves over the Face of all the *Earth*; and that was the occaſion of calling that *Tower*, the *Tower of Babel*; that is to ſay, *of Confuſion*.

And this *Proud Building* has ever ſince (according to S. *Bernard*) been a *Figure* of what the *World* would do in all Ages after, who ſeem to think of nothing, but how to raiſe to themſelves a *Tower* againſt *GOD*, to ſecure themſelves from his *Juſtice*, and to oppoſe themſelves againſt his *Majeſty*; endeavouring rather to immortalize their Names upon *Earth*, than to become truly Great in *Heaven*. *GOD* was willing then to puniſh the *Vanity* of *Men* in that *Member*, where it reigns moſt, that is, in the *Tongue*, which *Man* makes uſe of to expreſs his *Vanity* and to domineer over others.

And this diverſity of *Languages*, which has ſince overſpread the *World*, and continues to this day, is as a continual *Voice*, ecchoing throughout the whole *Earth*, and teaching all *People* (as S. *Auſtin* ſaith) *That the ſhorteſt and ſureſt way to mount* Heaven, *is not to raiſe great* Edifices, *nor to hatch vaſt* Deſigns *in a* Proud Heart; *but by humbling ones ſelf before GOD, and preventing his Wrath with* relenting Tears, *and not by pretending to elude it by a vain and fruitleſs* Reſiſtance.

THE CALL OF ABRAM.

GOD Calls Abram, *Commanding him to leave the Land of the* Chaldeans, *and to go to the* Country *he had Promiſed to give unto him.*

AFter that *Men* had taken ſo great pains to build *Babylon*, that Rebellious City
Anno Mundi 2083. againſt *GOD*, which was
before Chriſt 1922. to continue to the End of the *World*; GOD alſo from that very time thought of laying the Foundations of an *Holy City*; that is to ſay, his *Church*; and deſign'd *Abram* to be the Head of a Race Elect and Faithful, which ſhould never end.

This *Holy Man* was the Son of *Terah*, and dwelt with his Father in the City of *Ur*, in the Land of the *Chaldeans*, which was an *Idolatrous Country*. It was there that GOD commanded him, ſaying, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers Houſe, unto a Land that I will ſhew thee: And I will make thee the Head and Father of a great People, and make thy Name great and famous; and I will bleſs them that bleſs thee, and curſe him that curſeth thee; and in thee ſhall all Families of the Earth be bleſſed.*

Abram, without any *heſitation*, believed the *Word* of *GOD*, which promiſed him two ſuch great Advantages; the firſt, to make him the *Head* of a *Great People*; and the other, to bleſs all the *World* in him who was to proceed from his Loins. So he left his own Country, with *Terah* his Father, and came to *Haran* (a City in *Meſopotamia*) where *Terah* died; after whoſe Death, he departed from *Haran* with *Sarai* his Wife, and *Lot* his Brother's Son, and came into the Land of *Canaan*, where *GOD* again promiſed to give him all that *Land*; and *Abram* adoring that *GOD*, who with ſuch Sovereign Power diſpoſeth of *Kingdoms*, giving or taking them away at his pleaſure, built an *Altar* to the LORD, there to call upon his Name.

After ſome time of his ſtay here, there happned a great *Famine* in the *Land*, which forced him to go down into *Egypt*, with *Sarai* and the reſt of his Houſhold. But foreſeeing that the *Beauty* of *Sarai* his Wife might be prejudicial to him, and that the *Egyptians* being enamour'd of her, might think of killing him, to Enjoy her without let or hindrance, made uſe of that innocent Policy, and pray'd *Sarai* to ſay, *She was his Siſter*; as indeed ſhe might without telling any Lye, to the end, that inſtead of killing him (as they would have done had ſhe paſſed for his *Wife*) they might on the contrary ſhew him all manner of Kindneſs, ſuppoſing him to be his *Siſter*.

What *Abram* had foreſeen, ſo came to paſs; For the *Egyptians* admiring *Sarai*, ſpoke of her before *Pharaoh*, who took her into his *Palace*, and treated *Abram* very kindly for her ſake, as ſuppoſing him her *Brother*: But *GOD* knew how to deliver the Chaſtity of *Sarai* from the hands of *Pharaoh*; and he afflicted that Prince with many *Plagues*, that enquiring into the Cauſe of them, he came at length to know, that *Sarai* was indeed the Wife of *Abram*, whereupon he reſtored her to him again, complaining only, That he had not told him ſo at firſt.

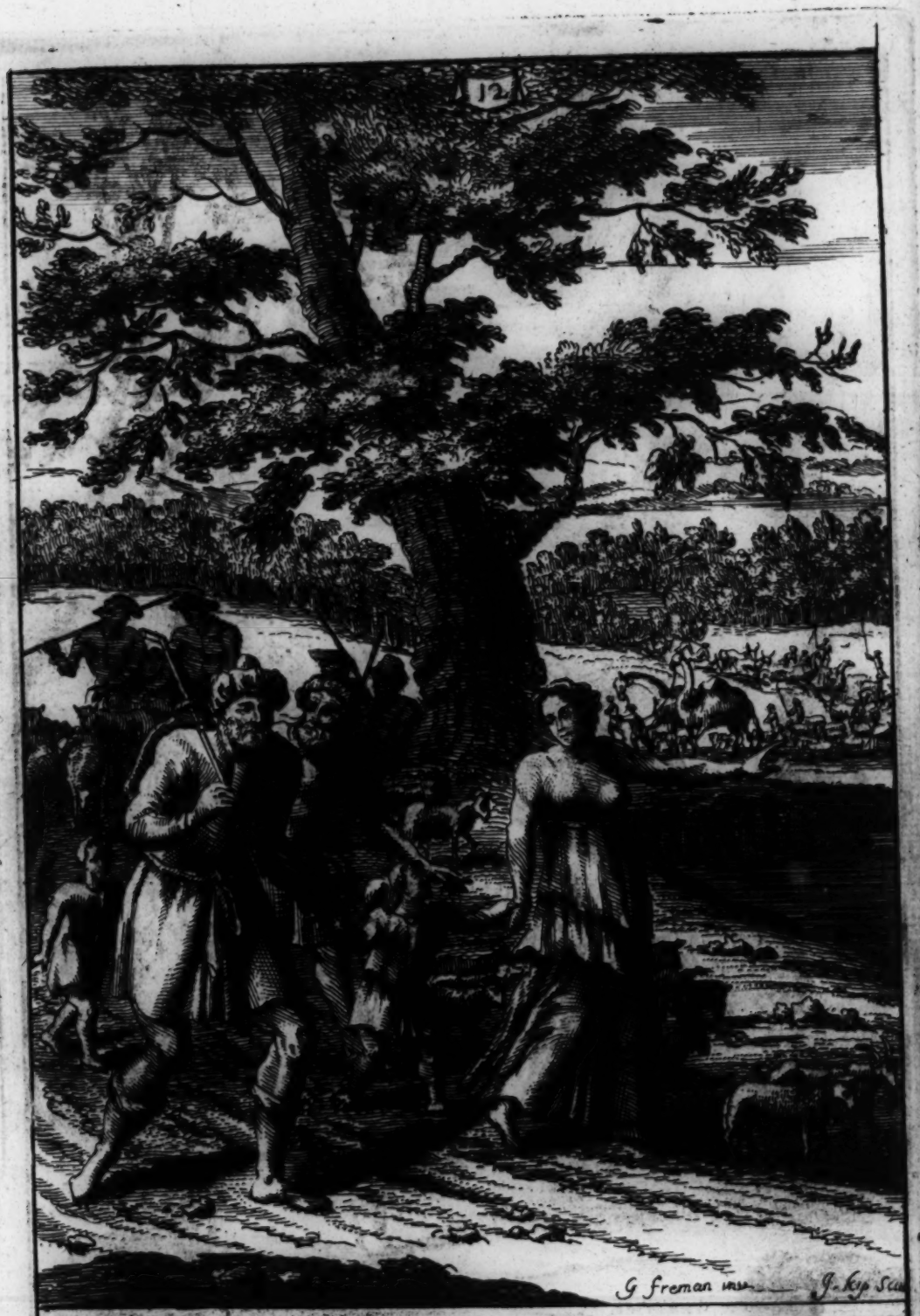
So much (ſaith S. *Ambroſe*) *did that Prince* (*tho' an* Idolater) *abhor* Adultery, *and* [illegible] *to injure a* Stranger, *whom the* Famine *forced to retire into his Dominions. This was that* GOD *began to call to himſelf, to whom he had choſen to be the* Father of Faithful. *He dealt with him according to firmneſs of* Faith, *making him to leave his own Country, where he was Rich and Powerful, to go and ſettle himſelf in a Land, where at firſt he meets with a grievous Famine which forced him to run a Thouſand hazards amongſt* Strange Nations, *without finding other comfort, but that of knowing, That he was come thither by the Order of him in whom his* Faith *had yielded ſuch an entire Obedience.*

However, GOD (*by delivering him from all Dangers*) *gave him full Evidence, that we need not fear any thing in following GOD, and that whenever we expoſe our ſelves to any troubleſom Events, for being faithful to his* Word, *he himſelf becomes our Protector, and with honour and advantage delivers us from all the Evils that ſurround us.*

T



S.r Gilbert Gerard Cosine of Brafferton hall in yorkshire Baronet,
Grandson of y.e R.t Reverend Father in God, Iohn Cosine Late Lord
Bishop of Durham &c.t
For Advancement of this Worke, Contributed this Plate.



Mr. Edward Jeffreys, eldest son of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr, For advancement of this Work, contributed this Plate.

LOT PARTS FROM ABRAM.

A Strife being risen between the Herdsmen *of* Abram *and* Lot, *They part one from another, and* Lot *goes to* Sodom.

ABRAM being returned out of *Egypt* with *Sarai* his Wife, and *Lot* his Brother's *Son*, to the Place of their former Abode, that is, to *Bethel*: He was soon made sensible of the Troubles which were always to attend *Riches*. For being both of them very *Wealthy*, there oft arose Quarrels between the Herdsmen of their *Cattel*; which made it evident (as saith the *Scripture*) that *they could no longer live together*, and that *one Land was not able to bear them both*.

Anno Mundi 2084. before Christ 1920.

Abram abhorring those *Contests*, and foreseeing the fatal Consequences, that these *Divisions* between the Domesticks of one *Family* were likely to produce, by passing at last from the *Servants* to the *Masters* themselves, resolved to prevent them by a sudden Parting. Wherefore meeting with *Lot*, he said to him, *Let there be no strife, I pray thee, between Me and Thee, and between thy Herdsmen and my Herdsmen, for we be Brethren*; that is to say, Very near of Kin; *Is not the whole Land before thee, to choose what part pleaseth thee best? Separate thy self, I pray thee from me: If thou wilt take the Left hand, then I will go to the Right*; or *if thou depart to the Right hand, then I will go to the Left.*

But *Lot* was not so wise in accepting this Offer, as *Abram* was in making of it; for not sufficiently weighing, how vast a loss he was about to expose himself to, by parting from the Company of such an *Holy Man*, and Prophet as *Abram* was; and not considering that he ought rather to have done or suffered any thing, than to consent to the Separation, without any considerable Opposition, gave way to *Abram*'s Proposal, and thereby launched out too imprudently into a Sea of a Thousand dangers. He only apply'd himself to consider, which way he had best please himself, and advising only with his *Eyes* about the Choice he was to make, he determined it for that Country which pleased and flattered them most: For as the *Scripture* tells us, Lot *lifted up his Eyes, and beheld all the Plain of* Jordan, *that it was well Watered every where, as the* Garden *of the* LORD. This allurement readily induces him to fix his Abode in the *Cities* of that fruitful and tempting *Valley*, and to pitch his Tent near *Sodom*.

Thus he from the Company of the most *Holy Person*, that was at that time upon the Face of the *Earth*; precipitates himself into the Society of the most abominable *Criminals* amongst the Sons of *Men*; and by retiring too unadvisedly from his Uncle, he comes to a City, which *GOD* look'd upon as the Object of his fierce *Anger*, as having by their *Wickedness* out-sin'd the bounds of *Divine Mercy* and *Forbearance*.

We meet with in this History (as S. *Ambrose* observes) *two important Matters. We learn from* Abram's *Behaviour, the horrour and aversion we ought to have for* Differences *and* Disputes; *and how wary we ought to be of* Servants *in this respect, who often are the first Cause of them, and take pleasure to foment them.*

And in Lot *we see, of how great concern it is, especially for younger Persons, not lightly to quit them, in whose Company their happiness consists, and who are of greater use to them than they can imagine. A Separation here consented to without sufficient Circumspection, makes the Party concerned sensible of its pernicious Consequences, during the whole Course of his* Life: *And tho'* Lot *was a Righteous Man*, (as saith S. *Peter*) *yet we tremble at the view of those* Dangers, Sorrows, *and* Temptations, *into which he plung'd himself, and from which the* Charity *of him, whose Company he had too lightly parted with, might have rescued him; and which he might have wholly prevented, by continuing in the holy Company of his Uncle, that* Man of GOD.

ABRAM DELIVERS LOT.

Abram *Saves* Lot (*his Nephew*) *out of the Hands of his* Enemies. *The Great Prieſt* Melchiſedeck *Bleſſeth him. The King of* Sodom *Offers him all the* Spoil.

NOT long after *Lot* had ſeparated himſelf from *Abram*, an Accident happened, which fully evidenced, that *Abram* had not propounded their Parting from any want of Love and that *Lot* had too unadviſedly conſented to it.

Anno Mundi 2092. before Chriſt 1912.

Four Kings, to wit, *Amraphel* King of *Shinar*, *Arioch* King of *Ellaſar*, *Chederlaomer* King of *Elam*, and *Tidal* King of *Nations*, having joyned their Forces together, and Ravaged all the Country about *Sodom*; the King of *Sodom*, with thoſe of the four Neighbouring Cities; To wit, *Birſha* King of *Gomorrha*, *Shinab* King of *Admah*, *Shemeber* King of *Zeboim*, and the King of *Bela* which is *Zoar*: All theſe were joyned together in the Vale of *Siddim*, which is the *Salt-Sea*, and march to fight the aforeſaid Princes. But the Five *Kings* being defeated by the Four, and *Bera* the King of *Sodom* (with his Allies) put to Flight, the Victorious *Kings* haſten with their Army to *Sodom*, and Plunder it, and amongſt other Captives carry away *Lot*, with all that he had. A *Man* eſcaping from the Fight brings the News to *Abram*; who being touched at Heart with his *Nephews* Misfortune, ſpends no time in fruitleſs Complaints, but caſts about how he might beſt reſcue him out of the hands of his *Enemies*, and without delay puts himſelf at the Head of Three hundred and eighteen of his *Trained Servants*, born in his own Houſe, and purſues the Four *Kings* unto *Dan*, and brought back all the Goods, with *Lot* and his Goods, and the *Women* and the *People*.

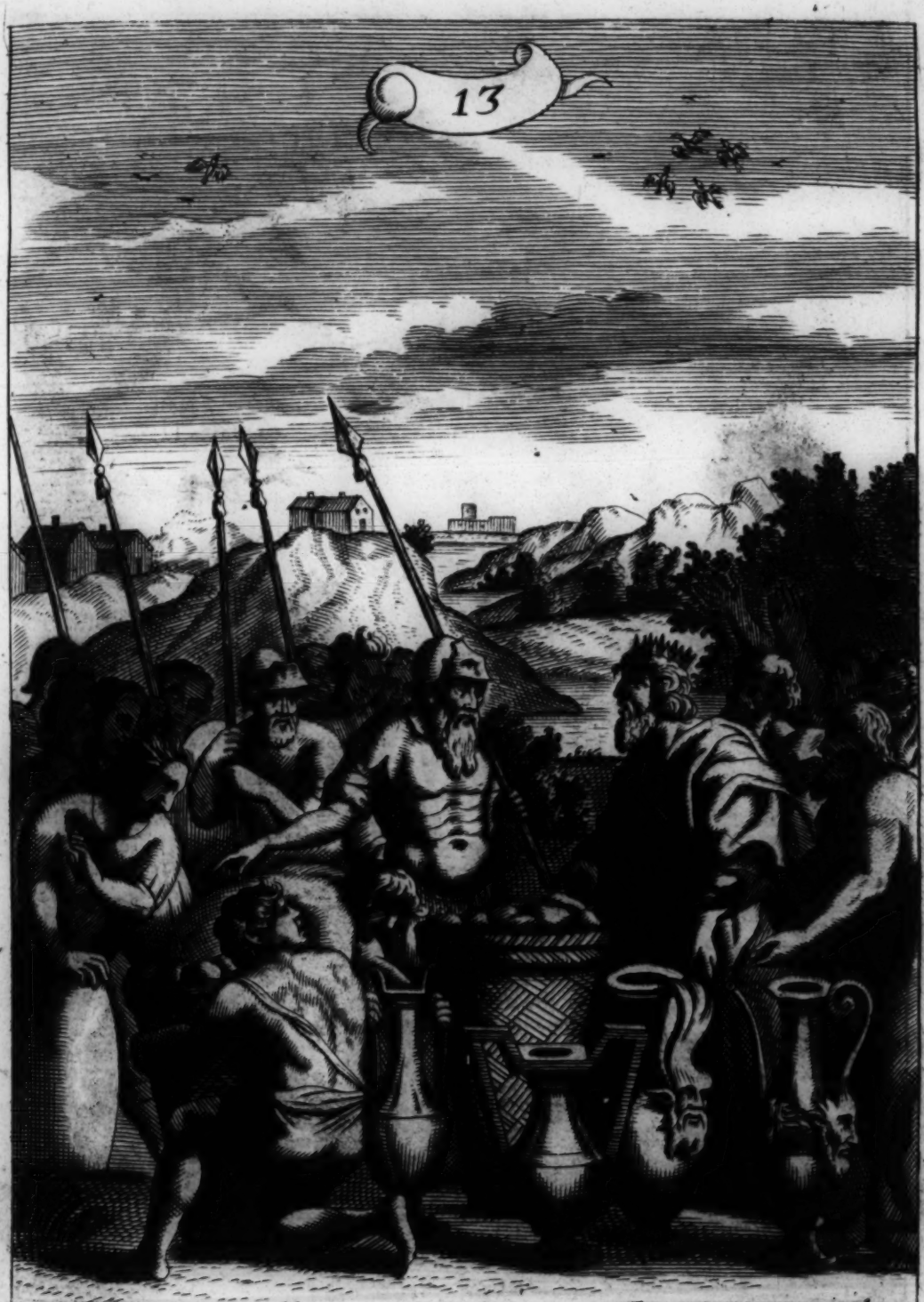
GOD gives his Bleſſing to a War, which *Charity* had made this *Holy Patriarch* undertake, Truſting much more in the *Divine Aid*, than in the ſtrength of his Forces. With this ſmall Number he ſtops the Courſe of the Victories of thoſe Four *Kings*, and ſucceeds in that wherein the united Force of Five *Kings* had fail'd; for falling upon them by Night, he makes a great Slaughter amongſt them, and purſuing them to *Hoba*, which is on the Left-hand of *Damaſcus*, he brought back all the Spoil they had taken, and in particular his Nephew *Lot*, and all that belonged to him.

The King of *Sodom* having Advice of this glorious Action, goes out to meet *Abram*, and congratulates his illuſtrious Succeſs. Upon this Occaſion alſo *Melchiſedeck* appears, that Famous Perſon, whom the *Scripture* ſtyles *The Prieſt of the moſt High GOD*, and Preſents *Abram* with *Bread* and *Wine*; which all the *Fathers* have conſidered as a Figure of the *Holy Euchariſt*, which *Jeſus Chriſt*, the true *Prieſt*, not according to the Order of *Aaron*, but of *Melchiſedeck*, was to eſtabliſh in his *Church* to the End of the *World*. Then *Melchiſedeck* bleſſeth *Abram*, and bleſſeth *GOD*, for that he had delivered his *Enemies* into his hand.

And that nothing might be wanting to *Abram's* Glory, the King of *Sodom* would needs force him to take all the *Spoil* he had recovered, as of right belonging to him; which *Abram* generouſly refuſed, Swearing That he would not ſo much as take a Thred of the Spoil, leſt he ſhould give him occaſion to ſay, he had enriched *Abram*.

Thus reaped he more Glory (as S. *Ambroſe* Notes) *from the uſe he made of his Victory than from the Victory it ſelf; and taught* Chriſtians, *never to wage War, but on the account of* Charity; *and, that they ought to have ſo much Pity for the* Sufferings *of others as to hazard their own Lives to ſave their Brethren: And that when GOD has bleſſed them with great and glorious Undertakings with* Succeſs *in making them* Saviours *to others, they are not to look for any other Glory upon Earth except that of having been Faithful to GOD and Inſtruments to effect his great* Deſigns.

The



F. H. Van. Hove. sculp:

The Rt. Honourable Algernon Earle of Hertford. Eldest son of his Grace Charles Duke of somerset &c. For ye Advancement of this Worke Contributed this Plate



Mr. William Proctor Cittizen, and stationer of London.

For advancement of this Worke, Contributed this Plate.

THE FLIGHT OF HAGAR.

Hagar *despiseth* Sarah *her* Mistress. Sarah *Chastiseth her* Insolence *with Severity.* Hagar *not being able to bear it, fleeth into the* Wilderness ; *where an* Angel *perswades her to Return to* Sarah.

ABRAM being return'd from the Defeat of the *Four Kings*, and the Rescue of The same Year. *Lot*, wanted nothing now to compleat his Happiness, but a *Son*, that might inherit his great Riches. GOD therefore was willing to gratifie his Desires in this Point also, and to reward the humble *Submission* he had expresst during his *Wives* Barrenness, with a *Son*, whom he promised him contrary to all outward appearance. *Abram*, who was assur'd of his Power who had made him this *Promise*, believed it without wavering, or the least hesitation; and chose rather to renounce his Natural Reason, than to question the Veracity of him that spoke to him.

Some time after, *Sarai* being troubled to see *Abram* without *Children*, wished him to Anno Mundi 2093. make use of *Hagar* his before Christ 1911. Bondmaid, as his *Wife*, that the fertility of her *Servant* might supply the defect of her Barrenness. *Abram* perceiving (as the *Fathers* observe) that *Sarai* was mov'd to make this Proposal, by a *Divine instinct*, agreed to her Desires: But she soon found, that what she had intended for her *comfort*, became her most sensible *affliction*, *trouble*, and *vexation*; For *Hagar* seeing her self in her *Masters* Bosom, and ravish'd with Joy, that she had *Conceiv'd* by him, was (upon the sudden change of her Condition) not longer able to contain her self within the bounds of *Prudence* and her *Duty*, but began to Despise her *Mistress*, and forget the Respect she owed to her.

Sarai immediately makes her Complaints to *Abram*; who to testifie, as he had not already, so would not for the future contribute any thing to the Insolence of *Hagar*, and that it was only to please her that he had taken her into his *Bed*, left her wholly to her Spouse, to deal with her as she pleased. Whereupon *Sarai* making use of her Authority, dealt so hardly with *Hagar*, that not being able any longer to abide with her (by reason of her rigorous Carriage,) she left the House and fled.

But as she was in the *Desert*, near a Fountain of *Water*, the *Angel* of the *LORD* appeared unto her, and asked her, Whence she came, and whither she would go? To which she answered, That she fled from the Face of her *Mistress*. The *Angel* commands her to return to *Sarai*, and to humble her self under her hands, acknowledging the just Authority she had over her; and at the same time assures her of the Care *GOD* had of her, and that the *Child* she had Conceived by *Abram*, should become the *Father* of a numerous and powerful *Nation*.

Thus *GOD* made use of the Ministry of an *Angel*, to restore things into their Natural Channel, whence *Disorder* and *Passion* had diverted them. *He saw* (as the *Fathers* take notice) *That the Cause of* Hagars *flight, was not so much to be attributed to* Sarais *Severity, as to the difficulty she found, to submit her self to the just Authority of her* Mistress; *and without condemning* Sarais *Carriage in the matter, who was prompted to this Rigour by a Zeal of* Charity, *he contents himself to advise this* Fugitive Servant, *to humble her self under her* Mistresses *hands, and to appease her Anger by her lowly and dutiful Submission. For* GOD, *who never disturbs the Order of* Justice, *wills always, That those who are under Authority, submit themselves to those on whom they depend, notwithstanding any extraordinary Favours and Graces they may have received from him.*

And whereas Hagar *lifted up her self, because she was become a* Mother, *He on the contrary will have our* Humility *to increase according to the degrees of our Elevation; because none deserve the Title of* Great *with him, but so far only as they are humble.*

SARAIS CONCEPTION OF ISAAC.

Abram *Entertains Three* Angels, *who Promiſe* Sarai *a* Son *within the Compaſs of a Year.*

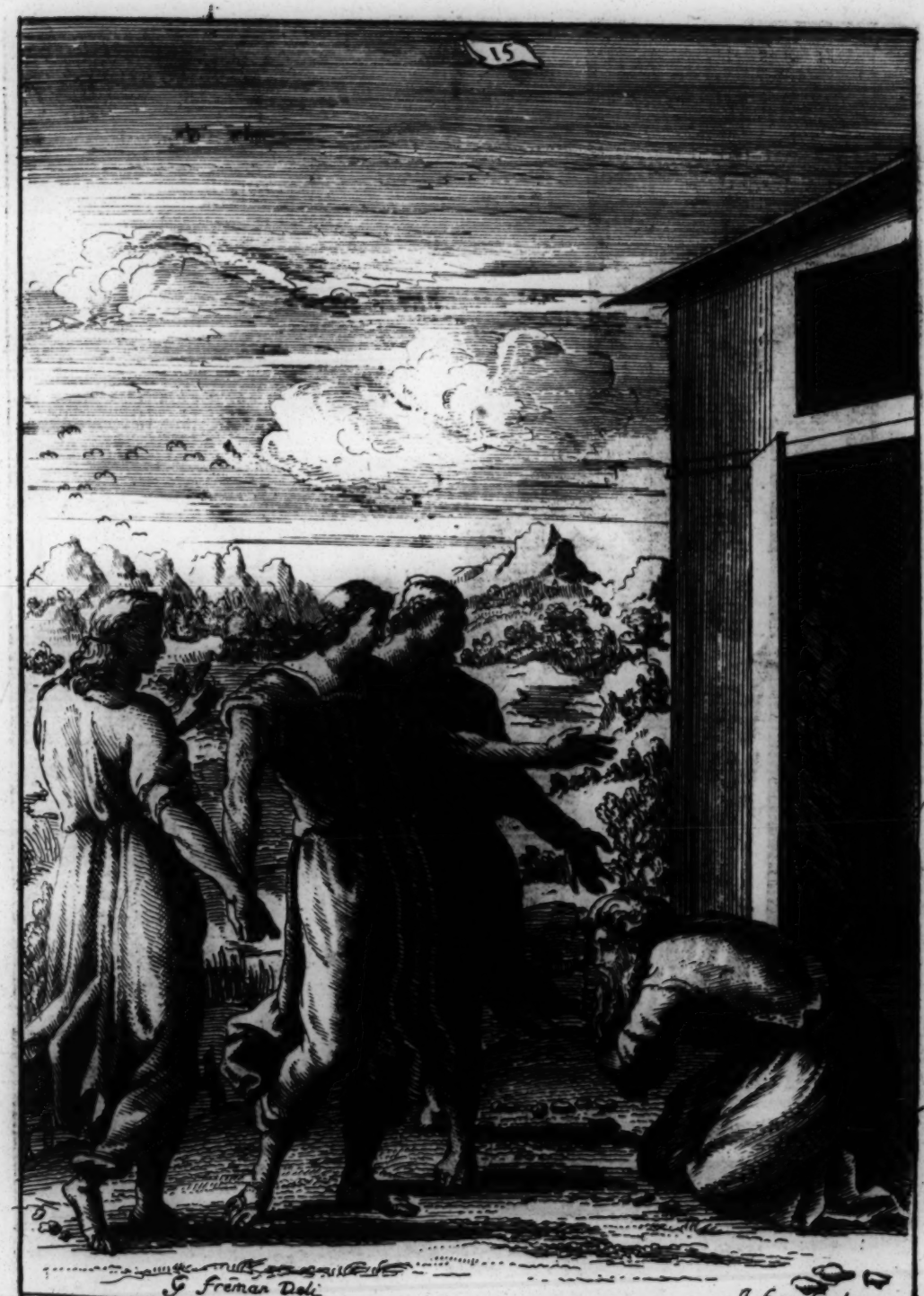
HAGAR being return'd to *Abram*'s Houſe, ſoon after bare him a *Son*, who *Anno Mundi* 2107. was called *Iſhmael*. But before Chriſt 1897. Thirteen years after that GOD appeared to *Abram*, in order to renew his *Covenant*, and the *Promiſes* he had formerly made him. Upon this occaſion he changed his Name, ſo that whereas before he was called *Abram*, he would have them from thence forward to be called *Abraham*; and that his Wife, who till then had been named *Sarai*, ſhould be call'd *Sarah*. He inſtituted alſo *Circumciſion*, as a Token of the *Covenant* made between them; and promiſed him, that *Sarah* ſhould bring forth a *Son*, upon whom he would heap his *Bleſſings*, and from whoſe Loyns many *Kings*, and great *Nations* ſhould proceed. At which words *Abraham* fell on his Face, and laughed, ſaying in his Heart, *Shall a Child be born to him that is an Hundred years old? and ſhall* Sarah, *that is Ninety years old, bear?* But GOD having aſſured him, that ſo indeed it ſhould be; left him for that time.

A while after, as *Abraham* was ſitting in the *Tent Door*, in the Heat of the Day, he ſaw three *Men* coming towards him, which indeed were three *Angels*; and as his *Charity* would not permit any one, to paſs by his *Tent* without offering them a Friendly *Entertainment*, he ran to meet them; and having Saluted them with a profound Reſpect, prays them to Repoſe a while with him, to have their *Feet* waſh'd, and to refreſh themſelves with a bit of *Meat*. He had no ſooner obtain'd this of them by his inſtant Entreaties, but he haſtens into the *Tent* to *Sarah*, and bids her make ready three Meaſures of fine *Meal*, and make *Cakes* upon the Hearth; and himſelf runs to the *Herd*, and fetcheth thence a *Calf* tender and good, and having got it dreſt ſpeedily, he ſets it before his *Gueſts*.

After they had eaten, they ask *Abraham* (who had ſtood by as one waiting upon them all the while they were eating under the *Tree*) where his Wife *Sarah* was? *Abraham* anſwers, She was in the *Tent*. Then the *Angels* aſſured him, that within a ſhort time after, *Sarah* ſhould conceive a Son. *Sarah* ſtanding in the *Tent Door* overheard what was ſaid, and laughed within her ſelf, ſaying, *After I am waxed old, ſhall I have pleaſure, my Lord being old alſo?* But the *Angel* demanding of *Abraham*, wherefore *Sarah* Laughed, becauſe he promiſed her a *Son*, and whether any thing were too hard for the LORD? *Sarah* being afraid, denied that ſhe *Laughed*; and the *Angels* having Reproved her for not ſpeaking the Truth, Roſe up, and *Abraham* went with them to bring them on their way.

The *Fathers* admire the Vertues which ſhine forth in this Hiſtory, which the *Scripture* gives us ſo particular account of. And as they cannot, on the one hand, but commend the great *Charity* of *Abraham* in receiving his *Gueſts*, and preſſing them in ſo obliging manner to ſtay with him; ſo on the other hand, they no leſs admire the Modeſty of *Sarah*, who being far eſtranged, as S. *Ambroſe* notes, from the uſual and modern temper of her *Sex*; who deſire nothing more than to appear in publick, under pretence of doing Acts of *Charity*, continued all the while in her *Tent*, without ſo much as appearing before the *Angels*, which her *Husband* entertained.

This her Example, teaches all Chriſtian Women, *to place their delight within their own* Doors, *and in taking care of their* Families; *for in living thus modeſtly retired* (as the ſame *Father* adds) GOD *will vouchſafe them the Grace to Conceive the* Fruit of Salvation, *and to bring forth* Jeſus Chriſt *himſelf as the true* Iſaac, *who ſhall fill them with Peace and Joy for ever.*



Mris Ann Proctor wife of Mr William Proctor Cittizen and Stationer of London. and daughter of Mr Samuel Skiner Cittizen and Hosier of ye Royall Exchange London.
For advancement of this Worke. Contributed this Plate.



Sr Robert Clayton of Marden in Surrey & of the Citty of London Knight & Alderman & Lord Major thereof Anno Domini 1680

For Advancement of this Worke Contributed this Plate.

Lot Entertains Two Angels at Sodom.

Lot *Receives* Angels *into his Houſe. The* Sodomites *offer* Violence *to them. The* Angels *ſtrike them with* Blindneſs.

AFter the Formal Promiſe *GOD* had made to *Abraham*, that *Sarah* ſhould ſhortly bear him a *Son*, before he parted with him, he acquaints him, that he was going to deſtroy *Sodom*, becauſe the Cry of their *Sin* was come up to *Heaven*; and Promiſes *Abraham*, upon his earneſt Interceſſion for that *City*, for the ſake of the *Righteous* that might peradventure be there, That if he found only *Ten Righteous* amongſt them, he would ſpare them all for their ſakes. The ſame Year 2107.

Now Two *Angels* being come to *Sodom* towards the Evening, *Lot* (who at the ſame time was ſitting in the *Gate* of that City) no ſooner perceived them, but he ran to meet them; and having lowly Saluted them, entreats them to Lodge with him that Night, making it appear by this his Carriage, That even in the midſt of that deteſtable *City*, he ſtill retain'd the Vertues he had learnt in the Company of *Abraham*.

The *Angels* at firſt refuſed to accept his Offer, ſaying, They would *abide in the ſtreet all Night*: But true *Charity*, which enflames it ſelf by oppoſition and reſiſtance, made *Lot* ſo earneſtly to preſs his *Gueſts*, that giving way to his Entreaties, they entred his *Houſe*; where he entertain'd them with all poſſible Marks of his Affection, making them a great *Feaſt*. But when they were ready to take their *Reſt*, the *Men* of the *City*, puſht on by that deteſtable Paſſion, which was ſo common amongſt them, compaſſed the *Houſe* round; demanding of him, where the *Men* were that came to him that Night, and preſſing him to bring them forth, that they might ſatisfie their abominable Luſt with them.

Lot being pierc'd with Sorrow, to ſee he was like to be forced to deliver up the Perſons, whom by the Rights of *Hoſpitality* he was bound to ſecure, and in the heat of his *Charity*, which made him conſider *Gueſts* and *Strangers* as inviolable Perſons, came out to them, and entreated them to quit that abominable Deſign: But they preſſing in upon him, reproach'd him, That being a Stranger amongſt them, he carried it like a *Judge*, and were proceeding to commit the utmoſt Outrage upon him, had not the *Angels* put forth their *Hand*, and pull'd him into the Houſe to them; and having ſhut the Door, they ſmote the *Men* that were without with *Blindneſs*, who (as the *Scripture* takes notice) by all this were not reclaimed from the Fury that flam'd in their Hearts; but ſtill ſeeking to ſatisfie it, wearied themſelves to find the *Door*.

The *Fathers* have conſider'd this Event, as an admirable Figure of the *Righteous*, that live amongſt the *Wicked*, and of the *Sufferings* they are expoſed to.

S. *Gregory* compares the *Sodomites* ſtruck with *Blindneſs*, who notwithſtanding endeavour'd to force *Lots* Houſe, to Back-biters; *Who with a Spirit of* Envy *and* Malice, *ſeek an occaſion to calumniate* Good Men, *whom they hate, tho' they find nothing but ſolid Walls oppoſing them on every ſide, without being able to find any Entrance for their Evil-ſpeaking. Their* Paſſion *blinds them in ſuch a manner, that they do not perceive thoſe Vertues in* Juſt Men, *which all others do; but think they ſee* Crimes *in them, which indeed ſubſiſt only in their own Imagination. But when ever* Calumny *thus attacks them,* GOD *ſupports them, and the* Angels *protect them, becauſe they prefer* Godlineſs *before all other things whatſoever; and chooſe rather to lade upon themſelves the Anger of* Men, *than to make themſelves obnoxious to the Wrath of* GOD.

SODOM BURNT.

GOD being Provoked by the deteſtible Sin of Sodom, *deſtroys it, with the* Neighbouring Cities, *by Raining down* Fire *and* Brimſtone *from* Heaven *upon them.*

THE *Angels* having delivered *Lot* from the Outrage of the *Sodomites*, acquaint him, That GOD had ſent him to deſtroy that *City*; that therefore, if he had any *Sons*, *Daughters*, or *Sons-in-Laws*, he ſhould perſwade them to leave *Sodom*, becauſe the Cry of them being come up before the LORD, they were to receive the juſt Reward of their *Abominations*. Whereupon *Lot* immediately went out, and gave notice hereof to thoſe he had deſign'd to be his *Sons-in-Law*; *but he ſeemed as one that Mocked unto them.*

The same year 2107.

When the *Morning* was come, the *Angels* haſtned *Lot* to depart the *City* with his *Wife* and two *Daughters*, that he might not be conſumed in the Iniquity of the *City*; and while he lingred, they laid hold on his Hand (*the* LORD *being merciful to him,*) and brought him out of the *City*, with his *Wife* and two *Daughters*, ordering him to eſcape for his Life, and not to look behind him, leſt he ſhould be conſumed. But *Lot* having deſir'd leave of them to retire to *Zoar*, they granted his Requeſt, on condition that he ſhould haſte thither, for that they could not do any thing till he was arrived in that *City*, which they would Save at his Requeſt.

Lot was no ſooner entred into *Zoar*, but the LORD Raiſed *Brimſtone* and *Fire* upon *Sodom* and *Gomorrha* from the LORD out of *Heaven*: *And he overthrew thoſe* Cities, *and all the* Plain, *and all the* Inhabitants, *and that which grew upon the Ground.* *Lot's* Wife frighted at the ſudden Noiſe ſhe heard, and forgetting the *Angels* Command, immediately received an Exemplary Puniſhment, for looking back ſhe became a *Pillar of Salt*, to ſerve as a Remedy for time to come, againſt the *Corruption* of weak Souls, who after they have entred upon the *ſtrait Way*, make a halt to *look back* to the things they have abandon'd.

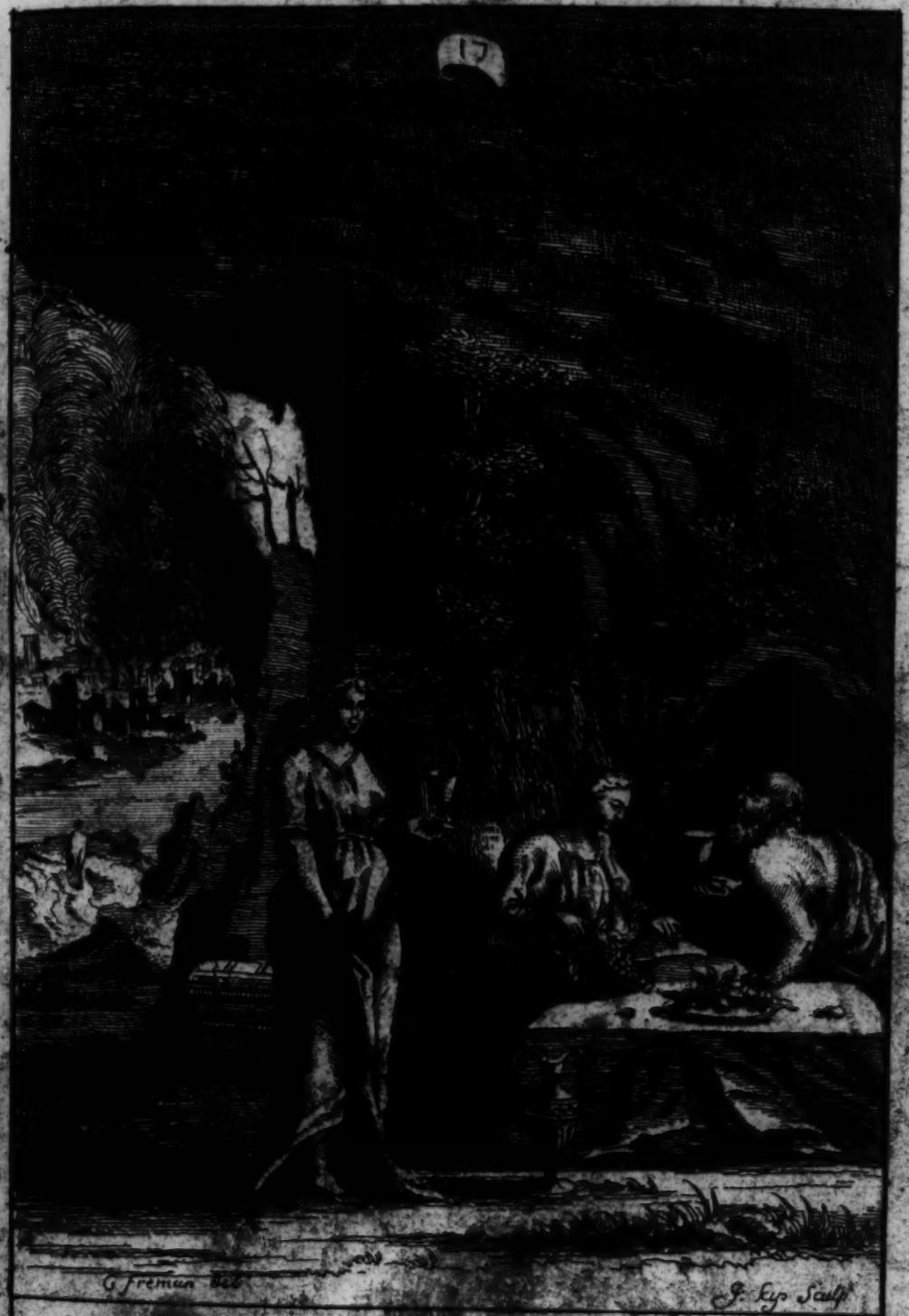
Lot affrighted at what had hapned to the four *Cities*, and fearing leſt the ſame might befal *Zoar*, where he then was, went up from thence and dwelt in the *Mountain*, according to the firſt Advice the *Angels* had given him, and there dwelt in a *Cave* with his two *Daughters*, who imagining, that they and their Father were the only Remains of all the Inhabitants of the Earth, thought it their Duty, not to ſuffer the whole Generation of Men to periſh, and therefore having made their *Father* drink [illegible] they did not ſtick to commit Inceſt, [illegible] of being *Mothers*. And tho' the Caſe [illegible] thinks on that Action [illegible] yet the *Innocence* [illegible] did much leſſen the Guilt [illegible]

Thus [illegible] miraculouſly [illegible] of the [illegible] deteſtible Sinners, at the Prayer of [illegible] and GOD puniſhed their horrible [illegible] by a proportionable *Puniſhment*, [illegible] by the *Fire*, the *burning Luſt* of the [illegible] and by *Brimſtone*, the *abominable* [illegible] their *Filthineſs*.

This unhappy People (according to S. *Gregory*) *were a lively* Figure *of the Puniſhments of the* Damned, *and of thoſe* Eternal Burnings *which the* World *mocks at, as Lot's* Sons in Law *made a Jeſt of the* Vengeance *he threatned them with. The* Fear *which ſeized* Lot, *in ſeeing ſo ſtrange an effect of the* Divine Anger, *ought alſo to lay hold on us, ſince* JESUS Chriſt *aſſures us, That* [illegible] *Men of* [illegible] *(how abominable ſoever they have been) ſhall be treated with leſs Rigour in the* Day of Judgment, *than thoſe who having heard his* Holy Word, *have neglected it.*

But it ſeems, as if Men were [illegible] *inſenſible: For as that terrible Judgment* (as S. *Bernard* ſaith) *with all the Circumſtances flying about of the* Aſhes *of thoſe abominable* Cities *in moſt parts of the World. So* [illegible] *doth the Compariſon* [illegible] *between thoſe* Cities, *and the* [illegible] *open their* Eyes, *to prevent the Fire of Hell by ſincere* Repentance.

A B



The Right Honourable Algernon Earle of Essex Viscount Malden, and Lord Lieuten.t of Hartfordshire For Adornament of this Worke, contributed this Plate



F. H. van. Hove. sculp:

The R.t Noble Henrie Duke of Beauford, Marquiss & Earle of Worcester, Baron Herbert of Chipstow, Raglon's & Gower, Knight of y.e most noble order of the Garter &c.t

For Advancement of this Worke, Contributed this Plate.

Abimelech Afflicted by GOD.

bimelech *King of* Gerar *having Taken* Abraham's *Wife by Force, ſuppoſing her to be his* Siſter; *being Threatned by* GOD, *Reſtores her to* Abraham.

Abraham being obliged, ſoon after the Overthrow of *Sodom*, to quit his former Abode, came to *Gerar*; Year 2107. where he was expos'd to the ame danger by the *King* of that *City*, upon he account of his *Wife*, as before he had een by *Pharaoh* King of *Egypt*. For *Abraam* was no ſooner arrived there, but *Abimeech* King of *Gerar* ſent and took *Sarah*, who ll'd her ſelf *Abraham's* Siſter, as ſhe had one before in *Egypt*.

But GOD, who was the continual Protetor of *Abraham's* Life, and *Sarahs* Chaſtity; nd who ſpared not *Kings* themſelves, when ey intended them any Injury, Threatned at *Prince* in the Night time, telling him, was a Dead Man, if he offered to touch rah, for that ſhe was the *Wife* of *Abram*.

Abimelech was ſtrangely ſurprized to ſee mſelf ſo likely to have fallen into the great of *Adultery*, and repreſents to GOD the cerity of his Heart, and innocency of his nds in that Matter, ſhe having declar'd ſelf to be *Abraham's* Siſter. GOD acpts of his Apology for himſelf, and tells n, That for that Reaſon he had withheld from committing ſo great a *Sin*; thereby ciently teſtifying the Judgment he makes thoſe, who defile the Purity of the *Marge Bed*, by unlawful *Luſts*, thereby proing and violating the *Sacredneſs* of that ine Ordinance and Inſtitution.

bimelech terrified by the Threats of *GOD*, the Idea of the *Crime* he was upon the t of Committing, roſe early in the Morn- and called all his Officers and Servants, told them what GOD had acquainted with; he ſent alſo for *Abraham*, and oves him ſharply for having Concealed *Truth*, asking him wherein he had offenhim, to make him and his Kingdom y of ſo great a *Sin*? And continuing his Complaints, *Abraham* tells him, upon his coming to his *City*, he not knowing but that the Inhabitants were altogether void of the *Fear of GOD*, and ſo might think of killing him for his *Wives* ſake: This was the only Reaſon had induced him, to deſire *Sarah* to ſay, ſhe was his *Siſter*, as indeed ſhe was, as having both had the ſame *Father*, tho' not the ſame *Mother*; and that in that he had done no more, than what he had uſually done in all other places, where he Sojourned.

Abimelech being ſatisfied with this Anſwer of *Abraham*, reſtored to him *Sarah* his Wife, beſides the great Preſents he made him in *Silver*, *Herds*, and *Servants*; and taking his leave of *Sarah*, told her, That he had given her *Brother* (as ſhe called him) a Thouſand Pieces of *Silver*, to buy a *Veil* to cover her as became a Married Wife), that for the time to come, none might be ſo deceived in her as he had been, but all might know her to be what indeed ſhe was, *Abraham's* Wife. He deſired her alſo to remember the *Sin* and *Miſchief* ſhe had like to have made him fall into, that ſo for the future ſhe might take care, not to occaſion the ſame to others.

Abraham (before his Departure) Prayed to GOD for *Abimelech*, and GOD healed him, and his *Wife*, and his *Maid-Servants*, of the *Plague* he had laid upon them, becauſe of *Sarah*.

Thus Exemplarily (as S. *Ambroſe* ſaith) *was GOD pleaſed to evidence his hatred of* Adultery; *and that as he was the Author of* Marriage, *he took care alſo to avenge the Violators of the Purity of that* Divine Ordinance. *And it is enough, that formerly he has expreſſed his abhorrence of this Crime; for tho' he does not ſo openly declare himſelf againſt it at preſent, we ought not therefore the leſs to apprehend his avenging Juſtice* (as ſaith the ſame *Father*) *nor think that he will be leſs ſevere in puniſhing* Adultery, *becauſe Men commit it with leſs ſcruple, and more daring Licentiouſneſs.*

ISHMAEL CAST OUT.

Sarah *ſeeing* Iſhmael (*the Son of* Hagar) *Mocking* Iſaac, *deſire* Abraham *to Caſt out the* Bond-woman *and her* Son, *that* Iſaa *alone might be their* Heir, *according to the* Promiſe *of* GOD.

GOD fulfilling his Promiſe to *Sarah*, ſhe brought forth a *Son* in her old Age, at the Set time of which GOD had ſpoken: *Abraham* gave him the Name of *Iſaac*, and *Circumciſed* him the Eighth day, as the LORD had commanded.

Anno Mundi 2108. before Chriſt 1896.

Sarah, in Suckling him her ſelf, tho' ſhe was look'd upon as a great *Princeſs*, gave the Leſſon to all *Mothers*, (as ſaith S. *Ambroſe*) *That they ought to eſteem it their Glory and Joy to give* Suck *to their Children*; *and that they are but* Mothers *by halves*, *who neglect this Duty which* GOD *and* Nature *have impoſed upon them*, *and which doth greatly enforce and increaſe the Reciprocal Love between the* Mothers *and their* Children, *during the whole courſe of their Lives.*

When the time of Weaning *Iſaac* was come, *Abraham* made a great *Feaſt*, to expreſs his Joy; which was a *Figure* of the great Joy the true *Paſtors* of the *Church* receive, when they ſee their *Children* advance in *Godlineſs*, being able to digeſt *ſtrong Meat*, and ſtand in need no longer of being fed with *Milk*.

Anno Mundi 2113. before Chriſt 1891.

In the mean time, whilſt *Sarah* had ſo great cauſe to *rejoyce*, and that her young *Son* did now abundantly recompence the Grief and Reproach of her paſt *Barenneſs*; *Iſhmael* (*Hagars* Son) becomes an occaſion of as much Trouble to her, as his *Mother* had been ſome years before. This Lad finding himſelf fruſtrated in his great hopes by the Birth of *Iſaac*, whom he conſidered with regret, as the Heir of thoſe vaſt *Riches* which he had already promiſed to himſelf, could not endure to ſee the Joy his *Father* and *Mother* took in him, without conceiving a ſecret *Envy* againſt him, which he evidenced by his outward Carriage, behaving himſelf Abuſively towards him.

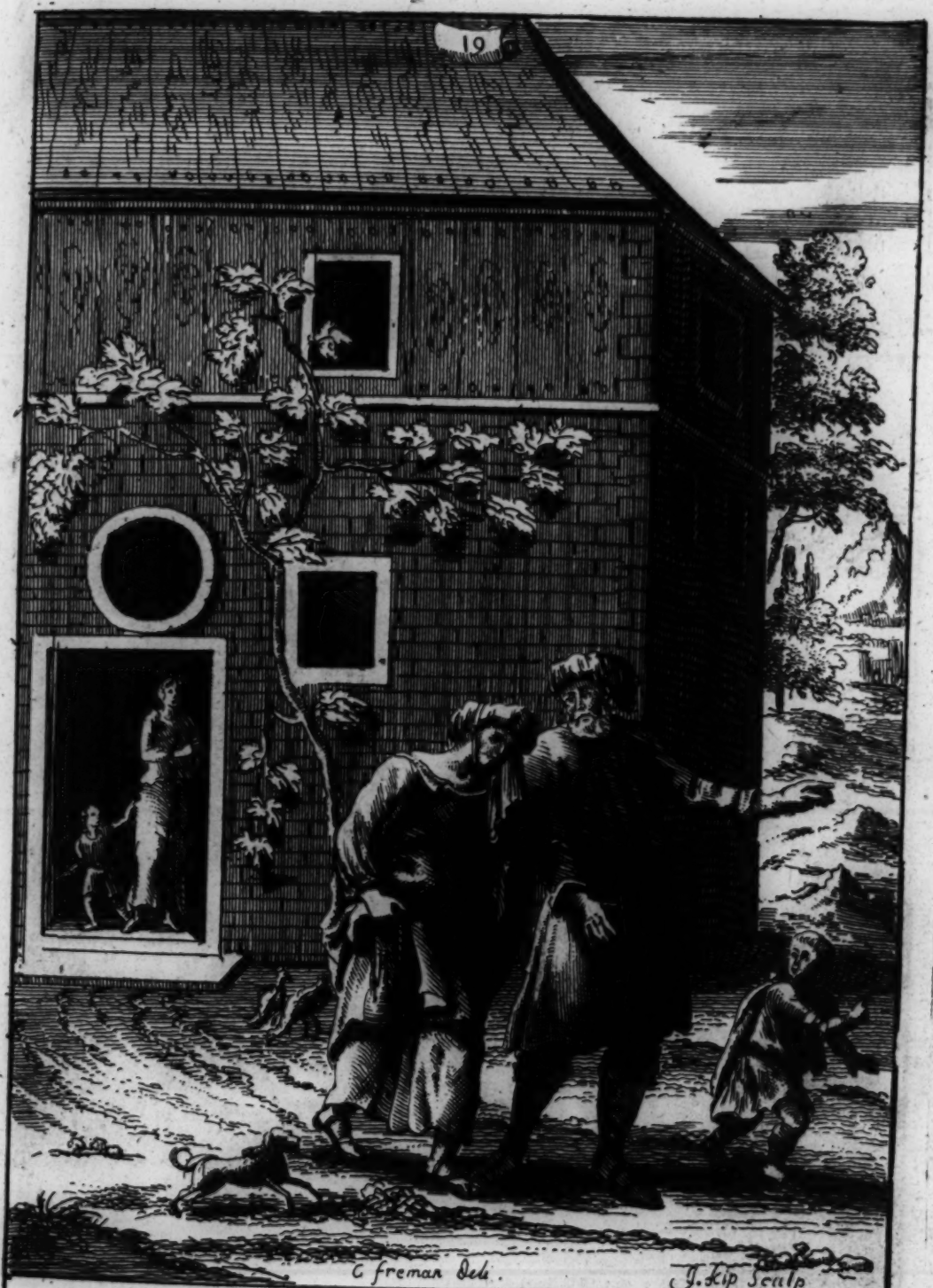
Sarah foreſaw the fatal Conſequences this *Hatred* might entail upon them, and being moſt tenderly concerned for her *Son*, whom ſhe knew was deſign'd by GOD to be the Heir of all their Goods, ſhe earneſtly entre *Abraham* to caſt out the *Bond-woman* and *Son*. This Requeſt at the firſt greatly a ted *Abraham*, as ſeeming very harſh grievous to him; but GOD having adv him in all things to do as *Sarah* had ſ he roſe up early in the Morning, and t *Bread*, and a Bottle of *Water*, and gave t to *Hagar*, and ſent her away with her *Son*.

Hagar thus turn'd out, wanders in *Wilderneſs* of *Beerſheba*; where her *W* being ſpent, ſhe caſt her Son underneath of the *Shrubs*, and ſat down over ag him a good way off, that ſhe might no her Son dye. But behold, as ſhe lift up *Voice* and *Wept*, an *Angel* calls to her *Heaven*, and ſpeaking comfortably to Commands her to take up her *Son*, for *GOD heard the Voice of the Lad*, and w make him the *Father* of a Great Na and opens her Eyes to diſcern a *We Water*, which was near her. *Hagar* forted by this *ſeaſonable Refreſhment* an *vine Support*, Educates her Son in the *derneſs*, where he became a dextrous *Ar And his Mother took him a Wife out Land of* Egypt.

S. *Paul* plainly tells us, That GO then (in *Iſaac* and *Iſhmael*) ſet forth a *Picture* of what was to happen in the C in all Ages, where the *Children of th niſe* ſhould be perſecuted by their ow *thren* He who will be *Iſaac*, muſt ſuffer the Envy and Inſultings of *Iſh* and be ſo far from rendring *Evil fo* that he rather bemoans the unhappin his *Brother*, who is for ever baniſhed his *Fathers Houſe*.

'Tis the *Grace of GOD* alone, and muſt own it, that makes us Sons of the *woman*; and to chuſe rather, to be per with *Iſaac*, than to perſecute other *Iſhmael*, becauſe the *Anger* and *Envy* mael is only Temporal, whereas the tance of *Iſaac* is Eternal.

A



John Rossiter of Somerby in the County of Lincoln Esq
For Advancement of this Worke. Contributed this Plate.



The Rt Honourable the Lady Anne Francklyn, daughter of Robert late Earle of Warwich, and wife to Sr Richard Francklyn of the Moore in Hartford Shire Baronet. For advancement of this Worke Contributed this Plate.

ABRAHAMS SACRIFICE.

ABRAHAM Offers his Son ISAAC.

Ishmael being Turn'd out of *Abraham's* House, *Isaac* continued there in peace, as
Anno Mundi 2145. sole *Heir* of his *Fathers*
before Christ 1859. Estate; but being now arrived to the Age of 37 Years (as the *Jewish* tradition tells us) GOD, to try *Abraham*, commands him to take his Son, his only Son *Isaac*, whom he loved, and offer him on a *Mountain* he would tell him.

Abraham, who remembred he had received his *Son* from *GOD*, made no difficulty to render the Gift to the *Donor*; and his great *Faith* stifled all the Thoughts which did arise in him about the *Divine Promises*, so often repeated to him, that from the very *Isaac* (whom he was now about to Offer) his Posterity should be multiplied as the *Stars* of *Heaven*. Accordingly he Rises early in the *Morning*, and keeping this great Enterprize secret in his *Breast*, takes *Isaac* his *Son*, and two *Servants*, Cleaves the *Wood* for the *Burnt Offering*, and goes to the Place of which *GOD* had told him.

Having spent Two days in his Journy, during which, neither the sight of his *Dear Son*, nor the Work he was sent about, having been able to shake his *Faith*) on the Third day lifting up his *Eyes*, he sees afar off the Place appointed for this wonderful *Sacrifice*; and having charged his *Servants* to stay at the Foot of the *Mountain*, while he and his Son went to worship GOD, he takes the *Wood* for the *Burnt-Offering*, and lays it on *Isaac* his Son; who going up this *Mountain*, laden with the *Wood* which was to consume him, was a most lively *Figure* of the True *Isaac*, who went up to *Mount Calvary*, bearing the *Wood*, upon which he was to consummate the *Offering* of all *Offerings*, and the fulfilling of all *Sacrifices*.

Whilst *Isaac* thus climbs the *Mountain* after his *Father*, who carried the *Fire* and *Sacrificing-Knife* in his hands, he asketh him, where the *Lamb* was, that was design'd for the *Burnt-Offering*? But *Abraham*, in a Transport of *Faith*, as one who had forgot that he was his *Father*, answers him without any emotion, that GOD would provide himself a *Lamb*. And being arrived at the place, to which GOD had directed him, he built there an Altar, laid the *Wood* in order, and binding *Isaac* his Son, laid him on the *Altar* upon the *Wood*, and stretching forth his Hand, took the *Knife* to slay him.

But GOD seeing this unparallel'd and stupendous Constancy in the *Father*, as well as Submission in the *Son*, and not willing that this great *Sacrifice*, which in his Eyes, (who looks at the Heart) was already as good as accomplish'd, should be sullied with *Blood*, to represent the *unbloody Christian Sacrifices* of *Self-denial* and *Resignation*, stops his Hand by an *Angel* from *Heaven*, as knowing now that he truly Feared him, seeing he had not withheld his *Son*, his only and most dearly *Beloved Son* from him. Hereupon *Abraham* seeing a *Ram caught in a Thicket by his Horns*, offer'd him up to GOD, instead of his *Son*, and returned to his House.

This History (so full of Mysteries, *and whereof all the particular Circumstances are such lively* Figures *of what was afterwards to befall* Jesus Christ) *contains a most excellent* Lesson *for* Parents, *teaching them to have no greater* Passion *for their* Children, *than to offer them up to GOD.*

And S. *Chrysostom* thinks, *He cannot sufficiently lament the Misery of those* Christian Parents, *who instead of offering their* Children *up to* GOD, *like* Abraham, *sacrifice them to the* Devil, *by engaging them in the Vanity of the* World, *and corrupting their tender and flexible* Disposition *by their* wicked Examples. *An only* Abraham (saith he) *offers his Son* Isaac *to* GOD, *but whole Crowds offer their* Children *to* Devils; *and the Joy we have to see a small Number, who take some care to Educate their* Children, *is quite stifled by the* Grief *we receive from those vast Numbers, that destroy them, and who deserve for their Ambition or Negligence, to be accounted the* Murtherers, *rather than* Parents *of their* Children.

THE

THE DEATH OF SARAH.

Sarah *Dieth.* Abraham *Purchaſeth a* Burying-place *for Hi of the Children of* Heth.

ISAAC being reſtored to his *Parents*, by the Command of him who at firſt had Anno Mundi 2145, beſtowed him, (againſt before Chriſt 1859. the order of Nature) was the comfort of his *Mother* in her old Age, who being arrived at the Age of 127 years, died 37 years after ſhe had born *Iſaac*.

Abraham having *Wept* over her for ſome time, conſiders of providing a *Burying-place* for her, and to that purpoſe Addreſſes himſelf to the Children of *Heth*. He repreſents to them that he was a *Stranger* in the Land, and entreats them to grant him the poſſeſſion of a *Burying place* amongſt them, that he might bury his *Dead* out of his Sight.

The People of the Land receive his Requeſt with all the Kindneſs and Civility imaginable, giving him the Title of a *Prince of God*, and deſiring him to take his choice of all their *Sepulchres* for to bury his Dead.

Abraham, who (by a holy Generoſity) would not be beholden to any *Man*, makes a becoming acknowledgment of their Civility; and bowing himſelf to the People of the *Land*, ſaith to them; *If it be your mind that I ſhould bury my Dead out of my ſight, hear me, and entreat for me to* Ephron *the Son of* Zohar (who was one of the moſt honourable and chieteſt *Men* amongſt them) *to ſell me his Field, in which there is a double Cave for a poſſeſſion of a* Burying-place *amongſt you.*

Ephron having heard *Abraham*'s Propoſal, would needs frankly beſtow the *Ground* upon him, ſaying, *Nay, my Lord, hear me, the Field I freely give thee, and the Cave that is therein, in the preſence of the Sons of my People give I it thee; Bury thy Dead.* But *Abraham* being immovable in his Reſolution, obliged *Ephron* at laſt to tell him, That the *Field* he deſired was worth 400 *Shekels* of *Silver*, and ſtill continuing to preſs *Abraham* to accept of it as his free Gift, he (in preſence of the People of the *Land*) weighs out the *Mony Ephron* had mentioned, and by this means the Field of *Ephron* was made ſure to *Abraham* for a poſſeſſion for ever, and there he buried his Wife *Sarah*.

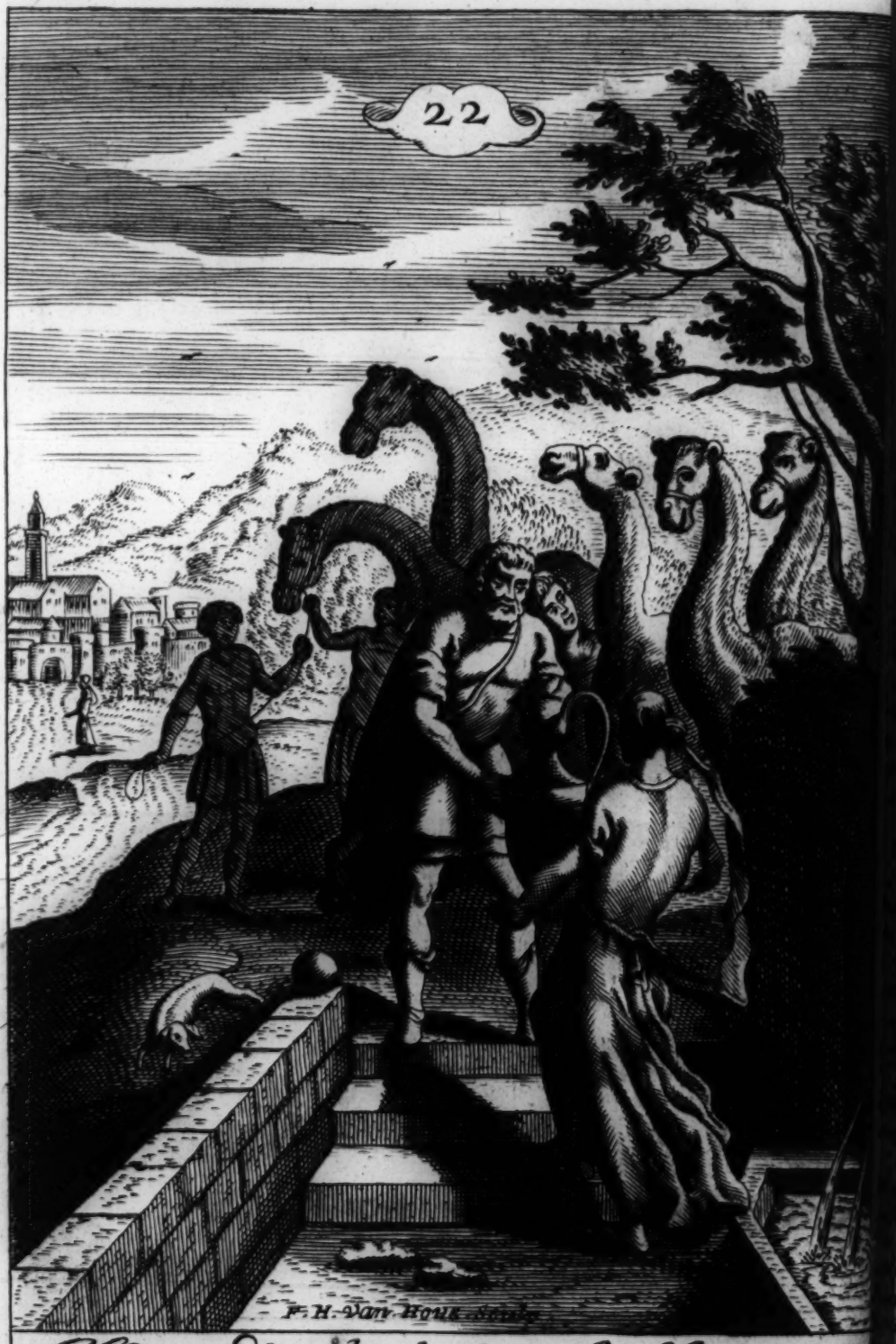
'Tis a thing we can never ſufficiently admire, that this *Holy Man*, having ſo often received repeated Aſſurances from *God*, That all the *Land* where he then Sojourned, ſhould be his one day, yet ſhould never think of making any Purchaſe there, ſave only a *Burying-place* for himſelf and *Children*.

It ſeems, his continual eying of *Heaven* made him deſpiſe the *Earth*, where he lived only to dye daily. And whilſt *God* was thinking to give a long Poſterity to *Abraham* and to that *Poſterity*, the beſt and moſt fruitful of all Lands, *Abraham* thinks of nothing but his *Death* and *Buryal*, and of leaving other Inheritance for his *Children*, but ſame he had purchaſed for himſelf in his time, *viz.* a *Burying-place*; thereby to gage them alſo to the continual Meditation of *Death*, and conſequently to a contempt all Earthly and Outward *Poſſeſſions* whatever; the enjoyment of which being momentany, are not worthy enough or portioned to employ the Thoughts and deſire of an Immortal and Intelligent Creature deſigned for the Enjoyment and Contemplation of more laſting, yea, Eternal and heavenly Objects and Poſſeſſions.

Thus this *Holy Man* did evidence, that he deſerved the glorious Teſtimony S. *Paul* gives of him; *That the Land of* Canaan, which *was the moſt goodly Country of the whole* Earth, *was either of no account at all with him, or at moſt, only ſerv'd him for a Looking-Glaſs, in which he beheld the Reflection of another, that is, of a* Heavenly Country, *the contemplation of which his Spirit was continually employed, and as it were ravished, that he could ſay with* S. *Paul, That the compariſon thereof all the good things of this* World *were but* Dung *and* Droſs *in his eſteem, and ſo far from tempting him to go the Bounds of his Duty, that they were not able to induce him to have any conſideration for them, any further, than they conduced to the exerciſe of* Charity, *or the ſupply of* Natural Neceſſity.



Thomas Lewes of the City of London Gentleman
For advancement of this Worke, Contributed this Plate.



Madam Elizabeth, the Wife of Josia Child of Wanſted in Eſſex Eſqr, and Daughter of Sr Thomas Cooke of Hackney in Midleſex Knight For advancement of this Worke Contributed this Plate

ISAACS MARRIAGE.

ISAAC Eſpouſeth REBEKAH.

ABRAHAM being Old, and thinking to take a *Wife* for his Son *Iſaac*, re-
Anno Mundi 2148. ſolves not to Marry him
before Chriſt 1856. to any of the Daughters of the *Canaanites* amongſt whom he dwelt; and therefore Commands *Eliezer* his *Steward*, to go to *Meſopotamia*, there to take a *Wife* for his *Son*.

Eliezer accordingly undertakes the Journey, and being come neer to the City of *Nahor*, Prays to *God*, That he would be pleaſed to point out to him the Perſon he had deſigned to be his Maſters *Sons* Wife, by this Token, That when the *Damſels* of the City came out to draw *Water*, ſhe (who at his Requeſt to draw ſome *Water* for him to *drink*, would frankly offer to draw *Water* not only for him, but for his *Camels* alſo) might be the *Wife* he had appointed for *Iſaac*.

Before he had made an end of Praying, *Rebekah* (a *Damoſel* fair and lovely) the Daughter of *Bethuel*, the Son of *Milcah*, the Wife of *Nahor*, *Abraham*'s Brother, came out of the City to draw *Water*; and having fill'd her *Pitcher*, *Eliezer* ran to meet her, and deſired ſome *Water* to drink; which ſhe gladily gave him, and then haſted to draw *Water* for all his *Camels*.

This *Faithful Servant* perceiving by this, that aſſuredly ſhe was the Perſon whom the *LORD* had appointed to be his young Maſters *Wife*, he immediately preſents her with a *Jewel* for her *Forehead*, and *Bracelets* in acknowledgment of her Kindneſs; demanding of her, whoſe *Daughter* ſhe was, and whether there was Convenience in her *Fathers Houſe* to lodge him and his Company? To which having return'd an Anſwer according as he wiſh'd it, ſhe made haſte home to *acquaint them with what had paſt.*

Laban her Brother having heard his *Siſters* Report, and ſeen the *Jewel* and *Bracelets* *Abraham*'s Servant had given her, ran out to meet him, and deſired him to come in. *Eliezer* being entred, and Meat ſet before him, Proteſted he would neither Eat nor Drink till he had received an Anſwer to the Buſineſs about which he was ſent. He acquainted them, that he was *Abraham*'s Servant, that *GOD* had bleſſed his *Maſter*, and made him rich and powerful, who reſolving to take a *Wife* for his Son, had ſent him to fetch one from amongſt his *Kindred*; that being arriv'd in their Neighbourhood, he had prayed to *GOD* to give him a Sign, whereby he might know this *Damoſel* whom *GOD* had appointed for *Iſaac*; and finding by the *Divine Indication*, that *Rebekah* was the very Perſon, he demanded of them, whether they were willing to let her go along with him, for that purpoſe.

Bethuel and *Laban* perceiving a plain *Finger* of GOD in the whole Conduct of this Affair, gave their Conſent; whereupon *Eliezer* brought forth Veſſels of *Gold* and *Silver*, and *Jewels*, which he preſented to *Rebekah*, and to her Relations, and the next Day prepared himſelf to return to his *Maſter*. But *Rebekahs* Relations, being unwilling to part with her ſo ſuddenly, urged him to tarry ſome Days with them, which he refuſing, *Rebekah* was called for, whom they had diſpos'd of without asking her Advice, as *S. Ambroſe* obſerves, to know whether ſhe were willing to go with *Eliezer*; which ſhe affirming, returns with ſpeed to his *Maſter*. As they drew nigh to the Houſe, they ſee *Iſaac* walking in the *Field*, whereupon *Rebekah* having underſtood who he was, lighted from her *Camel* to Veil her ſelf. *Eliezer* gives an account of his Journey to *Iſaac*, who took *Rebekah* for his Wife, and the Affection which immediately was *kindl'd* in him for her, *comforted* him againſt the *Sorrow* he had conceived for the Death of his *Mother*, who died 3 years before.

We find in this Relation, an admirable model of an Holy Marriage, *where the enquiry is not after Portion or Wealth, but into the Manners and Innocence of the party, and is undertaken with great Care and many Prayers, and by the Advice and Mediation of wiſe and holy Perſons.*

S. Ambroſe *would have all young* Women *to learn of* Rebekah, *who Veiled her ſelf ſo ſoon as ſhe ſaw* Iſaac, *to expreſs their Modeſty and Shamefac'dneſs even to their* Husbands *themſelves, by endeavouring to gain their Hearts, not ſo much by their Beauty and Dreſſing* (*which* Rebekah *might have done*) *as by their Modeſty, and the holineſs of their Manners and Converſation.*

JACOB

JACOB AND ESAU.

Esau *Sells his* Birthright *to his* Brother *for a Mess of* Potage.

AFTER the happy consummating of *Isaac*'s Marriage with *Rebekah*, *Abraham* lived yet many years, GOD at last calling him to himself, for to enjoy those good things which his great and unparallel'd *Faith* had always had in its Eye. He had the happiness to testifie his *Faithfulness* to GOD, even to his last breath, taking pleasure to look upon himself, as a Stranger and a Pilgrim in the Land of *Canaan*, without the least thought of returning to *Chaldea*,

Abraham died 175 years old, *Anno Mundi* 2183. and before Christ 1821. 100 years after his coming into the Land of *Canaan*; and 15 years after the birth of *Jacob*.

He always subjected his Reason to his *Faith*, and his tenderest Natural Affections to the Love he had for GOD. He followed GOD every where, without making a halt at the sight of Dangers. His Prudence delivered him from those to which *Sarahs* Beauty had expos'd him, and his Courage vanquish'd those he voluntarily ran into, to rescue *Lot* his Nephew. And at length, having spent 175 years in the continual exercise of all holy *Vertues* and *Graces*, and having received the highest Favours, Commendations, and Testimonies, that ever any meer Man received from GOD himself, he was by him at last transported to the possession of that better and Heavenly Country, which by *Faith* he had so often taken a prospect of.

GOD (as the *Scripture* observes) after his Death multiply'd his Divine Blessings on his Son *Isaac*, to whom nothing now was wanting to make him compleatly happy, but the Fruitfulness of his beloved *Rebekah*; for they had been Married 20 years without having any Children. But *Isaac*, who was now 60 years old, entreating the LORD for his Wife, GOD heard his Prayers, and she became great with Child of Male *Twins*, who strugling together in her Womb, *Rebekah* (terrified at this Accident) enquired of the LORD what this Prodigy did presage. The Divine Oracle answered, *That these two Children should be the Heads of two People, and that the eldest of them should serve the younger.* Accordingly when her time was come, she was delivered of *Twins*. He who was first born came out Red and Hairy, and was called *Esau*, and immediately after came out his Brother, whose Hand took hold on *Esau*'s Heel, which gave him the name of *Jacob*.

When these two *Children* were grown up it hapned that *Jacob* on a time sod *Lentil-Potage*, and *Esau* at the same time returning from *Hunting*, (which was his ordinary employment) and being extream tired and hungry, with such greediness desired this *Potage*, that *Jacob* perceiving it, would not part with it till he had promised to sell him his *Birthright* in consideration thereof to which he readily agreed.

They were about years of age according to Saint Aug. *Anno Mundi* 21 before Christ 18

The *Fathers* tell us, *That these two Children represent to us two People*, viz. the Good *and the* Wicked, *who stand always in defiance together from their Birth. The first of these is represented by* Esau, *who seems to be the First-born, by reason of the advantages they have in this World, who notwithstanding proves himself the Servant of the younger, because the wicked (even by their wickedness) do good service to the Just, either by purifying them by their Persecutions, or by making them more humble by the sight of the* Sins *which others commit, from whom* GOD *has chosen and separated them, without any of their own skill or discerning, even from their* Mother *Womb.*

Esau *selling his Birthright for a* Mess of Potage, *may well make those tremble, who haste to enrich themselves with the contemptible Wealth of this* World, *and who instead of rejecting them readily like* Jacob, *on the contrary renounce all the Happiness of* Heaven *to possess them. But those who are in this state never bemoan themselves; for as* Esau *was little troubled that he had sold his* Birthright, *so those Persons he was the Figure of little mind their loss of Eternal Riches, they may but satisfie their Lusts in enjoying the pleasures of* Sin, *which last but for a season, thereby shewing themselves to be profane as wild* Esaus, *who neglecting their heavenly* Birthright in Jesus Christ, *take up with the empty Husks of* Vanity, *and with the Swine of the World.*



John Baker of Mayfield Place in the County of Sussex Esqr.

For advancement of this Worke. Contributed this Plate.



Robert Squib of St Margarets Westminster in Middlesex Esqs.
For advancement of this worke. Contributed this Plate.

ISAAC BLESSETH JACOB.

Iſaac *intending to bleſs* Eſau, *by the wiſdom of* Rebekah *beſtows his* Bleſſing *on* Jacob, *to whom the ſame* (*according to Divine Appointment*) *did belong.*

ESAU having ſold *Jacob* his *Birthright*, *Rebekah* their Mother, who had a tender Love for *Jacob*, ratified the ſaid *Birth right* to him many years after, by an holy piece of Craft, and full of Myſteries.

Anno Mundi 2245. before *Chriſt* 1759. *Iſaac* being then 137 years old, and lived after that 44 years.

For *Iſaac* being ſenſible of his great Age, and willing to bleſs his *Children* before his Death, called to him his Eldeſt Son *Eſau*, whom he loved, and bids him *take his Weapons, his Quiver and his Bow, and go out to hunt ſome* Veniſon *for him, and make him Savoury Meat, ſuch as he loved, that his Soul might bleſs him before he died.*

Rebekah immediately acquaints *Jacob* with what paſſed, and bid him fetch her two *Kids*, that ſhe might make *Savoury Meat* for *Iſaac*, ſuch as he loved; *Jacob* having herein obey'd his Mother, ſhe makes haſte to dreſs them after ſuch a manner as ſhe knew her Husband liked beſt. In the mean time ſhe takes goodly Rayment of her eldeſt Son *Eſau*, and puts them upon *Jacob* her younger Son; and ſhe put the Skins of the *Kids* upon his *Hands*, and upon the *Smooth* of his *Neck*, to the end that his *Father* (whoſe *Sight* failed him) in (perceiving the Voice of *Jacob*, might notwithſtanding (by the *Hairyneſs* of his Hands and Neck) ſuppoſe him to *be Eſau.*

Jacob coming to his Father, with the *Meat* his Mother had prepared, and deſiring him to eat of his *Veniſon*; *Iſaac* was ſurprized to hear a Voice which reſembled that of *Jacob*, rather than the Voice of *Eſau*, bid him come near to him, that he might feel, whether he were his very Son *Eſau* or no; and feeling the Hair of the *Kids-ſkins*, he ſaid, *the Voice* is Jacobs *Voice, but the Hands are the Hands* of Eſau. After he had eaten, as he went to kiſs *Jacob*, he ſmelled the ſmell of his Garments, and bleſſing him ſaid; *Behold the ſmell of my Son is as the ſmell of a Field which the Lord hath bleſſed*; *therefore* GOD *give thee of the Dew of Heaven, and plenty of Corn and Wine. Let People ſerve thee, and Nations bow down to thee: Be Lord over thy Brethren, and let thy Mothers Sons bow down to thee. Curſed be every one that Curſeth thee, and bleſſed be he that Bleſſeth thee.*

Scarcely had *Iſaac* made an end of theſe Words, but *Eſau* comes in from *Hunting*, and having prepared his *Savoury Meat*, brings it in to his Father *Iſaac*, and deſires him to eat of his *Veniſon*, that his *Soul* might bleſs him.

The *Holy Patriarch* perceiving what had hapned was extreamly ſurprized, inſomuch that he Trembled exceedingly. But perceiving a *Divine Direction* in the whole conduct of that Affair; ſo far was he from retracting what he had done, that he confirmed and ratified it, declaring that as he had Bleſſed, ſo he ſhould be Bleſſed. *Eſau* upon hearing theſe words from his *Father*, cryed with a great and exceeding bitter Cry, and ſaid, *Bleſs me, even me alſo my Father:* And then reflecting and complaining of the Deceit of his *Brother*, he asked his *Father*, whether he had no more than one only *Bleſſing? Being in this reſpect* (as the *Fathers* obſerve) *a figure of thoſe who are deſirous to unite* GOD *and the* World *together, caſt about how they may enjoy the Comforts of* Heaven, *and the Pleaſures of the* Earth *both together.*

Iſaac moved with the bitter Cries of his Son *Eſau*, Bleſſeth him alſo, but ſo as to ſubject him to his Brother; which made him conceive ſuch an implacable Hatred againſt *Jacob*, that he deſired nothing more than his Fathers Death, that he might kill him.

This Myſterious Hiſtory throughout, repreſents to us in all the parts of it, Jeſus Chriſt, *cloathed in the outward appearance of a* Sinner, *as* Jacob *here was in that of* Eſau. *It is alſo an admirable Figure of the Reprobation of the* Jews, *who deſired nothing but the good things of the* World, *and of the Election of the* Church; *which* (like *David*) *deſires but one thing of* GOD, *and requeſts but one* Bleſſing.

We muſt have a care, (as S. *Paul* ſaith) *not to imitate* Eſau, *who having ſold his Birthright to* Jacob, *and deſiring afterwards, as being the Eldeſt, to receive the* Bleſſing *of his Father, was rejected, without being able to perſwade his Father, to revoke what he had pronounced in favour of* Jacob, *notwithſtanding his entreating it with many Tears. For as he had deſpiſed* GOD, GOD *alſo deſpiſed his Cries and Tears, as not proceeding from a ſincere Repentance, nor from a true change of Heart.*

JACOBS

JACOBS LADDER.

Jacob *fleeing from his* Brother, *ſees in a* Dream *a* Myſtical Ladder.

THE Anger of *Eſau* againſt *Jacob*, who had beguiled him of his *Fathers Bleſſing*, was too viſible to be hid from *Rebekah*, and the tender Love ſhe had for *Jacob*, made her very ſolicitous how ſhe might beſt prevent the fatal *effects* thereof. Having well weighed the Matter, ſhe thought it neceſſary for *Jacob* to abſent himſelf, and give way to his Rother for a time, to the end, that avoiding his ſight for ſome years, it might mitigate or quite efface the *Wrath* he had conceiv'd againſt him; and therefore ſhe choſe rather to deprive her ſelf of the ſight and company of her dearly beloved *Son*, than to expoſe him to the direful Conſequences of his *Brothers* Wrath, preferring herein the ſafety of her *Son*, before her own ſatisfaction.

e The ſame Year 2245. before *Chriſt* 1759. *Jacob* then being 77 years old,

To make this her deſign the readier to be approved of by *Iſaac*, ſhe took an occaſion to diſcourſe with him about *Jacob*'s *Marriage*, aſſuring him, That ſhe ſhould never be able to bear it, if *Jacob* ſhould take one of the *Daughters* of the Land of *Canaan* for his *Wife*, following the lewd Example of his Brother *Eſau*, who had Married two of them, not regarding the averſion his *Parents* had againſt them. She therefore deſires *Iſaac* to ſend him into *Meſopotamia* to *Bethuel* her Father, that there he might provide himſelf a *Wife*.

Iſaac readily approving of his *Wives* Propoſal, calls *Jacob* to him, and renewing all the *Bleſſings* he had formerly beſtowed upon him, he charges him to take him a Wife of the Daughters of *Laban*, his Mothers *Brother*.

Thus *Jacob* leaves his *Native Country*, rather like a poor Fugitive avoiding the Anger of his enraged *Brother*, than as a rich and wealthy Perſon, who goes a Woing with all the *Ornaments* and *Accouterments* common in that caſe with the *Men* of the *World*: And when in this his ſtate of *Poverty* and *Deſertion* (which admirably well repreſents to us the *Difficulties* and *Tribulations* that accompany a *Chriſtian Life*) he had lighted upon a certain place in the open *Field*, where (by reaſon of the approaching Night, he was forced to take up his Lodging, having no other *Bed* but the *Earth*, nor any ſofter *Pillow* to reſt his Head upon, than what a *Stone* could afford him, he falls into a ſound *Sleep*.

But the meanneſs of his *Lodging* could not bar him from the Divine Preſence and Favour; for *GOD* in a *Dream* repreſents to him how near he is to thoſe who are poor and perſecuted by their *Brethren* for his Name ſake, and what a particular Care he has of them in this their ſad and ſolitary Condition as to outward appearance.

For this *Holy Man* in his *Dream* beholds a *Ladder*, the Foot whereof ſtood upon the *Earth*, and the top reached to *Heaven*, and the *Angels* of *GOD* aſcending and deſcending up on it. He alſo ſaw the *LORD* himſelf ſtanding above it, who ſaid, *I am the LORD GOD of* Abraham *thy Father, and the GOD of* Iſaac; *the Land whereon thou lieſt will give thee, and to thy Seed; and thy Seed ſhall be as the Duſt of the Earth, and in thy Seed ſhall all the Families of the Earth be bleſſed; and behold I am with thee, and will keep thee whitherſo ever thou goeſt, and will bring thee again into this Land, for I will not leave thee until I have performed all that I have promiſed unto thee.*

Jacob awaking from his *Sleep*, and being amazed at the Glory of the *Viſion* that had been repreſented to him, could not contain himſelf from crying out, *How dreadful is this place! for the LORD is here, though I knew it not.*

This Viſion, *and this* Myſtical Ladder, *which the* Fathers *tell us ſo many choice things lively repreſents to us, the Care which the Divine* Providence *in all Ages would take of them that are his, that he would be preſent with them in the time of their Affliction, and in the place of their* Exile *and* Pligrimage, *that they ſhould never want the aſſiſtance and comfort of the* Holy Angels. *And that therefore they ought not to fear the* Wrath *of Man, nor the* Conſpiracy *of their own* Brethren *againſt them; forasmuch as all thoſe would make them find* GOD *more preſent with, and ready to help them in all their* Difficulties *and* Neceſſities *whatſoever.*

RACH



M.is Susanna Bronne. eldest daughter of Edward Brown of London Dr. in Physick. For advancement of this Worke. Contributed this Plate.



William Benge of Coſely wood in Wadherſt in ỹ. County of ſuſsex Gentleman.
For advancement of this Worke. Contributed this Plate.

RACHEL AND LEAH.

Jacob *Serveth his Uncle* Laban *for* Rachel *his Daughter.*

JACOB being assured by this *Mysterious Vision* of the Divine Protection, went very chearfully on his Way to *Haran*, and meeting with some *Shepherds* near a *Well* in the *Field*, which had a great *Stone* on the Mouth thereof, where they used to *Water* their *Flocks*: He asked them, Whether they knew one *Laban* the Grandchild of *Nahor*? Who having answered him, That they knew him very well; added, That *Rachel* his Daughter was coming thither with his *Sheep* to *Water* them at the *Well*. *Jacob* no sooner saw her coming, but he went and rolled away the *Stone* from the *Wells* Mouth, and watered her *Flock*; and having made himself known unto her, and kissed her, *Rachel* hasted away to tell her Father *Laban*; who had no sooner heard these Tydings of *Jacob*, but he ran forth, and embracing and kissing him, brought him to his *House*.

The same year 2245.

Jacob perceiving a manifest Divine *Direction* in all these particulars, acquaints *Laban* with the occasion of his undertaking that *Journey*, discourses to him the Fury of his *Brother*, and the necessity he was under to absent himself from him for a time.

Laban readily complies with *Jacob*'s desire of continuing with him; but forasmuch as he could not endure that *Jacob* should serve him for nothing, *Jacob* makes a bargain with him to serve him seven years for *Rachel* his youngest Daughter.

These Seven years being expired, *Jacob* expected *Rachel*, whom he so passionately loved, but found himself at last wholly frustrated of his hopes; for *Laban* not thinking fit to Marry his younger *Daughter* before the elder, took *Leah* the elder, and brought her to *Jacob* by Night; who not knowing but that it was his Beloved *Rachel*, took her to his Bed

Anno Mundi 2252. *Before Christ* 1752. *Jacob* being then 34 years old.

Jacob in the *Morning* perceiving what *Laban* had put upon him, complains thereof with great Resentment; but *Laban* endeavouring to appease *Jacob*'s just *Displeasure*, desires him to allow seven *Days* for the solemnity of his first *Marriage*, and that when they were ended, he would give him *Rachel* also; but yet upon this condition, That he should serve for her other 7 years. During which time *Jacob* had six Sons by *Leah*, but *Rachel* continuing barren for a great while, was so much grieved thereat, that envying her *Sisters* fertility, she at last burst out into that passionate Expression of her sorrow to *Jacob*, saying, *Give me Children, or else I die.* Some time after GOD was pleased to ease her of this sore Affliction, and to hear her *Prayers*, so that she conceived a *Son*, whom she called *Joseph*.

Jacob after the Birth of his Son *Joseph*, desired leave of *Laban* to Return with his *Wives* and *Children* into his own *Country*. He represented to him, that having spent fourteen Years in his Service, during which time he had with all Care and Faithfulness discharged the difficult and laborious Employment of managing his Affairs, and improving his Estate, that therefore it was now high time for him to think of providing for his own *Family*. *Laban* having learnt by Experience, that the LORD had blessed him for *Jacob*'s sake, earnestly conjured him to continue longer; which if he would agree to, he should be his own Carver, and have what *Wages* he would require; whereupon *Jacob* having mentioned the Consideration he required (which was readily embraced by *Laban*) he continued to take the Burthen and care of all his *Flocks* and *Cattel* upon him for six years longer.

Anno Mundi 2259 *Jacob* being 91 years old.

The Fathers, *in taking a view of the Life of* Jacob, *could not sufficiently admire the Divine Conduct towards this* Holy Patriarch, *whom he exposed to twenty years hard Servitude, notwithstanding the Promises he had made unto him of being sole* LORD *and Possessor of the whole Land of* Canaan. *His* Sons *were to be the* Princes *of a numerous* People, *and their* Father *is fain to be a* Servant, *and by hard and continual Labour and Watching to supply the Necessity of himself and Family.* GOD *was willing* (say they) *by this Example, to shew that the glory of the* Pastors *and* Teachers *of the* Church, *is to be employed in continual Labour and Watching for the good of the* Souls *committed to their Charge, and in thoughts of providing for, and satisfying their* Flock, *rather than themselves.*

Jacobs Return to his Birth-place.

Jacob *leaves* Laban, *to Return to his own* Country.

THE Bleſſings that *GOD* ſo plentifully ſhowr'd down upon *Jacob*, and on all that belonged to him, ſo excited *Laban*'s Envy, that he perceived it was his Prudence to leave *Meſopotamia*, for the ſame Reaſon, that before he had obliged him to quit *Canaan*. Whilſt theſe Thoughts were ruminating in his Mind, without daring to put them in execution for fear of undertaking any thing from a motion of his own Spirit, *GOD* himſelf commanded him to Return to the place of his Nativity, and promiſes to be with him, and to defend him in his *Journy*.

Anno Mundi 2265. before *Chriſt* 1739. *Jacob* being then 104 years old.

Jacob hereupon caſts about, how to accompliſh *GOD'S* Commands, and reſolves to do it in the moſt ſecret manner, and to depart from *Meſopotamia* in the ſame manner as he firſt came thither, that is, like a *Fugitive*. To this purpoſe, he calls for his two *Wives*, and diſcourſes to them his Deſign, which they approv'd of, and agree to follow him: So *Jacob* taking his Opportunity during *Laban*'s Abſence, went his Way privately, taking his *Family* and *Poſſeſſions* with him.

Laban being inform'd of his ſudden unexpected Departure, and miſſing ſome of his *Idols*, which *Rachel* without the knowledge of her Husband had taken with her, in a Tranſport of Paſſion purſues him Seven days, and overtakes him on *Mount Gilead*; but before their coming together, *GOD* appears to *Laban* in a Dream by Night, charging him not in the leaſt to hurt *Jacob*.

As ſoon as they were met, *Laban* complains to *Jacob*, reproaching him for baſely Stealing away from him, and hurrying away his *Daughters*, as *Captives* taken by the Sword: He told him, It was ill done to conceal his Departure, and thereby to prevent him of taking his laſt Farewel of his *Children*, and to ſhew his Paternal tenderneſs for them; and concluded, That however he might exerciſe himſelf with the Poſſeſſion he had to Return to his own *Country* and *Fathers Houſe*; yet that his robbing him of his *Idols* was a thing unjuſt, and that he could have no Pretence or Plea for it.

Jacob at theſe Words interrupted him, and having excuſed the Privacy of his Departure, abſolutely deny'd the taking away the ſaid *Idols*, ſo far as to give him leave to kill the Party with whom he ſhould find them. *Laban* having ſought them with great diligence at laſt enters *Rachels Tent*; but before his coming ſhe had carefully hid them in the Camels *Furniture*, and ſitting upon them, deſired her Father, Not to take it ill, that ſhe roſe not up to pay him her dutiful Reſpect as being at that time indiſpos'd.

Laban being forced to Return without finding them, *Jacob* begins ſharply to expoſtulate with him for his moſt unjuſt and baſe Dealing towards him; but at length, their Spirits being calmed before their parting, they made a *Covenant* to obſerve Reciprocally and having Feaſted together, *lovingly* took leave of each other.

In this Hiſtory, Jacob *is to be admired as a perfect Model of that* Wiſdom *and* Juſtice *which we are to obſerve in living in the World: He took care not to burthen himſelf with the poſſeſſion of any thing, but what he could take along with him, to the end he might not be forced to depend upon any one. As he loſt nothing of what was his own, neither took he ought that belonged to another. He had enricked himſelf not only without impairing others, but by procuring particular Profit and Advantage.*

Laban, *who treated him ſo like a* Slave, *wiſh'd him no good, but endeavoured to oppreſs and injure him, yet in effect could do nothing to his prejudice, nor hinder him from departing from him with great* Riches; *when he came to Reaſon with* Jacob, *his ill Nature became good; becauſe* Jacob's *Actions were ſeaſon'd with Juſtice and Wiſdom, and directed by the guidance of* GOD'S Spirit.

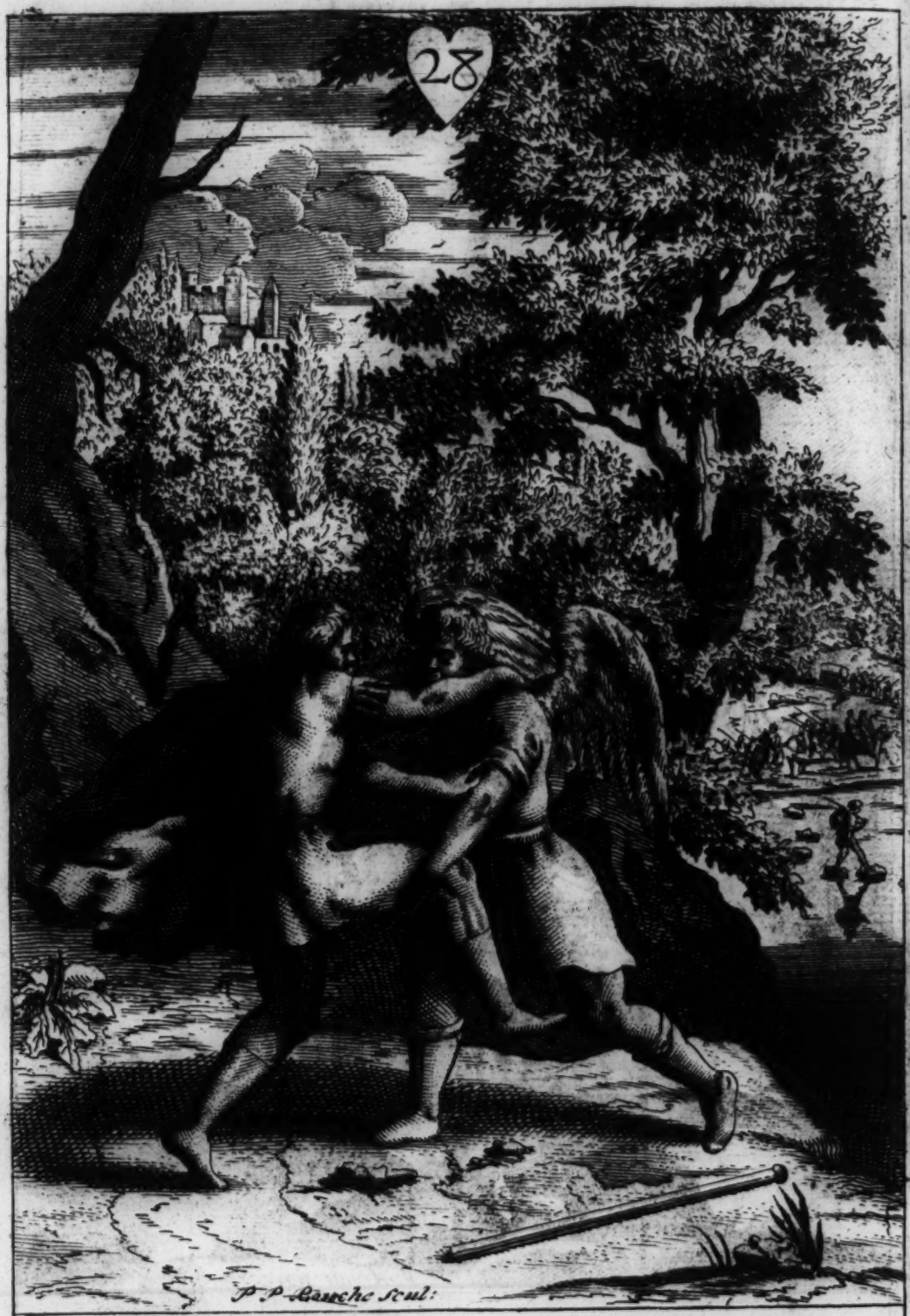
Happy is he who with Jacob *can ſay to the* Devil *and the* World, *Search, whether there be any thing with me that is yours, and take it: And who, with bleſſed* Rachel, (*this an Idolatrous Family*) *treads under foot her Fathers* Idols.

She (*by her Example*) *teacheth* Chriſtian Daughters *not to follow the ſinful Cuſtoms of their* Parents, *who often deſire nothing more than to ſacrifice them to the* Idol *of* World Vanity; *But having an Eye to the eternal and ſatisfying Delights of a* Heavenly Country, *to take care not to forfeit the ſame, by loving their* Fathers *more than* GOD.

JAC



John Jeffreys of Llywell in the County of Brecknock Esqʳ. . . .
For Advancement of this Worke. Contributed this Plate.



Collonel Thomas strangwayes of Melbury-Sampford in the County of Dorset.
For advancement of this Worke, Contributed this Plate.

Jacob Wrestling with an Angel.

Jacobs *Wisdom in Appeasing* Esaus *Angers. His Wrestling with an* Angel.

JACOB having thus escaped the hands of *Laban*, thought of nothing now, but how how he might escape those of *Esau* his Brother; in order whereunto he sends Messengers before him unto the Land of *Seir*, to acquaint *Esau* in the most submissive way imaginable, that having Sojourned with *Laban* in *Mesopotamia* for several years, He was then upon his return to his *Fathers House*, and that the occasion of his sending to him was, *That he might find grace in his sight.* The same Year.

But the *Messengers* (upon their Return) acquainting *Jacob*, That as soon as they had delivered their Message to *Esau*, he had put himself at the Head of 400 Armed Men, and was already on his March to meet him, he became seized with an extream *Fear*, which made him cast forth strong Cries to *GOD*, to deliver him from the Hand of *Esau* his Brother.

Having thus first of all fixed his Confidence in *GOD*, he proceeded to make use of all his *Natural Prudence* to calm his *Brothers* Anger, and to incline his Heart towards him, which he thought he could not so well do any other way than by Presents. Wherefore having set apart 200 *She-Goats*, 20 *He Goats*, 200 *Ewes*, 20 *Rams*, 80 *Milch-Camels* with their *Colts*, 40 *Cows* and 10 *Bulls*, 20 *She-Asses* and 10 *Foals*, he delivered them to his *Servants*, every Drove by themselves, with Orders to leave a Space between every one, and expres Directions, how to behave themselves towards *Esau*, to the end, that his Spirit seeing those *Presents* pass severally, might by little and little be mollified towards him, as well as by the humble submission of those who offered them to him in the Name of their *Master*.

Jacob having given these Orders, which were not to be executed until the next *day*, caused his *Wives* and *Children* (with all that belonged to him) to pass over the Brook *Jabbok* by Night, whilst *Jacob* was left alone on the other side. Then *Jacob* betakes himself in earnest *Prayer* to *GOD*, for an happy issue of the *Meeting* between him and his *Brother*; whereupon a *Man*, (or rather an *Angel* in the shape of a *Man*) appeared unto him, and *Wrestled* with him until the *Break of Day*; and seeing that he did not prevail against him, he touched the *Sinew* or *Hollow* of his *Thigh*, and caused him to halt: But *Jacob* taking new Courage from this happy hurt, told him he had hurt him; and the *Angel* would fain have been gone, but *Jacob* would not let him go until he had blessed him. Then the *Angel* demanded what was his Name, and gave him the new Name of *ISRAEL*; withall assuring him, That as he had been so happy and strong as to prevail with *GOD*, he had no need to apprehend any thing of danger from *Men*, and in particular from his Brother *Esau*

Not long after *Jacob* seeing his Brother coming afar off, at the Head of 400 *Men*, and having ranged his *Family* in the order he thought best, he passed on before them to meet him; and as he came near he bowed himself Seven times to the Ground before him, and not being able to resist the powerful impression which *Jacob*'s meek Submission made upon his Spirit, runs to meet him, falls upon his Neck, and kisses him; yea, his former *Wrath* was turn'd to that degree of *Tenderness* and *Affection*, that he could not withhold himself from *Tears*. He with pleasure beholds the *Wives* and *Children* which *GOD* had given him, and could hardly be perswaded to receive the *Presents* that *Jacob* design'd for him.

After this, *Esau* (to shew his Kindness to him) offered to keep Company with him, and with his *Armed Men*, to be a *Guard* to him and his *Company*; but *Jacob* having represented to him how necessary it was for him to go on softly, because of the tenderness of his young *Children* and the *Herds* with young, which if overdriven but one day, would certainly die, presled *Esau* to March on before to *Mount Seir*, where he would not fail to wait upon him.

Thus did he not only avoid the Anger of his Brother, who had sworn his destruction; but moreover changed it into Tenderness and Love. He did not fix his Thoughts upon the consideration of his own Innocence, or Esaus *Guilt and Blame-worthiness; he blotted out of his Heart all the Resentments he might have had against him; and if he was troubled for his Misdemeanors, 'twas rather* (saith S. *Ambrose*) *for his Brothers sake than his own.*

DINAH

Dinah *in going to see the* Daughters *of the* Land, Shechem *Ravisht her*
Her Brothers, *to avenge the Affront, kill all the People of* Shechem.

WHEN *Jacob* was return'd from *Mesopotamia*, and dwelt peaceably at *Salem*, a City of the *Shechemites*, where he had also bought a Parcel of Ground, an Accident hapned which occasion'd him a great deal of *Sorrow*.

Anno Mundi 2274. before *Christ* 1710. *Dinah* being about 15 years old.

Dinah (his Daughter by *Leah*) being gone abroad to see the *Daughters* of the *Land*, *Shechem* (the Son of *Hamor* the *Hivite*, who was the *King* of that *Country*) having seen her, took her by force, and *Ravisht* her, and his Passion for her still increasing, he told his *Father*, That he design'd to Marry her, and desired him to get her to Wife.

Jacob was strangly afflicted to hear this sad News of his Daughter *Dinahs* defilement; and his Sons dissembling their Resentment, that they might the better revenge the Violence done to their *Sister*, Answered *Hamor* and *Shechem* deceitfully, (who were come to desire them to *approve* of the Marriage of *Shechem* with *Dinah*, as well as of other reciprocal *Marriages* betwixt both People,) That no such thing could be, for that they were *Uncircumcised*; but in case they would all consent to be *Circumcised*, then the mutual *Alliances* they had propounded, might well take place.

Hamor and *Shechem* having made this Proposal to their *Subjects*, they presently Contracted and were *Circumcised*: But on the third Day, when their *Pain* was most sensible, *Simeon* and *Levi* (*Dinahs* Brothers) took their *Swords*, and came boldly upon the City, and Slew all the *Males* without sparing the *King* himself, or his *Son*, whose unlawful *Lusts* were the first cause of this Bloosshed. After this *Bloody* Execution, the rest of *Jacob's* *Sons* entred the *City*, pillaged it, and carried the *Spoils* both of the *City* and *Country* along with them, taking all their *little Ones*, and their *Wives* Captives.

Jacob was extreamly troubled at this their unheard of Revenge, complaining that they had made his *Name* hateful and abominable amongst the Inhabitants of the Land, by this their horrible *Perfidiousness*, and that by their Abuse of the Divine Ordinance of *Circumcision* to satisfie their Revenge, they had as far as in them lay exposed him, and his whole *Family* to apparent Ruine, for that he was but few in number, and not able to withstand them.

Whilst *Jacob* was in no small apprehension of the Mischief, which the Violence of *Simeon* and *Levi* might bring upon him from the Neighbouring *People*, who had heard the Report of their Inhuman *Cruelty*, GOD commands him to go to *Bethel*, the place where he had appeared to him when he fled from his Brother *Esau*: And the *Scripture* takes notice, that GOD cast his Terror upon the *Cities* round about them, that tho' their Will was good, they had not the Courage to pursue after the *Sons* of *Jacob*.

Soon after *Jacob's* Arrival at *Bethel*, *Rachel* (his Wife) died in Labour of her Son *Benjamin*, and much about the same time *Isaac* his Father died also, being 180 years of Age, and was Buried by his two Sons, *Esau* and *Jacob*; who soon after parted from each other, one *Country* being not sufficient to keep their vast *Possessions* or *Herds* of Cattle.

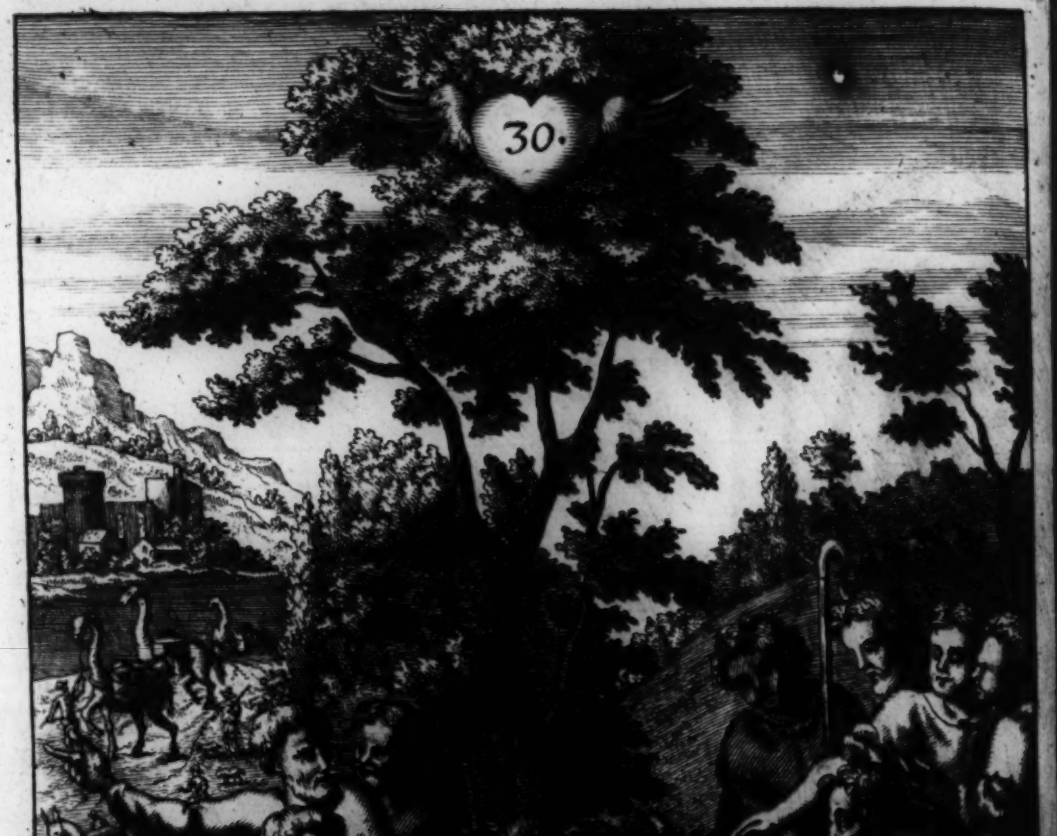
Anno Mundi 22[illegible] before *Christ* 17[illegible]

This *History* of *Dinah* has always been considered by the *Fathers*, as a pregnant Example, teaching us *to avoid vain Curiosity*, *the Affection of the Company of Strangers*. And S. *Ambrose* tells us, *That if all ought from hence to learn this Instruction*, Christian Virgins *are obliged to make this use of it before all others. Retirement* (saith he) *is to be considered by them as their part and portion, and they must avoid Seeing, or being Seen of the People of the* World, *and differ from them in all their Ways and Deportments. They ought greatly to fear their being overtaken with* Dinahs *Curiosity, in desiring (like her) to see the Manners of* Strange Women, *mean, such as live indeed amongst Christians, and profess the Name of* Christ, *but in truth are* Heathens, *as to their* Manners and Conversation; *neither can they sufficiently tremble, when they reflect on the fatal Consequences of the Curiosity of this young Virgin of about* 15 *years of Age; who by this vain gazing, not only lost her* Virginity, *but was the occasion of her* Brothers *Perfidiousness and Cruelty, the ruin of a whole* City, *(if* GOD *had not prevented) of him and his* Family,

JOSE



Captaine Benjamin Poole of Blackwall in the County of Middlesex Gentleman. For advancement of this Worke. Contributed this Plate.



Madam Elizabeth Jeffreys, Wife of Iohn Jeffreys of Llywell in the County of Brecknockshire Esq. For Advancement of this Worke, Contributed this Plate.

JOSEPH SOLD.

Joseph *is Sold by his* Brethren *into* Egypt.

JACOB, who had lately escaped a War with *Strangers*, was fain soon after to meet with one in his own *House*, which was the more grievous unto him, as being between those of his own *Flesh*, and *Blood*.

Anno *Mundi* 2276. before *Christ* 1728. 12 years before the Death of *Isaac*.

Joseph (the Son of *Rachel*) being the last of the Children that were born to *Jacob* in *Mesopotamia* at the Age of 16 years and upwards, accused his *Brethren* to his *Father* of some enormous Crime, which the *Scripture* doth not mention. This bold Undertaking of their younger *Brother*, and the tender Love his *Father* had for him, produced so great Envy against him, that they could not so much as speak one Friendly word to him. This their *Hatred* was much increased by his acquainting them with two of his *Dreams*; the one, That as he and his *Brethren* were binding their *Sheaves*, his *Sheaf* arose and stood up in the midst of theirs, and they worshiped it: and the other, that he saw the *Sun*, *Moon*, and *Eleven Stars* worshiping him. These two *Dreams*, which plainly presaged his future Elevation, excited a most furious *Hatred* against him, which *GOD* made use of for his Advancement.

Some time after, when *Jacob* had sent *Joseph* to Visit his *Brethren*, (who fed their *Flocks* in *Shechem*) they seeing him coming afar off, conspired against him to slay him. But *Reuben*, his eldest *Brother*, abhor'd this their detestable Design, and hiding his resolution of saving him, counselled them not to dip their hands in the *Blood* of their *Brother*; but to satisfie themselves by casting him into a *Pit*, hoping thereby to take him out, and deliver him to his *Father*.

His *Brethren* approved of *Reubens* Advice, and having stript him of his *Partycoloured* Coat, *let him down into the Pit, and they sat them down to eat Bread; and they lift up their Eyes, und behold a Company of* Ishmaelites *that came from* Gilead *with their* Camels, *going into* Egypt. *And* Judah *said, What profit is it if we slay our Brother? Let us sell him, and let not our hand be upon him, for he is our Brother; and they were content. And they took* Joseph *out of the Pit, and sold him to the* Ishmaelites *for* 20 *Pieces of* Silver, *and they brought him into* Egypt. *And they took* Josephs Coat, *and killed a* Kid, *and dipped the* Coat *in the* Blood, *and sent it to their* Father. *And* Jacob *at the first sight knew it to be* Josephs, *and concluded that a* wild Beast *had devoured him; and being seized with a violent Sorrow, he rent his* Garments, *put on* Sackcloth, *and mourned many days. And his* Sons *and* Daughters *rose up to comfort him; but he refused.*

Thus Little *Joseph*, who in his *Dreams* had had a foresight of his future Greatness and Elevation, yet did not foresee his being Sold for a *Slave*: And *GOD*, who revealed to him the Dignity he was to arrive at, concealed the *Afflictions* that were to make way for them. He was fain to give way (for a time) to the Envy of his *Brethren*, that in this particular (as in many others) he might be a lively Image of *Jesus Christ*, and the comfort of good Men, who in all Ages to come should be exposed to the Envy of the *Wicked*, and the Conspirings of their own *Brethren*.

The Grief of Jacob (*which was so just*) *may nevertheless serve for an Instruction to all* Fathers; *for tho he sorely lamented his Death, yet probably that which was the chiefest Cause, was his loving him too well, which occasioned his loss, thereby stirring up the Envy of his* Brethren *against him.*

It is good to love ones Children; *yea, it is but a piece of Justice, to love those better than others, who are most vertuous: But it is of dangerous consequence to give too open Marks of it, because this may be pernicious to the beloved, by exasperating their Envy to see him prefer'd before them; and* Fathers *ought in this case to consider, That they can scarce procure a greater advantage to their Darlings, than to make them to be beloved of all their* Brethren.

And we need not wonder, if we see that a piece of Land, *or a particular* Legacy *given to a Best-beloved* Son, *doth excite the Envy of all his* Brethren; *because we see here, that a* Coat *only which* Jacob *gave* Joseph, *was the occasion of this their great* aversion *and* hatred *unto him.*

JOSEPH'S CHASTITY.

Joſeph *is Tempted by* Potiphar's *Wife, and Caſt into* Priſon.

JOSEPH thus Sold by his *Brethren*, was brought to *Egypt*, and Sold to *Potiphar*, an Officer of *Pharaoh*, and Captain of his Guard: But GOD (who never abandons poor perſecuted Innocents) made *Joſeph* meet with more Kindneſs in a ſtrange *Country*, than he had found in his own, from his *Brethren*. His *Prudence*, *Modeſty* and *Fidelity*, gain'd him his Maſters Heart; who perceiving that this young *Bondman* had nothing that was Servile in his *Manners* and *Deportment*, he made him *Overſeer* of his *Houſe*, and committed all that he had to his Care and Management.

Whilſt *Joſeph* was thus beloved and eſteemed by his *Maſter*, *Potiphar's* Wife (by her deteſtable *Luſt*) came to trouble the *Calm* he had enjoyed; For having oft caſt her Eyes upon *Joſeph*, ſhe became ſoon enflamed with unlawful *Paſſion* for him; which ſhe being no longer able to contain within the Secret of her own *Breaſt*, it ſoon broke forth into *Words*, and from *Words* to urgent *Solicitations*, and laſt of all to open *Violence*. For finding *Joſeph* always immoveable like a *Rock*, as having too much *Fear* of GOD, as well as *Reſpect* for his *Maſter*, ever to encline to that Crime; This lewd *Woman* being unable to overcome her *Paſſion*, or take Example by the *Modeſty* of him who was her *Slave*, having found him one day alone in the *Houſe*, ſhe caught him by the *Garment*, and would force him to do what he had formerly with ſo much conſtancy refuſed. *Joſeph* ſeeing himſelf in this imminent and preſſing Danger, leaving his *Garment* in her hand, got away.

Anno Mundi 2286. before *Chriſt* 1718. *Joſeph* being about 27 years old.

This *Woman* irritated by this rude Refuſal, ſoon changed her Affection into a *Hatred* full of Rage and Madneſs againſt him; and making a loud Outcry, as if *Joſeph* had come to tempt her to unlawful *Luſt*, ſhewing to her *Domeſticks* (that came in upon her Outcry) *Joſeph's Cloak*, which ſhe pretended, that he, upon her Reſiſtance and Outcry, had left in her hands.

With this feign'd Story ſhe gain'd her Credulous *Husband*, whoſe *Wrath* being extreamly kindled againſt *Joſeph*, caſt him into the *Kings Priſon*, ſhewing himſelf now as unjuſt and cruel, as before he had been kind, and juſt to his merit and vertue.

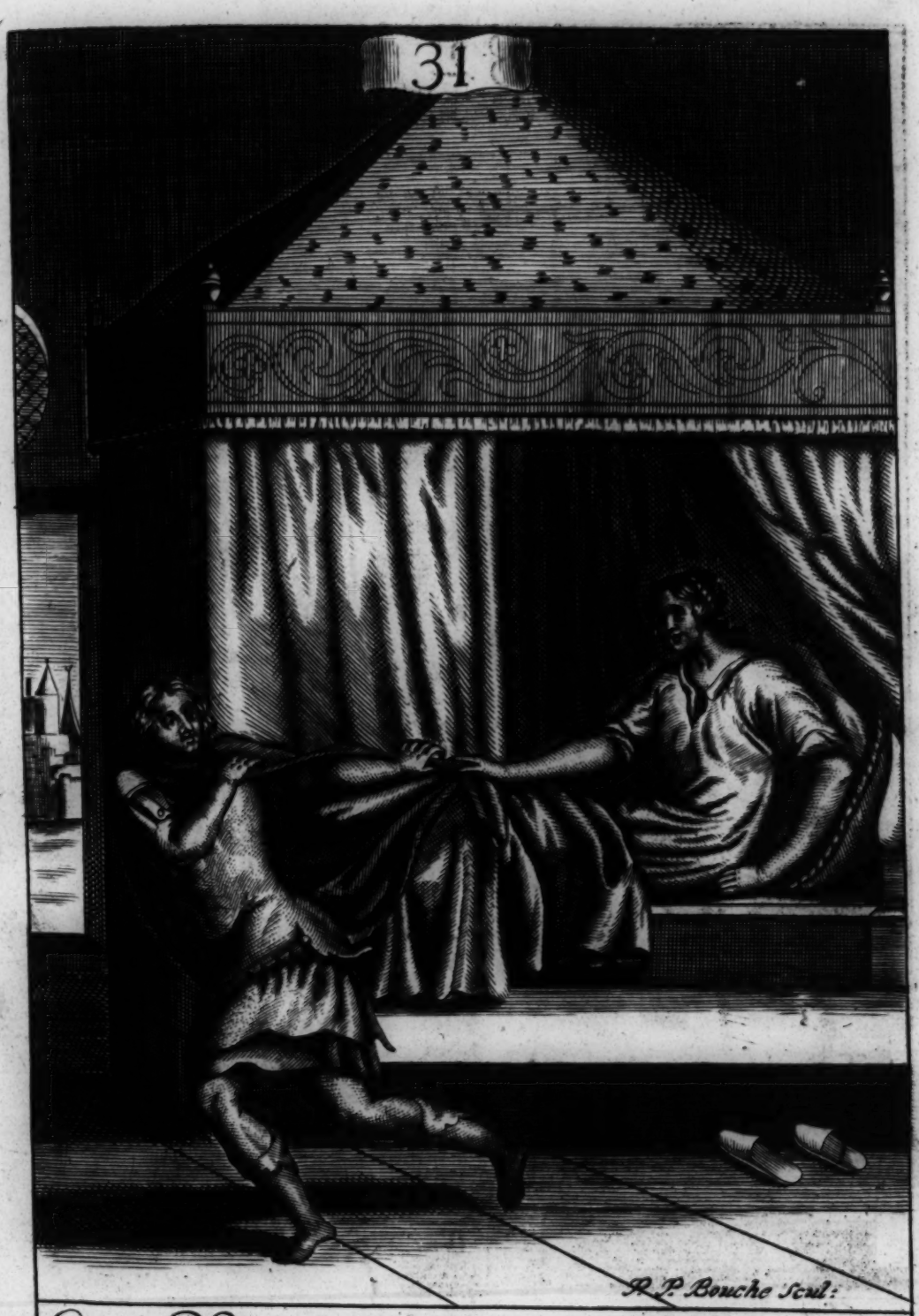
Thus (ſaith S. *Ambroſe*) *the Voice of C*
mency *is liſtned to, and* Truth *is ſilenc'd.*
Woman *ſpake, and that without either E*
dence or Witneſs: She ſees that Joſephs *ch*
deportment condemns her Luſt; She un
takes therefore to Sacrifice him to her
venge, *and to puniſh that* Chaſtity *in*
which ſhe had trampled under foot in her ſ

Thus (adds that *Holy Man*, reflecting
on the *Arian* Perſecution) *it often happ*
that Priſons *become the Lot of innocent*
and that thoſe who employ their utmoſt
fronts to corrupt the true Faith, *have put*
thers into Irons, *who would not commit A*
cy by embracing their Errors.

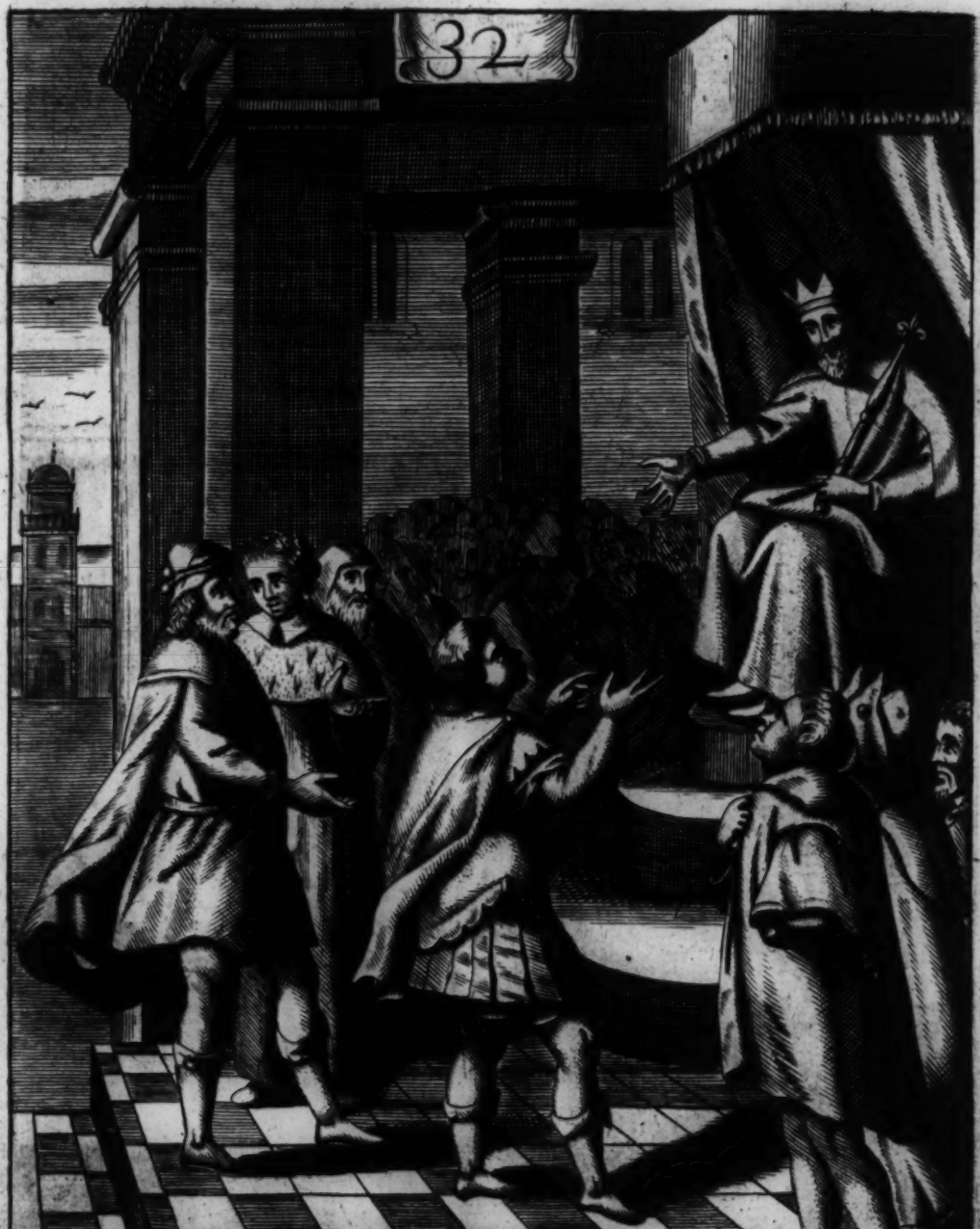
However (continues that *Father*) *let not*
Righteous therefore afflict themſelves, for G
accompanies his Holy Ones in their Dung
(*as it is here ſaid of* Joſeph, *That G*
was with him) *and is not aſhamed of*
Bonds; *but comforts them, and gives*
favour in the Eyes of all whom they hav
deal with.

As there was the Time wherein GOD
bare his Omnipotence by viſible Judgments;
made uſe here of a Womans *hatred, to*
Joſeph *a* Ruler *over all the Land of* E
But now in the time of the New Law (*in*
tation of Jeſus Chriſt, *and the* Martyrs) G
ly Men, *who are treated as this* Holy P
arch *was, aſpire only after his Patience,*
not at all after that Greatneſs which
ded it; and in their Afflictions, *which*
ceed both from the hand of GOD *and*
they Eye GOD *alone, and not* Men.
know they are always guilty before him,
not of the Crimes *they are accuſed of;*
they heartily bleſs the Hand, which, at the
time it ſtrikes, heals. They not only (*lik*
ſeph) *entertain no Ill-will againſt thoſe*
have contributed to their Sufferings, *b*
ther think themſelves thereby obliged t
them the more. They reckon the days of
Affliction amongſt the happieſt days of
Life, and even when they are perſwaded,
they can look for no liberty, but from the
of Death, *they comfort themſelves with*
which was Jacobs *comfort in his diſtreſs,*
ſay, I have in *Heaven* him who is *Judge*
Witneſs of my Heart, and of him alone
pect the clearing of my Innocence, an
recompence for what I now ſuffer.

JOSE



Godfry Kneller of Lubeck in Saxony, and of S.t Pauls Covint Garden in Middlesex Esq.r Principall Painter in ordinary to their Majestys King William and Queen Mary
For Advancement of this Worke, Contributed this Plate.



James Craggs of the Parish of S.t Martins in the Fields in Middlesex Gentleman — For advancement of this Worke Contributed this Plate.

JOSEPH ADVANCED.

JOSEPH being caſt into *Priſon*, made it appear (by the Favour he found there) that Places which are inacceſſible to *Men*, are not ſo to the *Divine Mercy* and *Love*; and that the more we expoſe our ſelves by our *Faithfulneſs* to him, the more he loads us with the Marks of his Favour. *Joſeph* in all his Carriage gave ſuch pregnant Evidence of his *Vertue* and *Wiſdom*, that the *Keeper* committed all the *Priſoners* to his Care, giving him full Authority over them.

Whilſt theſe things paſſed, two *Officers* of *Pharaoh*, the one his chief *Butler*, and the other his *Baker*, having offended their LORD, and being put into the ſame *Priſon* with *Joſeph*, they hapned to *dream* two very ſignificant and preſaging *Dreams*; The *Butler*, *That a Vine was before him, and on the Vine three Branches, which budded, bloſſomed, and brought forth ripe Grapes, which he took and preſſed into* Pharaohs *Cup, and preſented it to him.* The *Baker*, *That he had three Baskets on his head, and that in the uppermoſt Basket were all manner of Bake-meats for* Pharaoh, *which the Birds came and eat out of the Basket that was on his head.*

Joſeph at that time being a Figure of *Jeſus Chriſt*, by the difference he made between thoſe his two *Companions* in his Sufferings, aſſures the *Baker*, that within three Days he ſhould have his *Head* cut off, and his *Body* hanged upon a *Tree*; and the *Butler*, that within three Days *Pharaoh* ſhould reſtore him to his Place, and pray'd him to remember him in his Proſperity. But the *Butler* was wholly unmindful of *Joſeph*, until about 2 years after *Pharaoh* chancing to have a *Dream*, which none of his *Magicians* could interpret, this *Officer* call'd to mind the *Dream* which he had in *Priſon*, and *Joſeph*'s Interpretation. *Pharaoh* in his *Dream* ſaw 7 very fat *Kine* come out of the River *Nile*, and feeding in a *Meadow*, and afterwards ſaw 7 other *Kine* coming out of the ſame *River*, but extreamly lean, and ghaſtly to look upon, which devoured the 7 fat *Kine*. After this (being fallen aſleep again) he *dreamt*, he ſaw 7 *Ears of Corn* upon one ſtalk full and fair, which ſoon after were devoured by 7 others, that were thin and blaſted.

Anno Mundi 2289. before *Chriſt* 1715. *Joſeph* being 30 years old.

Pharaoh being much concern'd to know the Interpretation of his *Dreams*, the *Butler* preſents himſelf before the *King*, and tells him of *Joſeph*, who immediately ſent for him, *Joſeph* having heard the *King* tell his *Dreams*, acquaints him, that they ſignified 7 years to come of great plenty, which were to be ſucceeded by 7 other years of the extreameſt *Famine*; and to prevent the fatal effects thereof, he counſelled the *King* to appoint great *Storehouſes* throughout all the *Land*, to lay up all the Surplus of the *Plentiful years*, to ſerve for a ſupply during the 7 years of *Famine*.

Pharaoh admiring the *Wiſdom* of *Joſeph*, preſently concluded with himſelf, that no body could be more fit to manage this Affair than himſelf; and accordingly conferr'd upon him full power over all the Land of *Egypt*, to order things as he ſhould think fit, and ratified this new Dignity to him, by taking a *Ring* from his own *Hand* and putting it upon *Joſephs*, and a *Gold-Chain* about his *Neck*, and making him ride in his ſecond *Chariot*, the *Heralds* proclaiming before him, *Bend the Knee.*

Thus This Holy Man *began to enter upon his ſtate of Glory, and to quit the Suffering circumſtances wherein* GOD *before had placed him, that by them (as ſo many ſteps) he might mount him to the* Pinnacle *of Glory. Neither was he dazled by this ſudden removal from a* Dungeon Darkneſs, *to the higheſt Meridian of* Court-Glory; *for as his Afflictions could not depreſs him, ſo neither could this high and unlook'd for Honour lift him up. He received with an equal and indifferent temper from the hands of* GOD *the Good and Evil things of this World; and continually kept his Heart in that uniform Moderation, that in the midſt of his great power, he never had a thought of Revenging himſelf of thoſe, who by their Calumnies had ſo unjuſtly afflicted him, and whom he thought but too ſeverely puniſhed by the Sole remembrance of their* Crimes, *and the deſpair and gnawing Checks of their own* Conſcience.

Theſe Changes *viſibly hapned here on* Earth; *but there are others that happen ſtill every day inviſibly by a Miracle incomparably greater, of which the Elevation of* Joſeph *was only a* Figure, *when thoſe who have (as it were) been trod under foot by* Men, *and made vile by* Priſons *and* Calumnies, *do in an inſtant paſs over from all their* Sufferings, *which have laſted but for a Moment, to that Eternity of* Glory, *which their* Sufferings *have prepared for them.*

JOSEPHS BRETHREN.

JOSEPH having received from the hand of *Pharaoh* so unlimited a Power, made it appear, how happy that *King* is, that has a wise and godly *Minister* to rely on, and advise with; and that *good Counsel* is to be preferred before all Worldly Treasures: He applies himself with all diligence to employ his Authority for the good of the People and Neighbouring Nations committed to his charge, and provided an abundant supply for the 7 future years of *Scarcity*, without causing a *Want* in the midst of *Plenty*.

After he had with great care laid up the products of the *Years* of Plenty in *Store-houses* throughout all the *Land*, to that prodigious quantity, that it was beyond number; the 7 Years of *Famine* succeeding, began to shew their direful effects. The People of *Egypt*, pressed by the irresistible force of Want, appear before *Pharaoh*, crying out for Relief in this time of their Necessity; and he sends them to *Joseph*, whom he had entrusted with all that Affair, who very favourably receiv'd their Complaints, and supplied them, without putting by any.

Anno Mundi 2296. before *Christ* 1708.

The Land of *Canaan*, as well as other Neighbouring *Countries*, was made sensible of this extraordinary *Famine*: Wherefore *Jacob* having heard that there was *Corn* in *Egypt*, bids his *Sons* go down thither, and buy *Corn* for his *Family*. Accordingly *Jacobs* Ten Sons, being all except *Benjamin*, whom his *Father* would not part with for fear any Mischief might befal him by the way, came (amongst many others) to buy *Corn* in *Egypt*, and presented themselves before *Joseph*, and bowed down before him with their Faces to the Ground.

Joseph knew his Brothers at first sight, but carried himself strange towards them, and not seeing *Benjamin* with them, fearing lest they might have treated him as cruelly, as they had formerly done him; and to be resolved hereof, he *spake roughly to them*, telling them they were *Spies*, and come to discover the *weakness* of the *Land*.

His *Brethren* being much troubled at this unlookt for and harsh entertainment, to justifie themselves from the Reproach he laid upon them of being *Spies*, assur'd him, that they were all of them the *Sons* of one *Father*, who lived in the Land of *Canaan* with their youngest Brother. *Joseph* told them, he was resolv'd to try whether what they had told him was true, and therefore that one of them should continue as a Pledge till the rest of them returned to *Canaan*, and brought their youngest Brother, (whom they had mentioned,) down with them into *Egypt*; Threatning, that in case of Refusal, they should undergo the punishment of *Spies*, for such he took them for.

It was in this Extremity to which they were reduc'd, that the Memory of their Cruel dealing toward their Brother *Joseph* began to awaken in them, and fly in their Faces, insomuch as they could not contain themselves from Complaining to one another in their own *Language*, of the great *Sin* they had committed, for which their present *Distress* was justly come on them, his *Blood* being now requir'd at their *Hands*.

Joseph understanding all they said, was touch'd at his Heart with *Pity* towards them, and turn'd himself from them, to give vent to his Passion by *Weeping*; and soon after returning to them, took *Simeon* from amongst them, and bound him before their *Eyes*, and gave the rest of them leave to return to their *Father*; he commanded also their *Sacks* to be fill'd with *Corn*, and their *Mony* to be put in their *Sacks*.

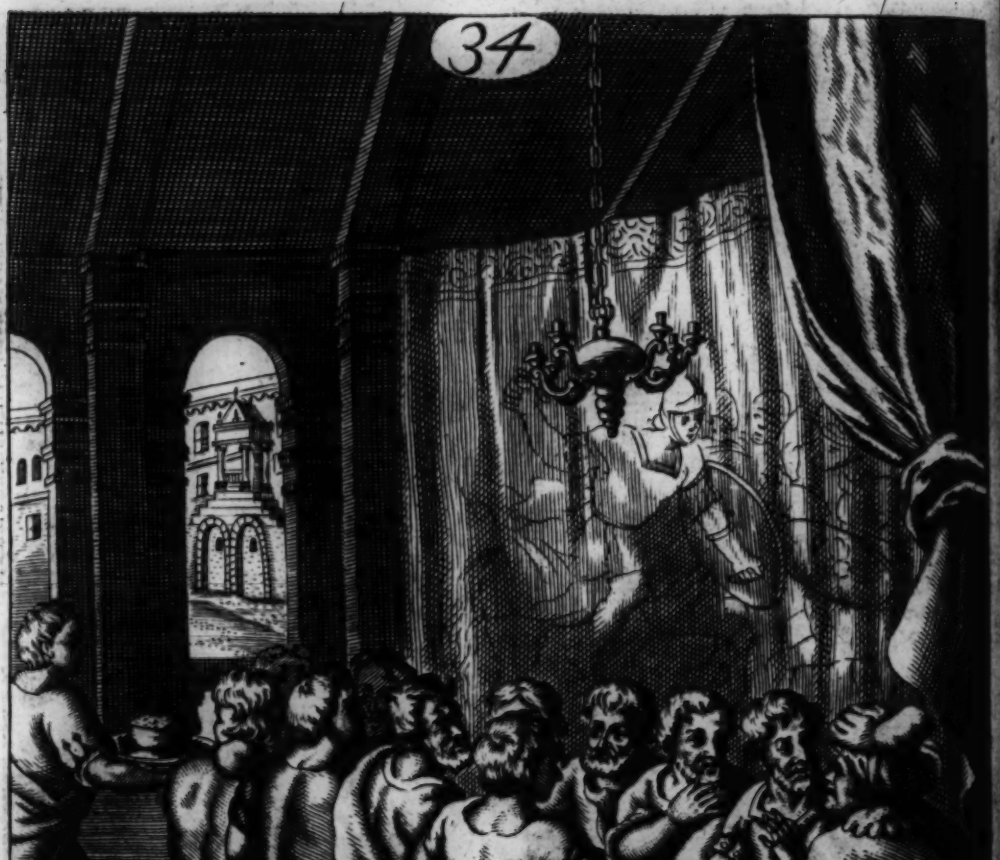
As soon as they were come to their *Father*, they told him all that hapned, and how they had been forc'd to leave *Simeon* bound in *Egypt*, till they brought their Brother *Benjamin* before the Governour of the Land: *Jacob* was sorely afflicted to hear this News, and remembring the Sorrow had seized him upon the loss of his Beloved *Joseph*, told them plainly, That he could upon no terms resolve to part with his Dear *Benjamin*, lest losing him also, it should bring his *grey Hairs with sorrow to the Grave*.

The Fathers *cannot sufficiently admire throughout the whole Sequel of this* History, *the wonderful Providence wherewith* GOD *governs all things, the effects whereof no power can resist. Whatsoever* Josephs *Brethren ever feared, came upon them. They had sold him to prevent and frustrate that greatness which his* Dreams *seemed to presage to him, and their very Selling him becomes the sure Means of his Exaltation and future Glory; It was expedient they should humble and depress him, in order to his Elevation; and his Glory stood in need of their* Hatred, *which like a* Harbinger *made way for it.*

JOSEPH



James Mundy of the Inner Temple London Esqs, one of the Judges of the sheriffs Court London.
For y Advancement of this worke, Contributed this Plate.



Richard Cheyney of Hamerton in the Parish of Hackney in the County of Middlesex Esqr

For Advancement of this Worke, Contributed this Plate.

JOSEPH AND HIS BRETHREN.

Joseph (*after a long forced Restraint*) *makes himself known to his* Brethren.

THE *Famine* daily increasing in *Canaan*, forced *Jacob* to a resolution of sending *Benjamin* with his Brothers into *Egypt*, lest he should see him die with

Anno Mundi 2298. Before *Christ* 1706.

mine, whose Absence he feared would prove s own Death. *Judah* contributed much tords the inclining of *Jacob* to this Consent, uring him, That he would be responsible r *Benjamin*, and without fail bring him ck to his *Father*.

Thus they departed with the *Presents* their *ther* had ordered them to take along with m, for *Joseph* the Governour of *Egypt*; o having seen his Brothers, and *Benjamin* h them, ordered them to be brought into his use to *Dine* with him. They could not agin the reason of this so unlook'd for ndness, and fearing some new *Troubles* ght be created to them for the *Mony* they found in their *Sacks*; to prevent them (as as they were able,) they told *Joseph*'s Steard, That having found their *Mony* in their *ks*, they had brought it back with them, desired him to receive it of them.

The *Steward* very Friendly assured them, t he had had their *Mony*, and having ught *Simeon* out to them, soon after *Jo*himself entred where his *Brethren* were; bowing down before him, Presented to the *Gifts* their Father had sent him, ch he very kindly accepted of; and discing familiarly with them, asked how it with their *Father*? But seeing his Bro*Benjamin*, he was moved at his Heart, after he had Blessed him, could not re from *Tears*, being forced to withdraw, give vent to the Affection that seiz'd him he sight of his younger *Brother*; and soon returning unto them, he sat down at *Table* with them.

fter this Day was thus spent in *Joy* and ing, and that *Joseph*'s Brethren were preg to return to *Canaan*, *Joseph* commantheir *Sacks* to be fill'd, and their *Mony* to stored as at first, and withal, that his *Cup* d be put into *Benjamin*'s Sack. They scarcely got out of *Town*, when *Joseph* his *Steward* after them, who reproachem for having rewarded Evil for Good, aling away his *Masters Cup*. They all one Voice excused themselves of so base me, and consented, that he who was found guilty should be his *Prisoner*. In searching their *Sacks*, the *Cup* was found in that of *Benjamins*; which strangely amazed them, and they rent their *Cloaths*, as a mark of their high *distress* and *sorrow*.

But *Judah*, who had engaged himself to bring back *Benjamin*, boldly drew near to *Joseph*, and in the most humble manner represented to him the Promise he had bound himself in, to bring him back; and that he was sure it would be the Death of his *Father*, if they should return without him, his Life being bound up in the Life of *Benjamin*.

Joseph's Bowels being moved with this passionate *Speech* of *Judah*, could no longer refrain himself, but commanding all to quit the Room, he burst forth into loud *Weeping*, and told them he was *Joseph* their Brother. Upon which unlook'd for and amazing Declaration they were all astonish'd; but *Joseph* (to divert them from this their consternation) told them, That *GOD* in his Providence had so ordered it, that his *Selling* should prove a means of saving their Lives from the present *Scarcity*; and embracing them, and weeping upon them, he bid them haste to their *Father*, to the end he and his whole *Family* might come down to *Egypt* upon the *Chariots* which *Pharaoh* had sent to carry them.

This History (as the *Fathers* observe) *doth most emphatically represent to us, the incomparable sweet Temper of this Holy Patriarch,* Joseph, *and sets all* Christians *a Pattern, how far they ought to forget and forgive Injuries. He himself excuseth those who had cruelly offended him, and so far was he from returning them the least Reproach, that he endeavours by all means to dissipate the dark Clouds of* Fear, *wherewith the guilt of their Crime had fill'd them. Having a full power to punish them at pleasure, he only employs it in* Gratifications, *and instead of Anger and Revenge, he melts them with the tenderness of his Love and Affection towards them.*

The Charity *of this great* Saint *is an admirable* Figure *of the unparallel'd Goodness and Mercy of* Jesus Christ, *who being Sold by his own* Brethren, *not only forgave them their putting him to so painful a* Death; *but also made the very* Blood *which they so cruelly spilt, the Price of their* Redemption, *and the Balsom to cure their Mortal Wounds,*

Jacob

JACOB GOES INTO EGYPT.

Jacob, *with his whole Family, goes down into* Egypt, *to* Joseph *his S*

AS soon as *Joseph*'s Brethren were Return'd to *Canaan*, and had brought the glad Tidings to *Jacob*, That *Joseph* was yet alive, and Governour over the whole Land of *Egypt*; that *Holy Patriarch*, ſtruck with the ſtrangeneſs of ſuch unexpected News, was (between the agitations of *Hope* and *Fear* ſtrugling in his Breaſt) caſt into a kind of Fainting; from whence, as ſoon he was recovered, he informed himſelf more particularly concerning all the Circumſtantials of the Divine Providence towards his Son *Joſeph*: And being fully ſatisfied therein, not only by the Relation of thoſe who had ſeen him; but alſo by the *Chariots* which *Pharaoh* had ſent, and the Proviſion *Joſeph* had made for their commodious Tranſportation into *Egypt*, his *Spirit* revived, comforting himſelf, that he was going to ſee his moſt Beloved Son *Joſeph*, whom ſo many years he had ſo diſconſolately mourned for as dead.

But yet notwithſtanding his earneſt deſire to ſee his Deareſt *Joſeph*, he could not on a ſudden reſolve to tranſport himſelf and his Family into *Egypt*, by reaſon of the Promiſes GOD had made to him, of beſtowing upon him and his Poſterity, the Land of *Canaan*; for he feared, leſt his *Children* being charm'd with the *Pleaſures* of *Egypt*, ſhould never entertain a Thought of returning to the Land, that GOD had beſtowed upon them for ever. But GOD deliver'd him of this Scruple, by appearing to him in a *Viſion* by Night, and aſſuring him, That as he would go down with him into *Egypt*; ſo he would in due time, bring his *Poſterity* up from thence again.

The ſame Year 2298. before Chriſt 1706. At the beginning of the 3d year of Famine.

Joſeph being inform'd by *Judah* his Brother, of his Father *Jacob*'s coming, he made ready his *Chariot*, and went to meet him to *Goſhen*; and being come near, he ſtept down, and preſenting himſelf before his *Father*, embraced him, and fell on his Neck and wept not being able for ſome time to move, by reaſon of the great Tranſport of Joy.

After this their Paſſion of *Joy* and *Tears*, which ſo unlook'd for an Interview had forc'd from them, *Joſeph* brings his Father to *Pharaoh* to Salute him; and it being his deſire that his Fathers *Family* might live apart from the *Egyptians*, he was not aſham'd in the midſt of all his Grandeur, to declare to the *King*, That his Father and Brethren were *Shepherds*; a Calling the *Egyptians* look upon as the moſt deteſtable that could be. And having obtain'd a Grant of the King for them to dwell in the Land of *Goſhen*; they lived there in all Plenty, without being ſenſible of the leaſt effects of that raging Famine. Thus the whole Nation of the *Jews*, which was then compriz'd in 70 Perſons, was ſupported by the Divine Providence, and the Kindneſs and Induſtry of *Joſeph*.

Thus (as S. *Chryſoſtom* obſerves) *does God diſpoſe all the Affairs and Concerns of his own* People, *through an admirable variety of happy and ſad Events. He afflicts them with a continued and uninterrupted courſe of Adverſity ſhould lift them up; and again comforts them, for fear they might be caſt down under the burthen of their Suffering. It proved now* Jacob's *advantage, that he had loſt his* Son *for a time; and* Joſeph, *that he had been a while ſeparated from his* Father's *Company; becauſe at this Meeting they received ſuch an extraordinary Increaſe of* Joy, *as quite effaced, and abundantly recompenced all their paſt* Sorrows.

But on the other ſide, tho' the Children of Iſrael *were well received by the* Egyptians *for a ſeaſon, that Faithleſs People made them ſome years after ſuffer all that Inhumanity could inſpire to a Barbarous People, and hate of GOD. For* Egypt, (as the Fathers ſay) *that is to ſay, the* World, *ought always to be apprehended and ſuſpected by True Iſraelites, whatſoever Careſſes ſhe might ſeem to make them, they ought not to truſt her: For it is evident, That the People of GOD have always been forced (ſooner or later) to acknowledge That their entring into it has been of very ill Conſequence, even then, when they have been forc'd to it by inevitable Neceſſity, as they find by Experience,* (as ſaith S. *Bernard*) *that the* Famine *which forces them thither is always to be feared.*



Sr. Edwine Sadleir of Temple-Dinsley in the County of Hartford Baronet. For advancement of this Worke. Contributed this Plate.

The CONTENTS of the Second Book of *Moſes*, Called EXODUS.

THis Book *in the* Greek *is called* Exodus; *that is, a* Going forth *or* Departure; *a Name retain'd almoſt by all the* Interpreters *of the* Bible, *as agreeing very well with that which is the Principal Subject thereof. For after that the* Holy Ghoſt *hath given us an account, at the beginning of this* Book, *of the ſtrange increaſe and multiplying of the* Children *of* Iſrael *in* Egypt, *and how* Pharaoh *had contrived, to ſuppreſs and deſtroy them; he relates the* Birth, *with the miraculous* Preſervation *and* Education *of* Moſes; *and how* GOD *Call'd him, and ſent him with* Aaron *his* Brother, *to deliver his* People *from the Houſe of* Bondage, *that is, to bring them out of* Egypt.

Pharaoh *being hardned, and continuing ſo, obſtinately refuſeth to let the* Children *of* Iſrael *go; whereupon* GOD *viſits the Land of* Egypt *with Ten ſore* Plagues *and* Judgments, *and afterwards (with a ſtretched-out Arm) he brought them forth, by the Hand of* Moſes, *from thence, laden with* Riches, *after that they had celebrated the Feaſt of the* Paſſover, *in memory of the* Deſtroying Angels *paſſing by the* Houſes *of the* Iſraelites, *when he ſlew the* Firſt-Born *in all the* Houſes *of the* Egyptians.

Having thus brought them out of Egypt, *he led them through the* Red-Sea (*in which* Pharaoh, *purſuing them, was drowned with all his Hoſt*) *into the* Wilderneſs, *through which he conducted them with a* Pillar of Fire *by night, and a* Pillar of Cloud *by* Day; *giving them* Manna *from Heaven, and* Quails *to eat, and providing them Drink out of the* Rock.

In this Wilderneſs *they were ſet upon by the* Amalekites, *whom they vanquiſhed and deſtroyed. Here alſo* Jethro *came to* Moſes, *and gave him ſuch wholſom Advice, as prov'd afterwards of great uſe to him. In the ſame* Deſert, GOD *alſo gave to the* Children *of* Iſrael (*by* Moſes) *upon* Mount Sinai (*in order to a more ſolemn Renewal of his* Covenant *with them*) *the* Ten Commandments, *writ with his own* Finger *in Two* Tables of Stone; *alſo ſeveral other* Laws, Ordinances, *and* Statutes, *as well Sacred and Ceremonial, as Civil and Politick, to conſecrate them in a peculiar manner to himſelf, and ſeparate them from all other* People, *and above all in giving them the* Figures, Signs, Pledges *and* Seals *of that full Propitiation, which was in due time to be accompliſh'd by the Promiſed* Meſſiah, *who was the Head and Foundation of the* Eternal Covenant.

GOD *there alſo commanded* Moſes, *to make the* Tabernacle *and* Ark of the Covenant, *and all other holy* Utenſils *appertaining to his ſolemn* Service, *together with his* Ordinances *concerning the* Prieſthood, *who were to diſcharge thoſe* holy Functions. *Moreover, here is alſo Recorded the* Idolatry *of the* Iſraelites *in worſhiping the* Golden Calf; *for which Crime* GOD *was reſolved to deſtroy them, yet ſuffered himſelf at length to be entreated by* Moſes; *who deſiring to ſee the* Face of GOD, *was told by* GOD, *That* no Man could ſee his Face and live; *but however, conſented he ſhould ſee his* Back-parts, *and to let his* Glory *paſs before him.*

After this GOD *again Renewed his* Covenant *with the* Iſraelites *by* Moſes, *a Faithful Servant in his* Houſe, *whoſe* Face *hereupon became ſhining and radiant, inſomuch as he was fain (whenever he ſpake to the* People) *to put a Veil upon his* Face, *becauſe they were not able to bear the luſtrous* Glory *that proceeded from it. And in the Sequel of this* Book, Moſes *ſpecifies the* Gifts *and* Offerings, *which the* People *freely contributed to the Conſtruction of the* Tabernacle: *Which being finiſh'd (according to the Command* GOD *had given to* Moſes, *and in conformity to the* Pattern *he had ſhewed to him on the* Mount) *he Anointed it, and was thereupon fill'd with the* Glory of GOD. *The* LORD *making it ſufficiently evident throughout the courſe of thoſe his Proceedings with the* Iſraelites, *that the whole courſe of this* Covenant *was of pure* Grace *and free* Bounty, *founded upon the alone* Mercy of GOD *in* JESUS CHRIST, *who was the ſole* Mediator *thereof.*

So that this Book *contains the* Hiſtory *of what hapned to the* Iſraelites, *during the time of* 142 *years, or thereabouts (according to the Compute of ſome;) which is a moſt excellent Image of the State and Spiritual Deliverance of the* Church *by our* Saviour, *from the Tyranny of the* Devil, *and the Bondage of* Sin *and* Corruption.

THE

THE EGYPTIAN MIDWIVES.

Pharaoh *Commands the* Male Children *of the* Iſraelites, *to be Caſt into the River* Nile.

JACOB, after he was come down into *Egypt*, lived there peaceably 17 years; *Anno Mundi* 2315. and when he found himbefore *Chriſt* 1689. ſelf at the point of *Death*, he ſent for his Son *Joſeph*, and charged him to bury him with his *Fathers*; and having Bleſſed his *Sons*, he died, Aged 147 years.

Joſeph (as ſoon as he was Dead) fell upon his *Face*, Wept over him, and Kiſſed him; and having commanded his Servants (the *Egyptians*) to Embalm his *Body*, he Mourned for him Threeſcore and ten Days: And when the Days of his Mourning were paſt, he deſired ſome that were near *Pharaoh* to obtain leave for him, to go and bury his *Father* in the Land of *Canaan*.

Pharaoh having conſented to this juſt Requeſt of *Joſeph*, he went up to Bury his *Father*, being accompanied by all the Chief Officers of *Pharaoh*, and other the moſt conſiderable Perſons of the *Court*, and whole Land of *Egypt*; and Buried his Father *Jacob* with his Fathers *Abraham* and *Iſaac*, in a Cave of the *Field* of *Macpelah*, which *Abraham* bought of *Ephron* the *Hittite*.

Joſeph having Buried his Father *Jacob*, return'd into *Egypt*, where he ſtill continued in the ſame Authority which *Pharaoh* had conferr'd upon him at firſt; and perceiving that *Death* began to make his approaches upon him, he demanded the ſame Favour of his *Brethren*, which his *Father* had requir'd of him, *viz.* That they would take care to carry his *Bones* with them to *Canaan*; which they *Anno Mundi* 2369. promiſed to do; and ſoon before *Chriſt* 1365. after he died at the Age of 110 years, having continued in the Government of all *Egypt* 80 years. They alſo Embalmed his *Body*, and put it into a Coffin in *Egypt*.

But many years after the Death of *Joſeph*, a New *King* * aroſe in *Egypt*, who hated the *Hebrews*, and was ſo far from having the eſteem and kindneſs for them, that his Predeceſſors had had, that he became Jealous of their vaſt Multitudes, to which they were increaſed, and therefore took a Reſolution to deſtroy them; not by open Violence, but by Craft and Addreſs. To the end he employs them in the hard labour of Making *Bricks* and *Mortar*, for ſome of his *Buildings*; but this Oppreſſion making them to multiply the faſter; as a Figure for things to come, That the *Afflictions* of the *Church* would only ſerve to multiply the *Church*, *Pharaoh* took another way, which was, to deſtroy all their *Male-Children*.

* *Rameſſes Miamun*, who Reigned 66 years, from *An. Mundi* 2427, to 2494.

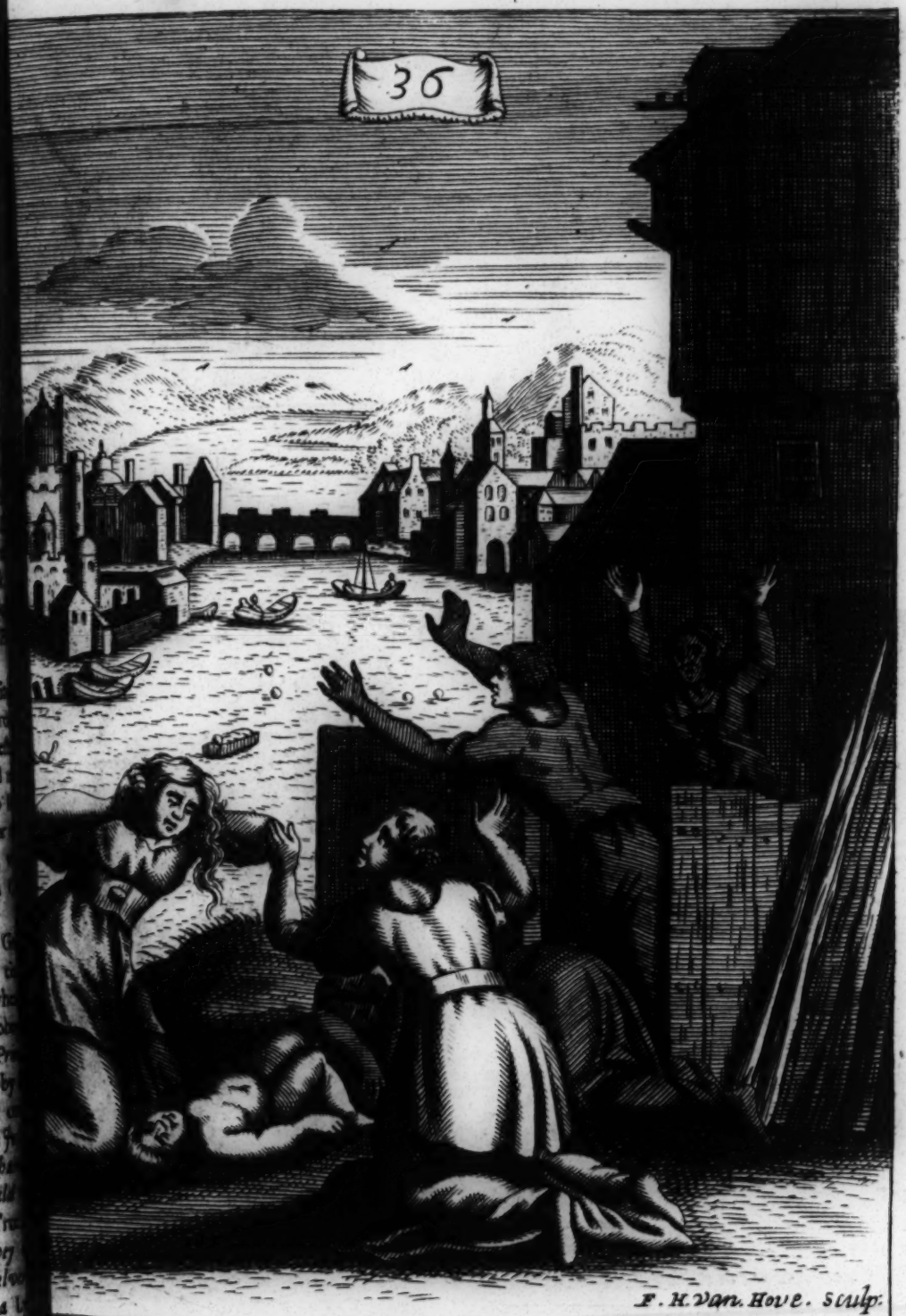
Accordingly he charged all the *Midwives* to kill all the *Male Children* of the *Hebrew Women* at their Delivery; but they abhorring to execute ſo barbarous an Order (for the *Scripture* witneſſeth, that *they Feared GOD*) preſerved them alive, contrary to the cruel Command of *Pharaoh*: Who being provoked to ſee his Orders neglected, charged his Subjects, to take all the *Male Children* of the *Hebrews*, and caſt them into the *River*.

But GOD highly approved the Carriage of the *Midwives* in this matter, and rewarded their holy *Diſobedience*, by bleſſing and eſtabliſhing their *Families*; and tho' he did not approve of the *Lye* they made uſe of to excuſe themſelves, yet he Bleſſed them for the tenderneſs they expreſſed for his *People*, who groaned under ſo unjuſt and cruel an Oppreſſion.

It ſeems as if all the Humanity and Good Nature of *Egypt*, had been (at that time) confin'd to theſe few *Women*; who (when the whole *Nation* and *Kingdom* blindly obeyed the Unnatural Commands of their Prince) only ſtood it out, as being more awed by the *Fear of GOD*, than by any thing they could apprehend from *Men*; and dreading his Judgments more, than the impotent *Cruelty* of *Pharaoh*.

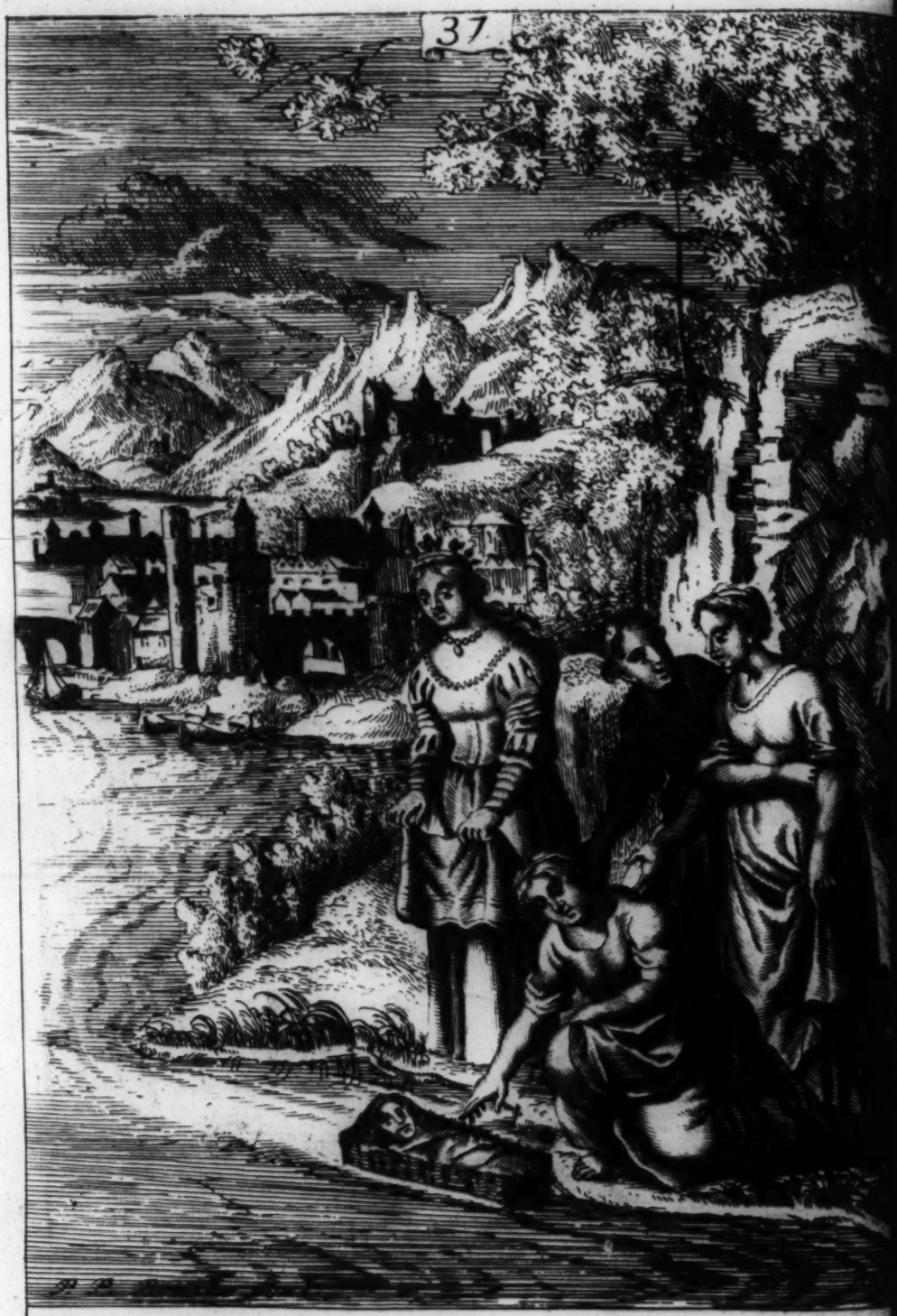
But too happy (ſaith S. *Auſtin*) *would they have been, if joyning the* Love of True *to their Praiſe-worthy* Compaſſion, *they had rather have choſen to expoſe themſelves to Death, than to ſave their* Lives *with a Lie; and if after having hazarded their Lives for poor* Innocents, *they had once more ventured upon* Death, *rather than ſave themſelves by injuring the* Truth. *They might indeed in this Reſolution, have ſeen their Houſes deſtroyed upon* Earth; *but GOD inſtead thereof would have beſtowed upon them thoſe that are Eternal in the* Heavens.

MOSES



F. H. van. Hove. sculp:

William Bailley of St. Margarets Westminster in Middlesex Gent.
For advancement of this Worke, Contributed this Plate.



Mr. Iohn Cage of New-Market in Cambridgshire Gentlema
For Advancement of this Worke. Contributed this Plate

MOSES SAVED FROM DROWNING.

Pharaohs Daughter *Saves* Moſes *from Drowning, and Adopts him for her* Son.

WHilſt the *Iſraelites* ſuffered the moſt unjuſt Perſecution in *Egypt*, and that ungrateful *King* ſet all his *Wits* at work, how he might beſt extinguiſh a *Race*, to which his Predeceſſors had been beholden for the preſervation of their Life and Kingdom, a Man of the *Tribe* of *Levi*, named *Amram*, had a Son by his Wife *Jochabed*; who being a goodly Child, his *Mother* moved with his Beauty, and promiſing Looks, made a ſhift to hide him Three Months. But foraſmuch as *Pharaoh*'s Orders were moſt ſeverely executed, ſhe was fain at length to expoſe her *Son*, for fear of forfeiting her own Life. To this end ſhe made a *Cradle* of *Flags*, and daub'd it over with *Pitch*, and put her Son therein, and laid it amongſt the *Flags* by the *River* ſide, and charged his *Siſter* to continue thereabouts, to ſee what would become of her *Brother*.

Anno Mundi 2433. before *Chriſt* 1571. and 41 years after the Death of *Levi*.

It was about the ſame time that *Pharaoh*'s Daughter came down to the *River* to waſh her ſelf, accompanied with all her *Maids*; and ſeeing the *Cradle* among the *Flags*, ſhe ſent one of her *Maids* to fetch it. As ſoon as ſhe had caſt her Eye upon this lovely *Infant*, who lay Crying in his *Cradle*, ſhe was moved with Pity for it; and the goodly proſpect of the *Child* increaſing the Affection ſhe had conceiv'd for it, ſhe reſolv'd at any rate to ſave it from periſhing in the common calamity.

His *Siſter* in the mean time, who had obſerved all that paſt, drew near to *Pharaoh*'s Daughter, and demanded of her, Whether ſhe was willing, ſhe ſhould go and call an *Hebrew* Woman to Nurſe the *Child*? To which ſhe having conſented, his *Siſter* ran and fetch'd his *Mother*; who having received a charge from *Pharaoh*'s Daughter, to Nurſe her own *Son*, with promiſe of a Reward for her doing, return'd to her Houſe with great joy, bleſſing *GOD* for the *Succeſs* He had vouchſafed her in preſerving her *Son*.

As ſoon as he was grown up, his *Mother* brought him to *Pharaoh*'s Daughter, who Adopted him for her *Son*, giving him the Name of MOSES, becauſe ſhe had drawn him out of the *Water*.

Moſi in the *Egyptian* Language, ſignifies *Water*.

The *Fathers* have admired to find this *Holy Man*, who was the *Miniſter* of the *Old Law*; (as JESUS CHRIST was the *Diſpenſer* of the *New*) a lively *Figure* of him from his very Birth, in being Divinely preſerved, as well as our *Saviour*, from a *Maſſacre*, which involved ſo many *Infants*. *GOD* on this occaſion made it as evident as the *Sun* at *Noon-day*, that he is the Sovereign Diſpoſer of all *Men*, and that all their *Deſigns* and *Devices* are meer Vanity, when they claſh with his Eternal purpoſe.

GOD ſeems to oppoſe himſelf with more vigour againſt thoſe that are ſo bold as to wage open War, and ſtand at defiance with him; and we cannot ſufficiently be Aſtoniſh'd, how his *Wiſdom* ſports it ſelf with King *Pharaoh*, who being reſolved to deſtroy the *Children* of the *Hebrews*, doth in the mean time (in his own *Palace*) cheriſh and careſs him for his *Grandchild*, who was to be the Inſtrument of Delivering the *People*, whom he Perſecuted, from his *Tyranny* and *Oppreſſion*. And his *Mother*, who for fear of loſing her own, had expoſed his Life to the *Waters*, has the Care of *Nurſing* him recommended to her, and *Pharaoh*'s *Daughter* rewards her for a Service, which ſhe would (had it been in her Choice) have purchaſed with all the Riches of the *World*.

Beſides, the very expoſing of *Moſes*, was the firſt ſtep to his Greatneſs; and *GOD* ſaves him from the *Waters* of the *River*, to make him the Inſtrument of Drowning the *Son* of that Prince in the *Sea*, who had deſign'd to do as much for him; and who had the chiefeſt of his *Subjects* for Companions in his Puniſhment, whom he had made the barbarous Executers of his inhuman and cruel Commands.

After a mature Conſideration of all this, we muſt have very little *Faith* or *Underſtanding*, if ſuch a Crowd of aſtoniſhing and miraculous Directions of *Divine Providence*, doth not force from us an Acknowledgment, That *GOD* indeed is *all*, and that *All Men* (how great, potent, and terrible ſoever they may ſeem to be) are in effect nothing: So that it is a Queſtion, *Whether we ought more to admire the* Impiety, *or the* Extravagance *and* Madneſs *of thoſe, who dare oppoſe themſelves againſt, and undertake, to attack* Heaven *it ſelf*.

THE

THE BURNING BUSH.

GOD Appeareth to Moſes *in a* Burning-Buſh.

MOSES being Saved from the *Waters* in a Miraculous manner, and brought up in *Pharaoh's Palace*, as he grew up to Manly-Age, made it appear, that GOD had Called him to ſomthing elſe than *Worldly Greatneſs*: For ſeeing the Affliction of his Brethren, the *Iſraelites*, when he at the ſame time abounded with all manner of Court-pleaſure, his *Faith* could not bear to ſee himſelf ſo diſtinguiſh'd from them; *Chooſing rather* (as S. *Paul* ſaith) *to be afflicted with the People of GOD, than to be happy with thoſe, who were their profeſt Enemies.*

Anno Mundi 2473. before *Chriſt* 1511. *Moſes* being then 40 years Old.

He caſt about therefore how he might beſt get an opportunity of quitting the *Kings Palace*, to Viſit his *Brethren* in their Diſtreſs; and in his progreſs, ſeeing an *Egyptian* Smiting an *Hebrew*, he was immediately ſeiz'd with the *Spirit* of GOD, and ſlew the *Egyptian*, hiding him in the *Sand*; ſuppoſing that none had been Witneſs of this effect of his *Zeal*.

The next time he went forth among't his *Brethren*, he ſaw two *Hebrews* quarreling together; and endeavouring to reconcile them, by repreſenting to them, that they were *Brothers*; he who did the Wrong, demanded of him, Who had made him a *Judge* over them; and, Whether he did intend to kill him, as he lately did the *Egyptian*?

Theſe Words aſſured *Moſes*, that he was diſcover'd; and fearing *Pharaoh's* Anger, he fled into the Land of *Midian*, where (Reſting himſelf near a *Well*) Seven *Daughters* of the *Prieſt* of *Midian*, who was called *Revel* and *Jethro*, came thither to Water their *Father's Flock*; but other *Shepherds* rudely driving them away, *Moſes* ſtood up and helped them to Water their *Flocks*; with which they having acquainted their *Father*, he was deſirous to ſee the *Egyptian* that was ſo charitably come in to their help, and commanded his *Daughters* to call him in to eat *Bread*. *Moſes* perceiving the good Temper of the *Man*, was content to dwell with him, and taking his Daughter *Zippora* to Wife, ſpent 40 years in feeding his Father-in-Laws *Flocks* in the *Deſert*.

Anno Mundi 2513. before *Chriſt* 1491. *Moſes* being then 80 years of Age.

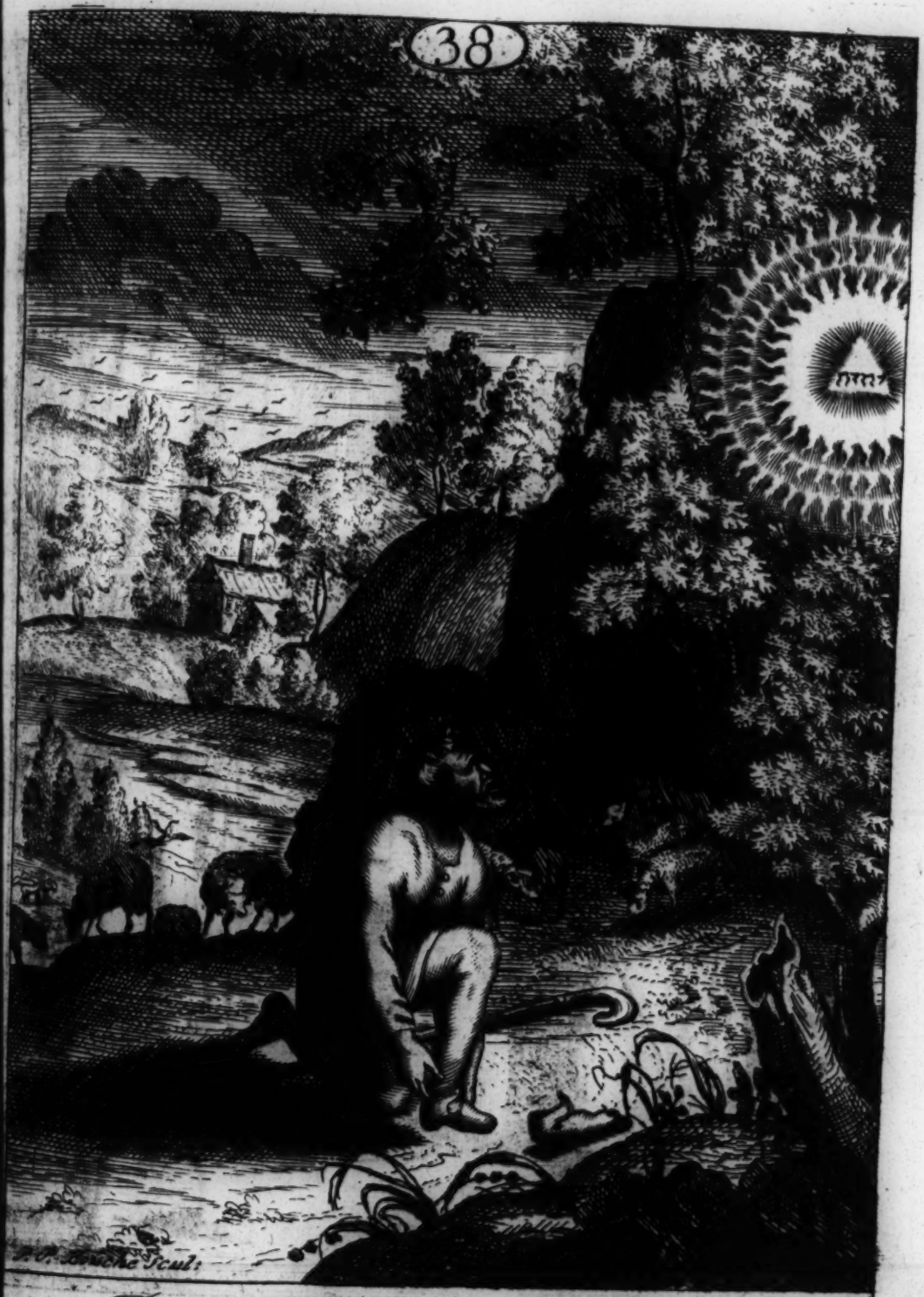
It hapned on a day, when he had led his *Flock* into the furtheſt and moſt ſolitary part of the *Deſert*, near *Mount Horeb*, that GOD appeared to him in a *Flame* of *Fire*, out of the midſt of a *Buſh*. At this ſtrange Appearance *Moſes* had a deſire ſtirr'd up to draw near, and take a more exact view of the Wonder of a *Bush Burning* without being Conſumed; but GOD calling to him out of the *Buſh*, ſtopt his Curioſity, by forbidding him to approach nearer. And then aſſured him, That he had ſeen the Afflictions, and heard the Cry of his *People in Egypt*; and that he was come down to deliver them from the Tyranny of their *Oppreſſors*; and, that he himſelf ſhould be the Inſtrument, by whom he would perform the great Work of *Iſrael's Redemption*.

Moſes at firſt excuſed himſelf, and would fain have waved the Employment; but GOD charging him therewith a ſecond time, and to induce him the more readily to undertake it, he immediately ſhews him two *Miracles*, by changing his *Rod* into a *Serpent*, and the *Serpent* again into a *Rod*; and by making his *Hand* Leprous by putting it into his Boſom, and reſtoring it again to its former ſtate. Yet for all this *Moſes* continued to oppoſe GOD's intent of ſending him to *Pharaoh*, in that degree, as to kindle his *Wrath* againſt him; ſo at laſt *Moſes* was fain to ſubmit to the Divine Command; and thereupon took leave of *Jethro* his Father-in-Law, and with his Wife and Sons came to *Egypt*, to viſit and Comfort his *Brethren* in their Diſtreſs.

The Saints of Old have conſider'd the Miracle *of the* Burning-Buſh, *which was Conſumed, as a true Emblem of the* People of GOD, *who commonly are afflicted in* the World, *as the* Iſraelites *then were by* Pharaoh, *and yet are not Conſumed by thoſe Flames which encompaſs them on every ſide, as being* GOD *in the midſt, who keeps the Fire from conſuming them, and makes it only ſerve to render them more pure and ſhining.*

S. *Gregory* looks upon this Call of *Moſes* as a *Figure* of that of the True *Paſtors* of the Church: *Moſes* (ſaith he) *is an illuſtrious Example for all* Paſtors *and* Teachers, *refuſing at firſt (not without great ſtrength and obſtinacy) to Conduct the* People of GOD, *notwithſtanding that he was charged with it by an expreſs Command from* GOD; *that he had been fitting himſelf for that difficult employment by* 40 *years Retirement and Meditation in the* Wilderneſs.

MOS



Richard Powis of S^t. Martins in the ffields, in Middlesex, Gent.
For advancement of this Worke, Contributed this Plate.



Zachary Wells M.A. late Fellow of Kings Colledge in Cambridge, and Lecturer of St. Michael Bassishaw London.
For advancement of this Worke. Contributed this Plate.

Moſes Addreſſes Pharaoh.

Moſes *demands leave of* Pharaoh *for the Chidren of* Iſrael, *to go and Sacrifice to the* LORD *in the* Deſert.

PHARAOH having heard the firſt Propoſals *Moſes* made to him in the Name of *GOD*, to let the *Iſraelites* go and Sacrifice
The ſame year 2513. the *Wilderneſs* to the *LORD*, Derided ereat; Anſwering *Moſes* with a, *Who is the ORD, that I ſhould obey his Voice?* and akes the expreſs Command of *GOD*, to be thing elſe but an effect of their Idleneſs; eproving *Moſes* ſharply for putting any ſuch ing into their Head, and commands his sk-Maſters, to double their Oppreſſions upthe *Iſraelites*, by forcing them to deliver ſame number of *Bricks* as was uſual, with giving them *Straw*.

The *Iſraelites* finding their *Sufferings* thus ew'd and doubled, bitterly complain to ſes and *Aaron*, whom they look'd upon as Cauſes thereof; and were then an admile *Figure* of the Murmurings which in time come would ariſe againſt the true *Paſtors* he *Church*, in their endeavouring to Con *Souls*, and lead them out of *Egypt*.

GOD taking Compaſſion on the ſad Conon of his *People*, the Voice of their *Afion* having reach'd his *Throne* in *Heaven*, ſends *Moſes* a ſecond time to *Pharaoh*, to mmand him to let the *People* of *Iſrael* go. *s* obeys the Divine Command, and to that *Prince* a token of his *Miſſion*, he in preſence changed his *Rod* into a *Serpent*; *Pharaoh's Magicians* (by their *Inchantts*) performing the ſame, the *Kings* Heart hardned, and would not let the *People* go, withſtanding that he had ſeen *Aaron's Rod* owing up the *Rods* of his *Sorcerers*.

ereupon *GOD* Commands *Moſes* to go to *Pharaoh*, and meeting him near the *rs ſide*, without being in the leaſt con- at his *Threats*, he addreſſeth himſelf m with an holy Boldneſs and Liberty: n conjunction with that humble *Meekneſs*, was natural to him; once more deleave for the *Iſraelites*, to go and *GOD* in the *Wilderneſs*.

hich when *Pharaoh* refuſed to do, *Mommands Aaron*, to ſtretch forth his hand the *Waters* of *Egypt*, and immediately the River *Nile* was turned to *Blood*, as well as all the other *Streams*, *Pools*, and *Waters* of *Egypt*, and all the *Fiſh* that was in them died.

This was the firſt *Plague* wherewith *GOD* puniſhed *Egypt*; and was a lively *Figure* of that *Plague* wherewith *GOD* (in all ſucceeding Ages) would ſmite thoſe that do not believe his *Word*, who inſtead of the pure and clear Waters of his *Truth*, ſhould meet with nothing but *Blood*, that is, Earthy and Carnal *Notions* and *Opinions*.

In conſidering more attentively this terrible Judgment, *we cannot ſufficiently wonder at the inſenſible Hard-heartedneſs of* Pharaoh, *who ſeemed to be little concerned at this great* Prodigy. *True it is, that his* Sorcerers *contributed very much to this his Inſenſibility; in imitating by their* Inchantments *this Divine* Miracle *wrought by* Moſes, *giving thereby a ſpecious Pretext to* Pharaoh, *to look upon this Wonder no otherwiſe than as an effect of* Magick Art, *and not (as indeed it was) an immediate Product of the Divine Omnipotence; tho indeed this were not ſufficient to render him excuſable, becauſe tho his* Inchanters *could do miſchief, yet it was not in their power afterward to remove and remedy it; they could in imitation of* Moſes *change the* Water *to* Blood; *but could not, like him, tranſmute that* Blood *again into* Water.

Wherefore alſo, tho the Plagues *wherewith* Moſes *ſmote* Pharaoh *and all* Egypt, *ought to have perſwaded him of the Truth of his* Meſſage; *yet the ceaſing of thoſe* Plagues *at the Prayer of him who at firſt was the ſubordinate cauſe of them, ought more ſtrongly to have convinced him of the ſame Truth, by how much it is an eaſier thing to do hurt and miſchief, than to change that miſchief into good.*

But alas! the moſt powerful, and (one would think) irreſiſtible Demonſtrations, make no impreſſion on a Spirit, that is once ſtruck with Blindneſs, *there being nothing upon* Earth *that is capable of ſoftening a Heart, which like* Iron *is hardned by the very Strokes it receives from* Heaven, *and which GOD in his juſt Judgment leaves to its own obſtinate Wickedneſs.*

THE

THE PLAGUES OF EGYPT.

The Nine Plagues *of* Egypt.

THE First *Plague*, which turned the *Waters* of the River *Nile*, and all other *Streams* and *Lakes* of the Land of *Egypt* into *Blood*, not having met with the ſucceſs of inclining the *Heart* of *Pharaoh* to comply with the Divine Command, to let *Iſrael* go, *GOD* ſends the following *Plagues* in order.

The Second was the *Plague* of *Frogs*, which covered the Face of all *Egypt*, and filled the very *Houſes* and *Bed-Chambers* of *King* and *People*. *Which* Plague (as S. *Auſtin* obſerves) *was a* Figure *of that* Judgment *wherewith GOD at preſent ſmites* Men, *who are too profuſe of their* Tongues, *and place their* Godlineſs *in much* Talking.

The Third *Plague* was that of *Lice*; which repreſents the *Plague* wherewith in After-times the *Church* would be afflicted, by the Diſputes and Conteſts of thoſe, who would endeavour to trouble the *Peace* thereof, and unhinge and diſquiet *Souls*.

The Fourth, was that of *Swarms of Flies*: Theſe moſt importunate and troubleſom *Inſects*, denote to us the *Plague* wherewith thoſe *Men* are ſmitten, who are given up to a *Reſtleſneſs* of *Spirit*, which hinders them from taſting the charming Sweetneſs and Pleaſure of true *Divine Peace* and *Reſt in GOD*.

The Fifth, was the *Murrain* of *Beaſts*; which teacheth us, That all theſe who being within the *Pale* of the *Church*, do notwithſtanding live an *Animal* and *Beſtial Life*, ſhould be ſtruck with an inviſible and *Spiritual Plague* or *Peſtilence*, which would kill their *Souls*, tho' it might ſeem to ſpare their *Bodies*.

The Sixth *Plague* paſſed from the *Beaſts* to *Men* themſelves, filling them with dolorous *Boils* and *Blains*; which repreſented the abominable filth and naſtineſs of *Sin in the Soul*, which is as loathſom as the filthy Matter that proceeds from an *Ulcer* in the *Body*; and thoſe hot and fiery *Blains*, are an admirable *Figure* of the *Plague* of thoſe, who are overcome by their own *Rage*, *Paſſion*, and *Anger*.

The Seventh, was that of a prodigious *Hail*, mingled with *Thunder* and *Fire*, which kill'd *Man* and *Beaſt* that were in the *Field*; ſmote every *Herb*, and brake every *Tree* of the *Field*; which repreſents the *Injuſtice* *Violence* of thoſe, who out of *Envy* ſpoil Mens *Labours*, and in ſo doing periſh miſchief they do to others, even as *Hail* away after the *Ruine* and *Deſtruction* it cauſed upon the *Earth*.

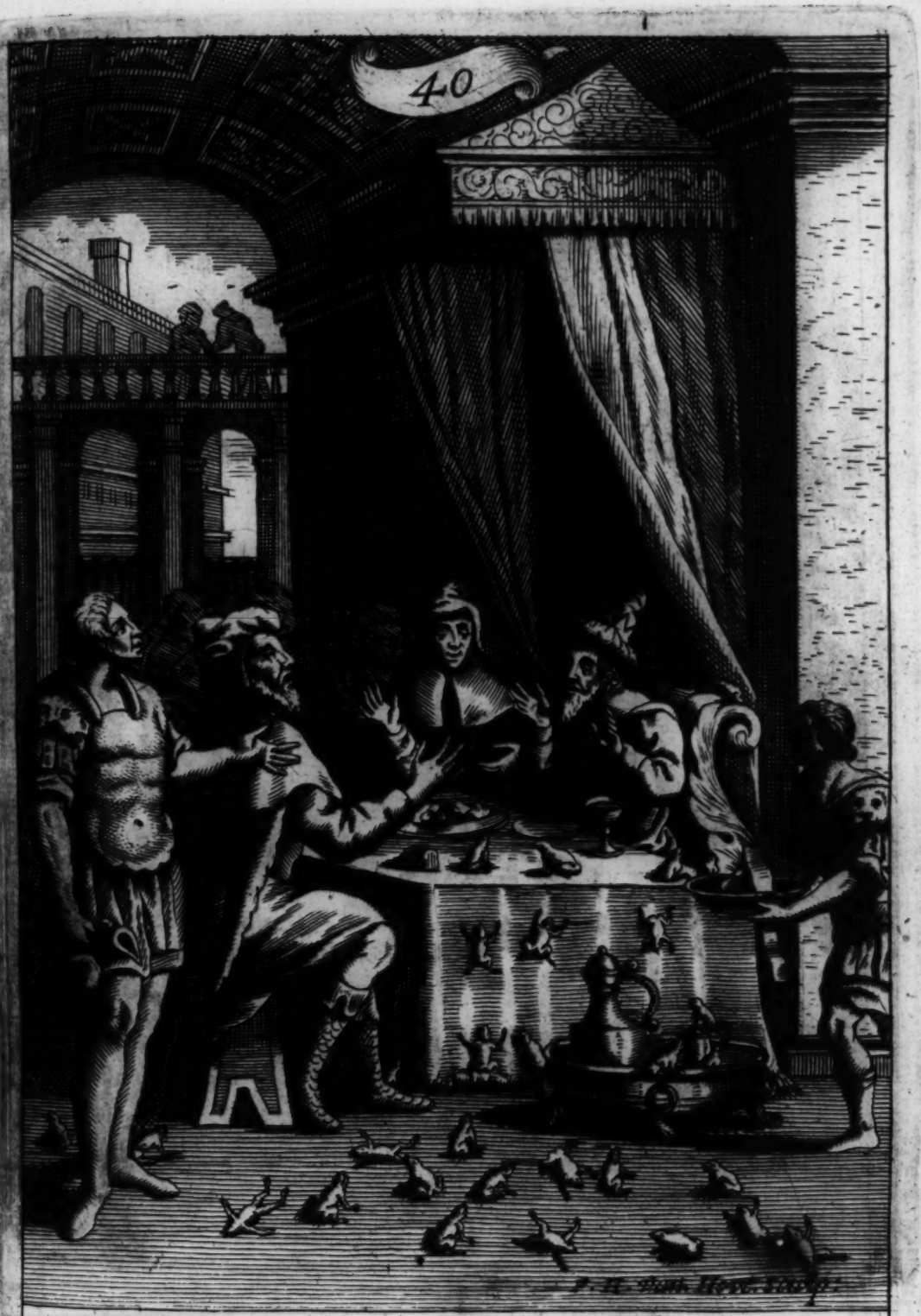
The Eighth was the *Plague* of *L* which devoured all the *Herbs* of the G and the *Fruit* of the *Trees*, which th had left. Theſe *Locuſts* repreſent the which happen to the *Church* by *Det* and *Calumny*; becauſe the *Locuſts* hur by their *Mouths*, and therefore do liv preſs *Falſe Witneſſes* and *Detracters*, Sting and Poyſon is in their *Tongues*.

The Ninth, was that of *Darkneſs*, ting that terrible *Darkneſs* which is Hearts of the *Wicked*, whilſt thoſe w Good, enjoy a moſt pure and clear *Lig*

We are to take notice here (as th of *Wiſdom* obſerves) *That GOD did not the Hardneſs of* Pharaoh *all at once*, *degrees and intervals*, *that he migh dence his* Mercy, *even in pouring forth* Wrath *and* Fury; *and the deſire he ha leſſer* Chaſtiſements *might prevent and exterminating* Judgments.

When *GOD* intends to puniſh like he does not make uſe of *Flies* or *Fr* was as eaſie for him to have ſent at fir to deſtroy them all at once, as to *Flies* to warn them to look to themſe fore it was too late; but he reſtr courſe of his *Wrath*, and contents hi firſt to inflict a lighter *Puniſhment*, end that *Men* being affrighted with th *Strokes*, may judge how intolerable i to bear his *Wrath*, and to drink the the *Cup* of his *Fury*.

For *GOD* will have *Men* know, *ought and will be feared*; *and when* with Pharaohs; *that is*, *with* Hearts *hardned*, *he makes bare his* Arm *them*, *and after having made th through all the degrees of his* Anger, *being able to ſoften them*, *he is* (as *forced by their* Impenitence, *to proceed tremity*, *and to be as firm in his* Juſti *they are in their reſolved* Obſtinacy.



William Bailley of St. Margarets Westminster in Middlesex Gent.
For advancement of this Worke, Contributed this Plate.


41

THE PASCHAL LAMB.

GOD Commands *the* Jews *to eat the* Paſchal Lamb; *and Slays all the* Firſt-born *of the* Egyptians, *which was the* Tenth Plague.

THE foregoing *Nine Plagues* having proved ineffectual to overcome the obinacy of *Pharaoh*; *GOD* (before he ſent the enth) commands every *Jewiſh Family* to Sarifice the *Lamb*, which he had order'd them have in a readineſs, ſince the 10*th*. Day of hat ſame *Month*, that is, before he ſent the lague of *Darkneſs*. He preſcribes alſo the anner, how they were to celebrate the Sa-ed *Feaſt*, viz. they were to eat it ſtanding, th their *Staffs* in their hands, and in haſte, Perſons ready to take a *Journey*. But the ircumſtance more particularly enjoyn'd than the reſt was, That in whatſoever Houſe is *Lamb* was offered, they were to ſtrike e *Blood* on the two *Side-Poſts*, and on the per *Door-Poſt*, that the deſtroying *Angel* ho was to ſlay the *Firſt-born* of all the o-r *Houſes*) might paſs over, and ſpare thoſe ich he ſhould ſee mark'd with the *Blood* of *Lamb*.

The *Children* of *Iſrael* obeyed this Comnd of *GOD*, and being on the 15*th* of the e *Month* aſſembled in their ſeveral *Fami-* to eat the *Paſchal Lamb* in the Evening, D at Midnight ſlew all the *Firſt-born* of E-t, from the Firſt-born of *Pharaoh*, who upon the *Throne*, to the Firſt born of the neſt *Slave*, and of all their *Cattel*. *Pha-* ruck with the ſudden and unlookt for th of his *Son*, roſe up at *Midnight*, and y Family finding themſelves partakers of ſame *Plague*, nothing was heard but Cries Lamentations, beſides the horror that 'd them, for fear of being involved in the e diſaſter with their deareſt *Children*.

How ſenſible an Inſtance was this, that D diſpoſes of *Men* as he pleaſes, and that orces them (ſooner or later) to comply to Will and Commands? *Pharaoh*, who till had ſtood it out againſt the Commands OD by *Moſes*, was the firſt to intreat the lites to be gon, without any reſtriction, their *Flocks* and *Herds*, and all that they the only thing he deſired was, That they d make haſte and be gon; as likewiſe ll the reſt of the *Egyptians*

they departed the Day after the *Paſſover*, *Mundi* 2513. being the very ſame day *riſt* 1491. wherein the 430 years, which *GOD* had foretold to *Abraham*, that his Poſterity ſhould be Strangers and afflicted in a Forein *Land*, were ended, to the Number of 600000 *Men*, beſides *Women* and *Children*. But before their Departure they had (in compliance with the Divine Command) borrowed of their *Neighbours*, the *Egyptians*, Veſſels of *Gold* and *Silver*, which they lent them without any difficulty.

Thus were they at laſt delivered from their long Bondage in *Egypt*, where they now continued 215 years. And they rob'd the *Egyptians* at their Departure, to recompence themſelves for the hard Labour they had ſuſtained in building of their *Cities*, and other *Monuments* of their Pride and Vanity: And it is obſervable, that they took along with them the very beſt and richeſt of their *Goods*, to hint to us, That *GOD* one day would beſtow upon his *Zion* the glory of the *World*, when the *Kingdoms* of this *World* ſhould become the *Kingdoms* of the *LORD*, and of his Son *Chriſt Jeſus*.

This Deliverance of the Children *of* Iſrael *out of* Egypt, *was a lively* Figure *of the Deliverance of* GODS People *from the* Luſts *of the* World, *and the* Tyranny *of the* Devil, *which Deliverance they ſhould owe to the* Blood *of the true* Lamb *of* GOD. *Before the offering up of this Saving* Sacrifice, *they might indeed groan under their Bondage and Burthens, but they could not get rid of them. This great Grace and Favour GOD will have his* People *to commemorate every year, in the greateſt Feſtival the* Church *has, as well as more frequently in the* Sacrament *of the* Holy Euchariſt, *to the end that having always in their Minds the Memory of Him, who has redeem'd them from their* Bondage, *as well repreſenting to themſelves the* Tyrant *that had enſlaved them, they may be as thankful to the one, as they abhor the other; and that keeping cloſe to* Jeſus Chriſt, *as to him who alone can preſerve them, in the dear bought* Liberty *he has procur'd for them, they may fear the leaſt appearance of any thing, that may be an occaſion of ſubjecting them anew to the* Devils *Tyranny, or entangling them in* worldly Luſts *and* Corruption.

The Israelites passing the Red Sea.

Pharaoh *is Drowned in the* Red-Sea.

PHARAOH seeing that the *Children* of *Israel* were escaped out of his *hands*, and that the 3 Days they had demanded, for to go and *Sacrifice* in the *Wilderness* were already past, and that there was no likelyhood of their Return; forgetting all the prodigious *Judgments* wherewith GOD had Plagued him, and his habitual *Hardness of Heart* getting the upper-hand of him, he resolves to pursue them.

The same Year 2513.

The *Israelites* seeing themselves in this danger, and engag'd in a *Desert*, where they had the *Sea* before them, and *Pharaohs* Army behind them; these terrible *Objects* made that impression upon them, as made them forget their so late and miraculous *Deliverance*, together with the Divine Superintendency, which led them in the *Desert* with a *Pillar of Cloud by Day*, and a *Pillar of Fire by Night*. So they gave themselves up to *Murmurings* and *Complaints*, demanding in a peremptory way of *Moses*, Whether it were for lack of *Graves* in *Egypt*, that he had brought them into that *Wilderness*, that they might find them there?

Moses endeavours the best he could to Comfort and Encourage them in this Extremity, by assuring them of the *Divine Assistance*: And as *Pharaoh* with his Army began to approach them, GOD Commands *Moses* to stretch forth his Hand over the *Sea*; whereupon immediately the *Waters* were divided, opening a Way for the *Children* of *Israel* to pass through. Thus they marched along this Miraculous *Way* the LORD had cast up for them, the *Waters* standing as a *Wall* on each side, securing and guiding their Passage through it.

The *Egyptians* without being daunted at this stupendous *Miracle*, and supposing that since it favour'd the *Israelites* Escape, it might as well befriend their Pursuit, boldly venture upon this new *Road*. But GOD soon caused them to be sensible of the difference he made between them and his *People*; for glancing an *Angry Look* upon them from the fiery and cloudy *Pillar*, he struck them with *Terror* and *Confusion*, who seeing their [illegible] too late, began to call upon one another to get out of the *Sea* as fast as they could, because the LORD fought against them, in favour of the *Jews*.

In this their Attempt to make an Escape from the Mischief that had already overtaken them, GOD commands *Moses* to stretch out his Hand again over the *Sea*, and the divided *Waters* joyning, came pouring upon the *Egyptians*, who soon after were seen floating on the *Sea*, not so much as one of them escaping from that fatal Wreck. This was the 21*st* day of the *first Month*, that is, the 8*th* day after *Easter*.

These Miracles *afford us a full view* of Divine Greatness *and* Power, *he having signified by* Moses, *That his end in exerting* his Prodigies *was, that* Men *might acknowledge and reverence his* Omnipotence; *but which grieved the* Fathers *of the* Church *to find that* Christians *had only Eyes to* behold *such* Miracles *as these, that are outward, without considering those, of which the former only a* Figure, *and are far more considerable because more spiritual and inward.*

We admire (saith S. *Bernard*) *the deliverance of* Israel *out of* Egypt; *but we don't* [illegible] Soul, *who by a sincere Conversion and Penitance, is delivered from the Slavery of the* World: *In the first of these it is only* Pharaoh *that is overcome; but in the last* the Devil *himself is vanquisht, and put under* the Conquerors *Feet. There* Chariots *are drowned, but here sensual* Desires, *the impetuosity of* Concupiscence *is destroyed. The* Jews *had only to do with* Men *of* Flesh *and* Blood; *whereas the* Soul *must fight with* Powers *of* Darkness, *and contest with the* Princes *of the* Air. *And as it was for the* Glory *of* GOD, *to hear* Pharaoh *then Cry out*, and flee from the Face of *Israel*, for GOD fought for them; *'Tis much more for his Glory to see the* Devils, *sensible of a* Divine Power *against them, cry out*, Let us get away from this *Soul*, for GOD fights for her.



Sr. Henry Johnson of Blackwall in the County of Middlesex Knight.

For advancement of this Worke. Contributed this Plate.



Thomas Ryves of Ranſon in y.e County of Dorſet Gent.
For Advancement of this Worke, Contributed this Plate.

The Raining down Manna.

GOD *Rains* Manna *from* Heaven, *to Feed the* Jews *during their* 40 *Years Wandring in the* Wilderneſs.

THis Miraculous Paſſage through the *Red-Sea*, fill'd the moſt inſenſible amongſt the *Jews* with Admiration and Acknowledge-
he ſame Year 2513. ment. They all joyn with *Moſes*, who Sang o GOD an excellent *Hymn of Praiſe and hankſgiving*; which teaches us, to beware f *Unthankfulneſs* under the manifold *Mercies* e receive from the Hands of *GOD*. *Miriam* ſo (the Siſter of *Aaron*) took a *Timbrel* in r hand, and all the *Women* accompanied r with *Timbrels* and *Dances*, and *Songs* of *Joy*. But ſoon after this their glorious Delive-nce, and their thankful Acknowledgments it, being preſt with *Hunger* in the *Wilder-ſs*, they began again to Murmur againſt *oſes*, whom they lookt upon as the Cauſe all the Difficulties and Diſappointments ey met with. Whereupon this Faithful *iniſter* of the *LORD*, having repreſented to em, That all theſe their Murmurings and mplaints did reflect upon *GOD* himſelf, he ing only his *Inſtrument* and *Servant*, pro-ſed them that *GOD* would grant their de-es, and give them *Meat*: Accordingly the ne Evening the *LORD* ſent a prodigious ght of *Quails*, which covered the *Camp*, d the next Morning ſent them *Manna* from *aven*, which like *Dew* covered all the ound round about their *Tents*. And this aculous *Heavenly Bread*, he afterwards ntinued to them during their 40 years rnying in the *Wilderneſs*.

The *Jews* were ſurpriz'd the next Morning ſee this *Divine Food* ſpread over the Face the *Earth*, and admiring what it might ; *Moſes* told them, that it was the *Bread* t GOD ſent them from *Heaven*; and char-them to go and gather it every Morning re the *Sun-riſing*; to teach us, (as the k of *Wiſdom*, Chap. 16. ver. 28. ſaith,) *t we muſt prevent the* Sun riſing *to give nks to GOD for all his Benefits, and Pray o him before Break of Day*; for as ſoon as *Sun* was riſen, it melted away, and was more to be found. *Moſes* alſo forbad them keep any of it till the *Morning*; GOD be-willing ſo early to teach the *Jews*, not to extend their care of neceſſary Supplies beyond the preſent Day, leaving the thoughts of the Morrow to the *Divine Providence*. And laſtly he charged them, that for the more ſtrict and Religious Obſervation of the *Sabbath*, they ſhould gather the Day before a double quantity of *Manna*, which did not putrifie and breed *Worms*, as that which was on other days kept till the next Morning.

This *Figure* doth moſt lively repreſent to us the *Holy Euchariſt*, as *Jeſus Chriſt* himſelf witneſſeth in the *Goſpel*; and we may boldly ſay, *That how wonderful ſoever this Food of the* Jews *was, yet had not they in this, nor in any other of the Miraculous Favours beſtowed upon them any advantage beyond the* Chriſtians, *who do more truly feed upon the* Heavenly Manna, *and the* Bread *of* Angels, *which* Jeſus Chriſt *gives to thoſe who are come forth out of* Egypt, *that is, from the Corruptions and Defilements of the* World, *and wherewith he comforts and ſupports them in the* Wilderneſs *of this* Life, *until they enter into the true* Land *of* Promiſe, *as the* Jews *were maintained with* Manna, *till their entring into* Canaan.

Wherefore alſo, Chriſtians *ought to take great care to acknowledge and improve this Divine Grace and Favour better than the* Jews *did, and to tremble at the thought of falling into a diſtaſte and diſlike of this* Heavenly Food, *after their Example*; *who thô at the firſt view of this Miraculous* Bread, *they were ſtruck with Wonder, yet being once accuſtomed to it, they preferred the* Garlick *and the* Onions *of* Egypt *before it*.

This diſregard and loathing the Jews *then had for their* Manna, *is an expreſs and lively* Figure *of the Affront* Chriſtians *offer to* Jeſus Chriſt *in his* Sacrament, *when they are ſo hardy to approach that* Holy Table, *without a due Trial of themſelves, and without diſcerning the* Lords Body. *They who ſtill hanker after the* Fleſh-Pots *of* Egypt, *are not fit Gueſts to feed on theſe* Heavenly Dainties, *and their aſſiſting at this moſt* Religious *and Myſtical Solemnity, will only haſten their Condemnation.*

The Gushing of Water out of the Rock.

Moses *at* GOD's *Command striking the* Rock, *brings forth* Wat

ONE would think the *Jews* should never more have doubted of the Divine Care and Providence, which continually attended them after so signal a *Miracle*, as was that of *Manna*, which they having every Day renew'd to them, furnish'd them with continual visible assurances of the Faithfulness of him, who had charged himself with the Care and Conduct of them: Yet for all this a new difficulty arising, by their want of *Water*, effac'd the remembrance of all the Miraculous Assistances the Divine Goodness had afforded them, and put them upon Murmuring afresh against *Moses*, whose hands they had so oft seen invested with the Divine Omnipotence.

The same Year 2513.

For being come to a place called *Rephidim*, where there was no *Water* for them to drink, they in a Seditious and Rebellious manner address themselves to *Moses*, tauntingly demanding of him, Why he had brought them out of *Egypt*, to kill them and their *Children*, and *Cattel* with thirst in the *Wilderness*? This meek and kind *Governour* of a most Rebellious and Stiffnecked *People*, had no other Refuge to retire to, (besides Him, who at first had put him in that station) than even GOD himself; and representing to Him the Extremity to which he was reduc'd, by the general Murmurings and Revolt of a *People*, that were ready to Stone him. GOD. to comfort him, bids him take the Elders of *Israel* along with him, and the *Rod* (wherewith he smote the *Waters* of the River *Nile*, and turn'd them to *Blood*) in his Hand, and go to the *Rock* of *Horeb*, where he would give both him and them another Instance of his All-commanding Power, by making *Waters* to gush forth from thence, to satisfie the Thirst of that great *People*.

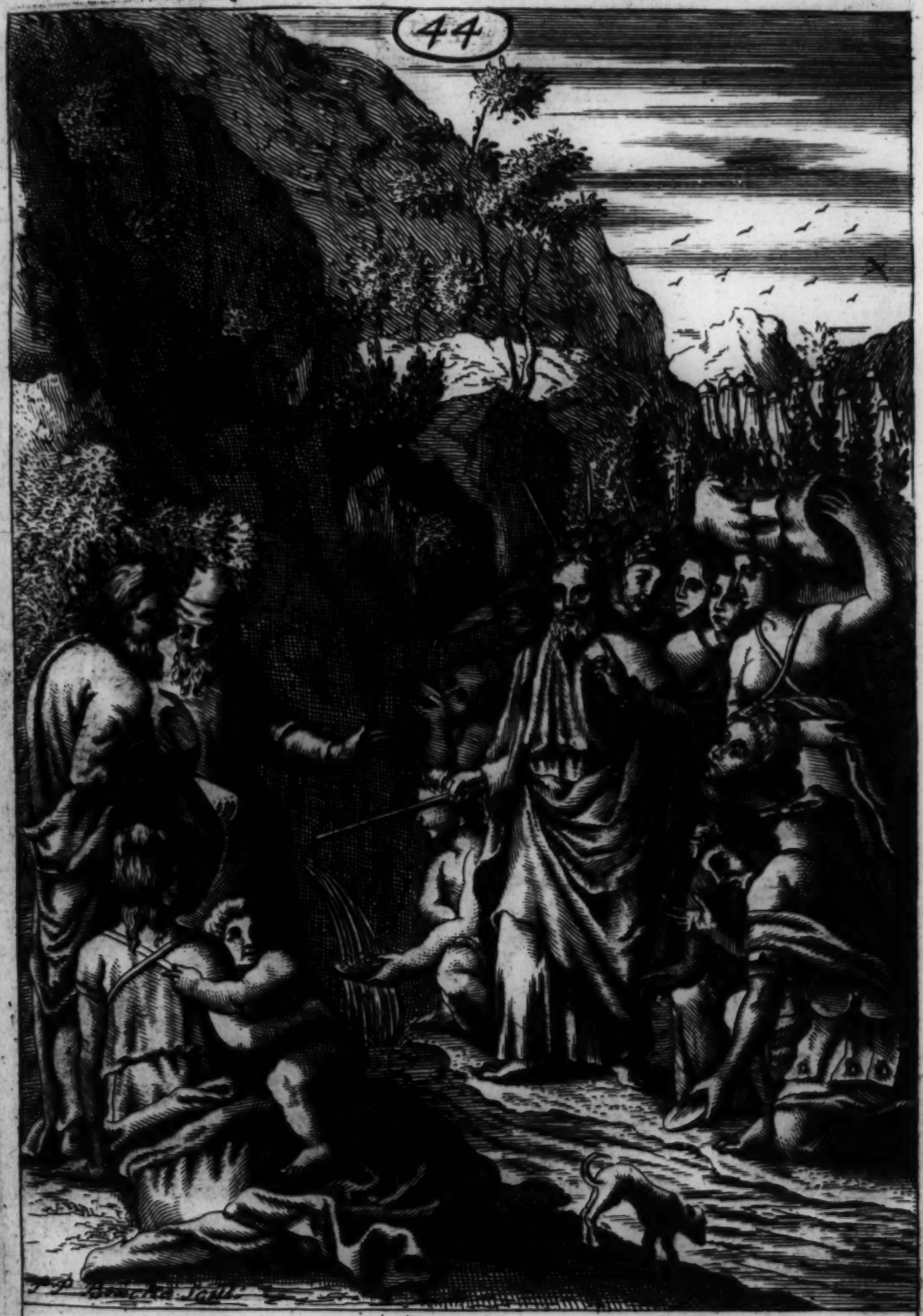
This Promise was immediately followed by answerable effect; for *Moses* had no sooner smote the *Rock*, (which according to S. *Paul*, represented *Jesus Christ*) but Torrents of *Water* ran down the dry and parched Earth, and *Rivers* gush'd forth from the Flinty *Rock*. This *Miracle* was a visible representation of the overflowings of *Grace*, proceeding from a *crucified* JESUS; for He is the true *Rock* from whence do flow forth those *Waters* of *Life*, which quench the *Thirst* of his *People* during the weary Steps they take in the *Wilderness* of this mortal *Life*, which afterwards become in them a Fountain and Source of *Living Waters*, springing up into *Eternal Life*, making the Hearts of the most obdurate *Sinners*, to relent and gush forth into Tears of *Repentance*.

Some time after this, when the *Israelites* were come to *Cadesh*, where *Miriam* (*Moses* his Sister) died, and was buried; the *Israelites* upon a like occasion of want of *Water* Murmured against *Moses* and *Aaron*, and their *Thirst* that pressed them, making them forget the respect they owed to those two Eminent Persons, they threatned to *Stone* them. Whereupon they both retir'd into the *Tabernacle*, to prostrate themselves before GOD on the behalf of these Stiffnecked *Rebels*.

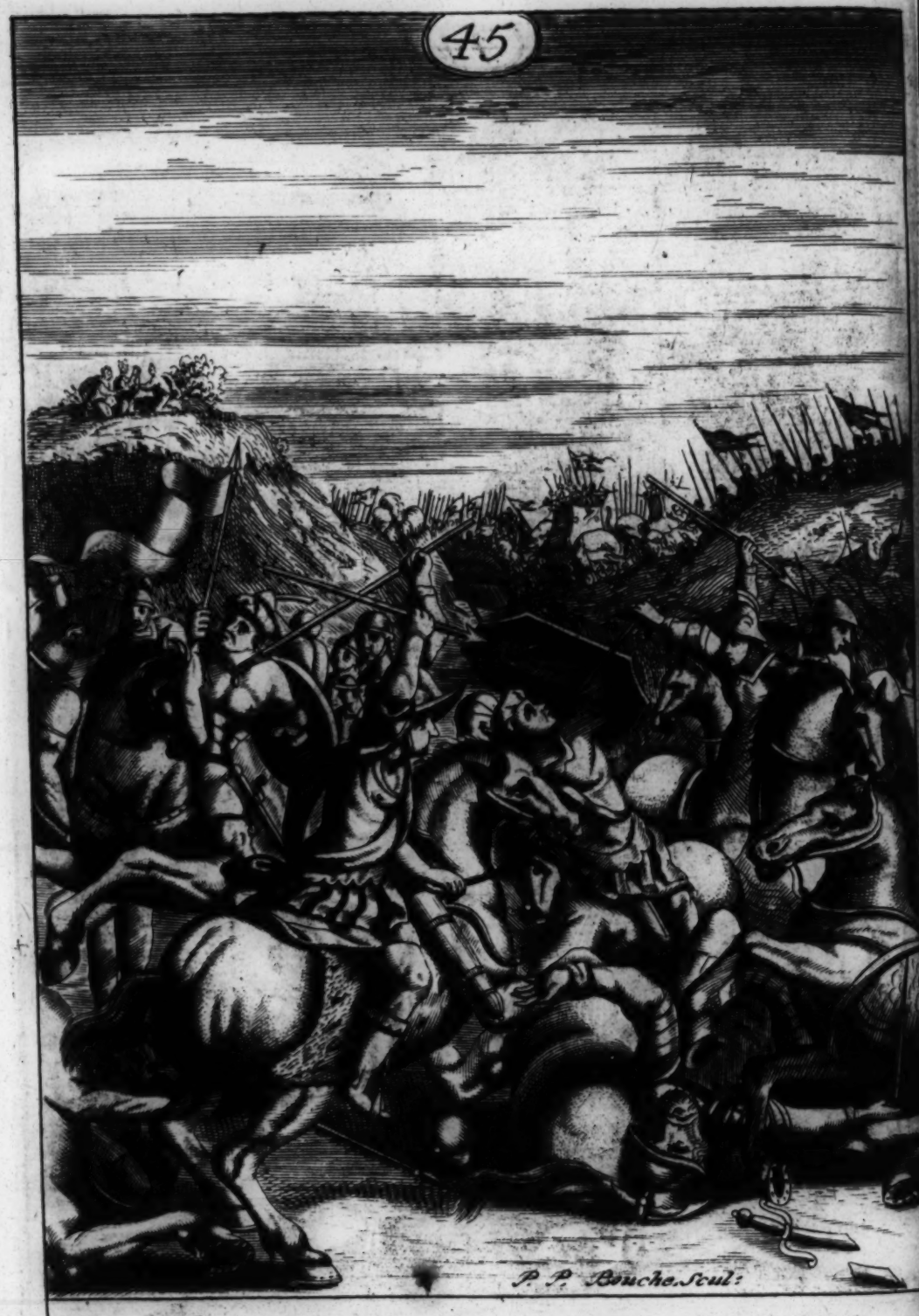
By this their Example, they gave us an admirable Instance, of that sweet and meek Comportment which *Pastors* ought to use towards their *Flock*; for being so unjustly and cruelly persecuted, by these obdurate Rebels, they implored the *Divine Mercy* for those Cruelty Persons, whose Rage and Fury they were fain to avoid; they loved those that hated them, and became Intercessors for those, who resolv'd to destroy them.

In this second *Miracle* of *Moses* his drawing *Water* from the *Rock*, by smiting it with the *Rod*, he was fain to strike the *Rock* twice before the *Waters* gush't forth, which seems to proceed from some Distrust in him of the *Divine Omnipotence*. Wherefore also GOD reproved his Servant for this his want of Faith, and told him, That for a Mark of his displeasure, he should not enter into the Land he had promised to give unto his *People*. From whence S. *Gregory* takes occasion *to admire* the Judgments *of* GOD, *and to tremble to see him punished, who had so often interceded with* GOD, *and obtain'd Pardon for a grateful and Rebellious* People, *and that he avenged one single Act of Distrust in him, who had been so faithful to him in all other matters.*

AMA



Sr. Thomas Cooke of the Parish of Hackney in the County of Middlesex Knight.
For ye Advancement of this worke Contributed this Plate.



Coll Jacob Richards, Principall Enginier to their Majesties Traine of Artillery in Ireland, and third Enginier in England.

For advancement of this Worke, Contributed this Plate.

AMALEK DEFEATED.

Moſes *obtains the Victory againſt the* Amalekites, *by holding up his Hands to* Heaven.

SOon after the *Iſraelites* were thus comforted and refreſhed with the Miraculous ſupply of *Water* from the Bowels of a hard *Rock*, they met with a freſh occaſion of Diſcouragement, by being unexpectedly ſet upon by the *Amalekites*, who came with a great Force againſt them. They were the firſt that had, the boldneſs to attack a *People*, whom *GOD* had but juſt now ſo miraculouſly deliver'd from their Bondage in *Egypt*.

The ſame year 2513.

Theſe Cruel *Enemies* having obſerv'd the *Jews* to be tired with their continual Marchings, and that beſides their being expos'd to the hardſhips of *Hunger* and *Thirſt*, were for the moſt part Unarm'd, they were baſe and cowardly enough to deſign the deſtruction of a *People*, who never in the leaſt had offended them, and who in the ſtate they were in, were ſo many fit Objects of Mercy and Compaſſion, rather than of Hatred and Cruelty.

But *Moſes* who always fix'd his truſt and confidence in *GOD*, was not at all terrified with the number or ſtrength of his *Enemies*; but commanded *Joſhua*, to chooſe from amongſt all the *People* a competent number of *Men* of *Courage*, and to lead them on againſt the *Enemy*, aſſuring him, That he would not fail of doing his part towards the obtaining a happy Victory over them, and to this end reſolved to take the *Rod* of *GOD* in his Hand, and retire to the top of the Mountain with *Aaron* and *Hur*.

The next Day, when *Iſrael* was engag'd with *Amalek*, and whilſt *Joſhua* performed all the parts of a Wiſe and Couragious General, *Moſes* in *Prayer* addreſt himſelf to *GOD*, in earneſt Supplication for a *Bleſſing* upon his *People*.

By this his Behaviour he taught the *Jews* theſe two important *Leſſons*, That *GOD* is the only giver of *Victory*; and, that he beſtows all in his Grace and Favour only upon thoſe, who humble themſelves under his Powerful Hand, with the profoundeſt Submiſſion and Humility, entreating it of Him, who is the true Diſpenſer of it.

Therefore this *Holy Man*, ceaſed not from lifting up his Hands towards *Heaven*, beſeeching *GOD* to grant a favourable Succeſs to the juſt *Arms* of his own *People*; and the great Zeal he had for the Glory of *GOD*, and the good of *Iſrael*, made him continue ſo long in that Poſture, that he was forc'd at laſt for wearineſs to let them down.

But *Aaron* and *Hur* having taken notice, that when *Moſes* let down his Hands, *Amalek* prevailed againſt the *Jews*; they got him to ſit down upon a *Stone*, and placing themſelves on each ſide of him, they ſupported his *Hands*, by which means *Iſrael* obtained an entire Victory over their *Enemies*: whereof *GOD* commanded *Moſes* to write a *Memorial* that might laſt for ever, obliging the *Iſraelites*, when entred into the Land of *Canaan*, to contribute to the Reſolution he had taken of utterly effacing the Memory of *Amalek* from under *Heaven*.

This Hiſtory *chiefly informs us, That for to obtain the Victory over our* Enemies, *we muſt above all implore the* Divine Aſſiſtance, *and put our truſt in his Aid, and that whatever effects an* Army *may make, all is to no purpoſe, if they be not at the ſame time ſupported by the* Faith *and continual* Prayers *of good Men.*

But the Fathers, *as they conſider this* Figure, *as an excellent Pattern of* Perſeverance *in* Prayer, *and Wreſtling with* GOD *for a Victory over all our* Spiritual Enemies; *ſo in a ſpecial manner they look upon it as an Inſtruction for* Paſtors, *who with* Moſes *ought to betake themſelves to the Mountain of* Retirement, *there continually lifting up their Hands towards* Heaven, *even to fainting. If they love their* Flock *as they ought, they can do no leſs, and it is the beſt Service they can do for them. The Care of outward things, they may lay upon others; but* Prayer *is their own peculiar Work and Task, and by it alone they can do more than others by all their outward endeavours: For* Joſhua, *notwithſtanding all his Courage Care and Conduct, had been beaten, if* Moſes *had not* prayed. Amalek *was able to withſtand and vanquiſh too the whole Army of the* Iſraelites, *but could not withſtand the* Prayer *of one* Moſes; *and a ſingle Perſon, all faint and tired as he was, prov'd too ſtrong for a whole* Army.

The first Tables of the Law.

GOD *giveth his* Law *to the* Children *of* Iſrael *from* Mount SINAI.

THree Months after *GOD* had delivered his *People* from the Tyranny of *Pharaoh* out of *Egypt*, being departed from *Rephidim* they pitched their *Tents* in the Wilderneſs or Deſert of *Sinai*, before the Mount. The *LORD* called *Moſes* unto him, and ſaid, *Tell the Children of* Iſrael, *Ye have ſeen what I did to the* Egyptians, *and how I bear you on* Eagles *Wings; now therefore, if you will obey my Voice, and keep my Covenant, then ſhall ye be a peculiar Treaſure unto me above all People; for all the Earth is mine, and ye ſhall be unto me a Kingdom of Prieſts, and an holy Nation.* *Moſes* having communicated this to the *People*, they anſwered with one accord, That whatſoever the *LORD* had commanded them, they would do. The ſame year 2513.

When this *Holy Man* had return'd the *Peoples* Anſwer to *GOD*, he bid him go to the *People*, with an order from him to ſanctifie themſelves, and be in a readineſs againſt the Third day, at which time he would come down and ſpeak to them from the top of *Mount Sinai*. He alſo commanded *Moſes*, to ſet bounds to the *People* round about the *Mount*, and ſtrictly to charge the *People* not to go beyond them, or come near it upon pain of *Death*.

After that all this had been performed according to *GODS* Command by *Moſes*, early in the Morning on the third day, nothing was heard but Claps of *Thunder*, the *Heavens* ſeem'd all on a flame with *Lightnings*, and a thick *Cloud* cover'd the Top of the *Mount*. There was alſo heard the Sound of a *Trumpet* exceeding loud. With thoſe amazing Objects the *Eyes* and *Ears* of the *People* were ſo ſeiz'd, that *Moſes* could ſcarcely perſwade them to come out of their *Tents*, to hear the *Commandments GOD* was about to give them.

At the ſame time *GOD* called *Moſes* to him from the Top of the *Mountain*, which ſeem'd all on *Fire*, and the *Smoke* thereof aſcended like the *Smoke* of a *Furnace*; but the *People* ſtood at a diſtance, and heard the *Ten Commandments*, which *GOD* by his own Mouth delivered to them. But they being ſeiz[ed] with Fear and Trembling at theſe terri[ble] Appearances, deſired of *Moſes*, That he wo[uld] be pleaſed to ſpeak to them, and tell th[em] from *GOD*, whatſoever he ſhould be plea[ſed] to command them, that ſo they might [no] longer be expoſed to thoſe Terrours which th[ey] apprehended might be a means of their De[ath].

In this manner were the Ten Commandments *publiſh'd at firſt, which even to this day are thoſe* Holy Laws, *which* Chriſtians *look upon as the unmoveable Foundation of their* Piety. *The* Fathers *wiſhed, that ſome part of that Terror and Trembling, which then ſeiz'd the* Jews *at the hearing of them, pronounced by GOD himſelf from the* Mount, *might alſo lay hold upon us, to the end, that we might tremble and quake at the apprehenſion of any thing, that might in the leaſt make us to offend againſt the Holineſs of theſe* Ordinances.

Proceſs of Time, and the corruption of Manners amongſt the Jews *formerly, and ſince amongſt the* Chriſtians, *have made Men find ſeveral ways to elude the force and obligation of theſe* Commandments, *by falſe Interpretations and Equivocations, calculated only to favour the licentious and looſe Lives of Men. But* Jeſus Chriſt, *who aſſures us, That the leaſt jot or tittle of thoſe* Holy Laws *ſhall not paſs, at the ſame time teacheth us, to have always the ſame reſpect for them, as if they had juſt now been delivered to us from the Mouth of GOD himſelf.*

For Chriſtians *are no more* Slaves *and Bondmen as the* Jews, *who were* Children *of a* Bondwoman, *but are* Children *of the Free*man; *and therefore they do no more ſay with the* Jews, Let not the *LORD* ſpeak to us, we die; *but on the contrary, they deſire nothing more, than that GOD ſhould ſpeak to their Souls; foraſmuch as the Words which he ſpeaks are the* Words *of* Life, *and are always accompanied with the Unction of the Holy* Ghoſt, *which makes them with joy and delight to perform thoſe Commands, which the World looks upon as a Yoke that was inſupportable.*



Elizabeth Lady Coryton, relict of S.r John Coryton of West-Newton-fferras in the County of Cornwall Baronet, & daughter & Coheyress of S.r Ric: Chiverton, For advancement of this worke, Contributed this Plate.



S.r James Tillie of Pentillie Castle in the County of Cornwall Knight.

For advancement of this worke: Contributed this Plate.

THE GOLDEN CALF.

Moſes *ſeeing the* Calf *of* Gold, *breaks the* Tables *of the* Law, *writ by* GOD *himſelf.*

THE *Jews* having declared, that they deſired rather to hear *Moſes* ſpeak to them, than the *LORD*, *GOD* call'd him up to the Top of the *Mountain*, where he gave him all the *Laws*, according to which he would have his *People* govern'd. The Divine Original of theſe *Laws* is evident to all, who conſider the profound and tranſcendent Wiſdom which appears in them, being a perfect Pattern for all wiſe *Lawgivers* and *Governours* to take Inſtructions from.

The same Year 2513. Four Months after their coming out of *Egypt.*

Moſes continued 40 *Days* and 40 *Nights* with *GOD* on the *Mount*, and when he had received the *Commandments* written on Tables of *Stone* by the Finger of *GOD*, containing the ſubſtance of what he had communicated to *Moſes* on the *Mount*, he diſmiſſed him.

The *Iſraelites* in the mean time being a ſtiff-necked and Unbelieving *People*, ſeeing that *Moſes* delay'd coming down from the *Mount*, aſſembling themſelves in a Tumultuous manner, went to *Aaron*, and inſolently charged him to make them *GODS* to go before them, foraſmuch as they did not know what was become of *Moſes*, and whether they ſhould ever ſee him again.

Aaron perceiving their obſtinate Reſolution, and fearing the effect of their Anger, if he ſhould provoke them by a peremptory Refuſal, demanded of them the *Golden Ear-rings* of their *Wives*, their *Sons* and *Daughters*, and made thereof a *Calf* of *Gold*, which they worſhiped, with a great deal of ſolemnity and rejoycing.

Moſes in the mean time, as he was coming down the *Mountain* with the two *Tables*, heard the Noiſe of ſhooting for Joy; and as he drew near beheld the *Calf* of *Gold*, and the People dancing about it, which ſo kindled the Zeal he had for *GOD*'s Glory, and the Indignation he conceiv'd for this their horrid Sin and *Unthankfulneſs*, that he caſt thoſe *Tables* out of his Hands, and brake them at the Foot of the *Mountain*. He ſuppoſed it would be of little uſe for them to have before them a *Law* writ on *Stone*, which they had already effaced out of their Hearts, and that ſuch inconſtant *Souls* were unworthy to be honoured with the Commands of *GOD*, writ with his own *Finger*.

After this *Moſes* took the *Golden Calf*, and having burnt it, he ground it to Powder, and ſtrewed it upon the *Water*, and made them all drink of it, to ſhew them, How contemptible a thing it was to which they had given Divine Adoration. He alſo ſharply rebuked *Aaron* for having given way to this their great *Sin*; and then placing himſelf in the Gate of the *Camp*, cried aloud, That all thoſe that were on the *LORDS* ſide, ſhould come to him; whereupon immediately the whole Tribe of *Levi* joyned with *Moſes*, who commanded them to take their *Swords*, and to go from *Gate* to *Gate* throughout the *Camp*, and to kill all they ſhould meet with, ſparing neither *Brothers*, *Neighbours*, *Friends*, or *Companions*.

The *Levites* with a praiſe-worthy Zeal, executed this difficult Command, and ſlew that day about 3000 Men. *Moſes* afterwards bleſſed the Family of *Levi* for their ready Obedience, aſſuring them, that by this their ſhedding of the Blood of their *Brethren*, they had conſecrated themſelves to the *LORD*, who would not fail to bleſs them for it.

Saint Gregory *admires this holy Zeal of the* Levites, *which he looks upon as an excellent Inſtruction for thoſe too indulgent* Fathers, *who are afraid to reprove their* Children, *whom they ſee plunged in the Love of the* World. *Theſe* Levites (*ſaith S.* Gregory) *thô they loved their* Children, *yet did not ſpare them*; *yea, they did not ſtick at taking away their* Lives, *and we are afraid ſo much as to reprove them, becauſe we love them with a fleſhly Love. The moſt tender* Love *in the* World, *has an anſwerable* Anger: *No* Father *could love his* Son *better, than* Moſes *did his* People; *for to ſave them, He was willing his own Name ſhould be blotted out of the Book of* Life; *and the more he feared the Anger of GOD againſt his* People, *the more he endeavoured to prevent it by this exemplary Puniſhment.*

THE SECOND TABLES.

GOD writes his Law *a Second time upon Tables of* Stone, *which the* Israelites *receive with Reſpect.*

MOSES having ſearched the *Sore* of his *People* to the bottom, aſſembled them the next day, and repreſented to them the heinouſneſs of the *Sin* they had committed; and told them, he would preſent himſelf before *GOD*, and endeavour by his Interceſſion, to turn away the *Divine Wrath*, they had ſo juſtly deſerved. He accordingly humbly proſtrates himſelf before the *LORD*, as if he himſelf were guilty of the *Sin* they had committed, and as one that durſt not open his Mouth, to beg Pardon for this their abominable *Sacrilege*.

The same year 2513.

But his *Charity* at laſt found out a Remedy for this great Evil; he ranks himſelf amongſt theſe impious *Criminals*, and begs of *GOD*, that if there were no pardon for them, to blot him alſo out of his *Book of Life*: By this means he (as we may ſay) forc'd *GOD*, rather to Pardon ſo many *Criminals*, for the ſake of one Innocent Perſon, than to deſtroy one Innocent Perſon for the ſake of ſo many *Criminals*.

Thus *GOD* being overcome with the exceſs of *Moſes* his Charity, ſends him back again to the *People*, to tell them, That for the ſake of their *Fathers*, and at his Interceſſion, he would give them the *Land* he had promiſed to *Abraham*, *Iſaac*, and *Jacob*; but that he would not go up with them as formerly, foraſmuch as they were a *ſtiffnecked People*, leſt he ſhould be found to Conſume them by the way. And having commanded them to lay aſide all their *Ornaments*, as a mark of their Repentance and Sorrow for this *Sin* they had committed, he orders *Moſes* to hew out Two *Tables* of *Stone*, like to the former which he had broken.

So *Moſes* roſe up early in the Morning and went up to Mount *Sinai* with the Two *Tables*, and proſtrating himſelf before the Divine Majeſty, who deſcended in the *Cloud* on the Top of the Mount, moſt humbly beſeeched him to Pardon the *Sin* of his *People*. The *LORD* favourably received this his Interceſſion, and aſſur'd him of his Protection; and when he had continu'd there 40 *Days* and 40 *Nights* in Communion with *GOD*, without *Meat* or *Drink*, he returned to the *People* with the two *Tables* of the *Law*.

When *Moſes* was come down to the Camp the *Jews* were extreamly ſurpriz'd to ſee his *Face* all ſhining; and being affrighted with the Glory they ſaw in his *Countenance*, they durſt not come near him; which obliged him himſelf to put a Veil on his *Face*, and then having called the *Rulers* and all the *People* to come to him, he declared what *GOD* had charged him with on their behalf.

Thus *Moſes* having attain'd to a degree of Glorification by his long continued Communion and Familiarity with GOD, was forced always to Veil his *Face* when he came forth to the *People*, which he took off again when he went into the *Tabernacle* before the LORD, to ſpeak with him. Whereby he gave to all *Paſtors* of the *Church* this *Leſſon*, *That they ought to proportion the* Sacred Truths, *GOD has been pleaſed to communicate to them, to the Capacity and Weakneſs of their* Hearers, *and to hide the Revelation of ſurpaſſing Myſteries*, *GOD has favoured them with*, in the *ſecret of their own Breaſts*.

In this manner were the Two firſt Tables renewed, and *GOD* being touch'd with the Puniſhment of his *People*, and the Intercession of *Moſes*, wrote over again with his own finger the X. *Commandments* he before had given them. Which Favour of his to the Jews was a *Figure* of a greater, he beſtows upon all Penitent *Souls*, when upon their deep Humiliations, he by his *Holy Spirit* ingraves in their Hearts, the *Holy Law* which had before effaced by the diſorder of their *Lives*.

But *GOD* at the ſame time would have preſent to *Moſes*, how hard a thing it is to obtain this *Grace*, and therefore oblig'd him to write theſe Second *Tables* of *Stone* himſelf, that was not mention'd concerning the firſt Tables. For *Man* is ſo weak, that he is apt to value what he has obtain'd without labour and pains taking; and therefore *GOD* is conſtrained to make him endure a great deal of trouble before his *Holy Law* be fully written and reſtored in him, to the end the Diſorders he has met with in this Proceſs, may render him to a greater watchfulneſs over himſelf, and make him tremble at the very Thought of forfeiting a *Favour*, he has at leaſt obtain'd of *GOD* with ſo many Tears.



The Honourable Bridget Noel, daughter of the Right Honourable Baptist Viscount Campden, For advancement of this worke, Contributed this Plate.



The CONTENTS of the Third Book of *Moſes*, called LEVITICUS.

THE *Name of this* Book *is borrowed from the principal* Subject *whereof it treats*; *that is*, Levitical Ceremonies, *with their* dependencies; *the* Function *and* obſervation *whereof appertained to the* Prieſts *and* Levites, *who were both of the* Tribe *of* Levi, *and* (*by the Order of* GOD) *appropriated to his Solemn Service.*

For in this Book *are chiefly laid down the* Ceremonial Laws, *not only concerning all ſorts of* Sacrifices, *which are diſtinguiſhed into* Burnt-Offerings, Meat Offerings, Offerings *of the* Firſt-Fruits, Peace Offerings, *and* Sin *or* Treſpaſs-Offerings, *as well with regard to the* Perſons *for whom they were offered*, (*as for the* Prieſts, *for the whole* Congregation, *for the* Prince *or* Ruler, *or for any of the* People, *and the caſes in which they were to be offered*) *as for Sins of* Ignorance, *and* Wilful Sins, *as to the* Beaſts, *which were to be offered by diſtinguiſhing them into* Clean *and* Unclean; *with the* Feaſts *and* Days *aſſigned to thoſe ſeveral* Services: *As the Feaſt of the* Paſsover, *the Feaſt of* Pentecoſt, *the Feaſt of* Tabernacles, *with the Feaſt of* Trumpets, *and the day of* Atonement; *together with the* Law *of the* Sabbath, *of the Seventh* Year, *and of the year of* Jubilee; *but alſo concerning the* Prieſts *themſelves, with reſpect to their* Perſons *as well as* Functions.

Moreover, amongſt theſe Ceremonial Laws, *are thoſe of the* Purification *of* Women *after* Child birth; *Their* Offerings *at their* Purifying; *The* Laws *and* Tokens *the* Prieſt *is to obſerve in his Judgment about* Leproſie, *together with the* Rites *and* Sacrifices *whereby it is to be cleanſed*; *The* Law *concerning the* Scape-Goat.

To theſe are added Moral Laws *concerning what we are to do, or leave undone, a ſummary whereof we find in the* Decalogue, *or* Ten Commandments. *And beſides all theſe, we find here alſo* Civil Laws *and* Ordinances *concerning* Puniſhments, *which the* Magiſtrate *was to inflict upon ſome enormous* Crimes, *as of other Matters concerning the* Civil Government.

Amongſt theſe Laws *we find alſo ſeveral Relations inſerted, as of the Inauguration of the* Prieſts, *the Anointing of the* Tabernacle, *and its* Utenſils, *the actual exerciſe of the* Prieſtly Function, *and its confirmation by a Divine Prodigy of* Fire *coming down from* Heaven *and conſuming the* Burnt-Offerings *on the* Altar, *and the puniſhment of two Prieſts,* Nadab *and* Abihu, *who had tranſgreſſed the divinely Appointed* Rules *of their Sacred employment, by offering* Strange Fire *before the* Lord; *together with the execution of a* Blaſphemer.

Here alſo we meet with ſeveral Promiſes *made to thoſe that obſerve the* Divine Laws, *and dreadful* Denunciations *to thoſe that tranſgreſs them. All which was done within a Months time, that is, from the beginning of the Second year after the* Children *of* Iſrael *were come out of* Egypt, *to the beginning of the ſecond* Month *of the ſame* Year.

NADAB AND ABIHU.

Nadab *and* Abihu (Aarons *eldeſt Sons*) *having put* ſtrange Fi *into their* Cenſers, *and Offered it before the* LORD, *are Conſumed by a* Fire *from the* LORD, *in the* Tabernacle.

Anno Mundi 2514.

AFter that *Moſes* had finiſhed all that GOD had commanded him to make for his *Worſhip* and *Service*, he ſet up the *Tabernacle*, and Conſecrated it at the beginning of the Second year after their coming out of *Egypt*. GOD gave a viſible Witneſs of his approving of whatſoever was offered up to him (according to his Command) for his Glory, and a *Cloud* always covered the *Tabernacle*; to ſhew, that the *Divine Majeſty* was preſent there, and dignified it with his Glory. This *Cloud* reſted on the *Tabernacle*, as long as it pleaſed GOD it ſhould continue in the place where it was, and when it removed from the *Tabernacle*, it was a Sign, that the Divine Will was they ſhould Decamp, and remove elſewhere.

Thus we ſee that an orderly and regulated outward *Service* began to be performed to the *Divine Majeſty*, by offering up of *Sacrifices*, and other holy Obſervances appointed and determin'd by GOD himſelf, *Aaron* and his Sons being in particular ſet apart and conſecrated to theſe *Holy Functions*.

But GOD ſoon made it appear, by a dreadful Example, what exactneſs he expects in the performance of thoſe Holy Duties, and with what ſeverity he requir'd, that his Appointments ſhould be obey'd. He had made a Law, That the *Fire* was to burn continually upon his *Altar*, and that the *Prieſts* ſhould take care to maintain it, by laying on of *Wood* every Morning and Evening.

It was with this *Holy Fire* they were to kindle their *Cenſers*, whenever they did offer *Incenſe* before GOD; but *Nadab* and *Abihu*, the two eldeſt Sons of *Aaron*, neglecting this Command of GOD, and having taken *ſtrange Fire* in their *Cenſers*, died in the *Tabernacle*, as they were *offering* up their *Incenſe* before the *LORD*; for GOD darted into their Inwards, a *Fire* like a flaſh of *Lightning*, which conſumed their *Inwards* without touching their *Bodies*, or ſo much as their *Garments*.

And *Moſes* taking occaſion from this ſudden and terrible *Judgment*, to make the reſt of the *Prieſts* fearful of falling into the ſ *Sin*, made them bring the Dead Bodies *Nadab* and *Abihu* from before the *Sanctu* and carry them out of the *Camp*, in the ſa condition they found them, that is, in th *Linnen Coats*.

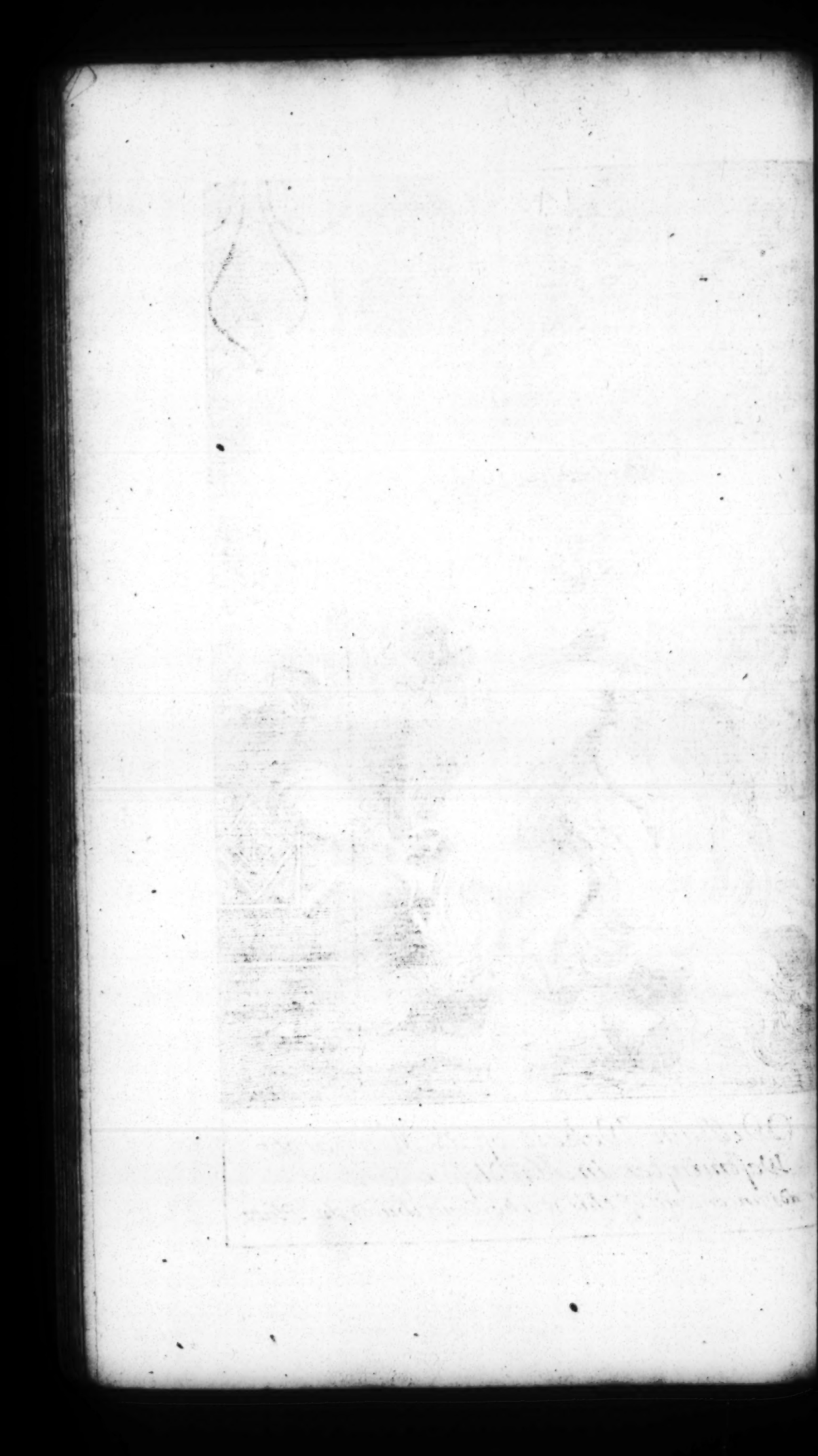
Moſes alſo charged *Aaron* and his S not to mourn for *Nadab* and *Abihu*, in ſ ving their *Heads*, or rending their *Cloa* but that they ſhould leave thoſe Marks *Mourning* to the reſt of the *People*, f whom they ought to diſtinguiſh themſel as well in this point, as all the reſt, in *Re rence* to that *Holy Anointing*, whereby they been Conſecrated to the LORD, and ſe rated from the reſt of their *Brethren*.

GOD was willing to teach the *Jews* by terrible *Judgment*, that the moſt holy ſeem *Service* that Men offer to GOD, cannot the leaſt be acceptable to him, when it is done in the way and manner he has appoi The *Divine Being* is ſo wonderful and tr ſcendent, that it is impoſſible to honour but according to his own Preſcription, the Model he himſelf hath ſet down. does not now (it may be) ſo viſibly and markably puniſh thoſe who tranſgreſs *Holy Ordinances*; but he no leſs takes not and obſerves at this time, thoſe who brin *ſtrange Fire* to his *Altar*, and preſent the ſelves before him, having another *Fire* flam in their *Hearts*, than what he has kin there by his *Holy Spirit*.

This *ſtrange Fire* which he has ſo grea averſion for, *is* (according to S. *Gregory* Love *of this* World; *and that* holy *ſtruck with the terrible Example ſhewed* Nadab *and* Abihu, *takes occaſion earneſtl exhort all* Believers; *but eſpecially thoſe ſerve at the* Altar, *to baniſh from their* He *all* unclean Luſts, *and the Love of* Tempo things, *to the end their* Hearts *may burn w the* Love of GOD *alone, who is a* Conſum Fire, *and a* Jealous GOD; *and who cannot ſ fer that any other* ſtrange Fire, *ſhould burn the* Hearts *of thoſe whom he has deſigned t the* Altars *for his* Holy Fire *to burn upon a tinually*.



William Wekett of S^t. Margarets Westminster in Middlesex Gent.
For advancement of this Worke. Contributed this Plate.



The CONTENTS of the Fourth Book of *Moſes*, called NUMBERS.

THis Book is called Numbers, *becauſe it contains the ſeveral* Numbrings *of* the Tribes *of* Iſrael, *performed in the* Deſert *by the* Command *of* GOD, *and particularly of the* Levites. *But beſides this* Numbring and Regiſtring *of the* People, *according to every particular* Tribe, (*but the* Levites *are excempted for the Service of the LORD, which both begin and conclude this* Book) *many other* Matters *are therein related. Here we find the* Order, *according to which the* 12 Tribes *were to March in their Journey, as well as to encamp themſelves about the* Tabernacle.

Here is ſet down the Charge and Duty of the Prieſts *and* Levites; *their* Maintenance, *and their miraculous* Confirmation *in the* Prieſthood. *Here are Laws* Ceremonial, Moral, Civil, *and* Mixt. *Herein is repreſented us, the wonderful and ſingular Conduct GOD was pleaſed to uſe towards them, in leading them through the* Wilderneſs, *to the Land of* Promiſe. *Here are alſo related ſeveral Events, that hapned in their* Journey, *the Occaſions, Circumſtances, and Succeſs whereof, afford us many good* Leſſons, *as well in* Eccleſiaſtical and Civil Matters.

We ſee here, that after the Setting up and Conſecration of the Tabernacle; *the* Heads *or* Princes *of the* Twelve Tribes, *ſeverally brought their* Gifts *and* Offerings; *and how that unthankful* People *were oft engaged in* Murmurings *and* Rebellions *againſt the* LORD, *and againſt* Moſes, *together with the dreadful* Examples *of terrible* Judgments *that ſucceeded them.*

We Read here alſo, how Moſes *was eaſed of the burthen of his ſolitary* Adminiſtration, *by the aſſiſtance of* Seventy Elders; *notwithſtanding which, he meets with much trouble both from* Aaron *his* Brother, *and* Miriam *his* Siſter; *as alſo, how he having ſent ſome to diſcover the Land of* Canaan, *by reaſon of the* Report *of the* Spies, *and the* Murmurings *thence occaſion'd amongſt the* People, *ſeveral* Judgments *were inflicted on them, whereby ſome immediately periſhed, the reſt being Sentenc'd to wander up and down in the* Wilderneſs 40 years *from their coming out of* Egypt, *and to die in it at laſt.*

In this Book *likewiſe are Recorded ſeveral* Sins, *both particular and common, with their juſt* Puniſhments, *as well as the* Vertues *and* Heroick Actions *of Good Men, with their particular Rewards. Moreover, the infinite* Mercy *of GOD is excellently ſet forth here, in his favourable acceptance of the* Prayers *of* Moſes, *his faithful Servant; in the gracious* Pardoning *of ſo many* Crimes *of ſuch Rebellious and Seditious Perſons, and in the continual pouring forth of his multiplied* Bleſſings *upon that* People; *whereof ſome were* Spiritual, *in preſerving the* Truth *of his* Doctrin, *and the* Purity *of his* Service *amongſt them; and others* Corporal, *in delivering them from the hands of their* Enemies, *in giving them glorious* Victories *over them, and in graciouſly heaping upon them many other temporal* Advantages.

Laſtly, We have here an account, how the Children *of* Iſrael *prepared themſelves to take poſſeſſion of the* Land *of* Canaan, *whereof the* Borders *and* Bounds *are deſcribed; whereupon the* Tribe *of* Reuben, *that of* Gad, *and the Half* Tribe *of* Manaſſeh, *having taken poſſeſſion of the* Country *on that ſide* Jordan, *it is by the Command of* GOD *aſſign'd to them for an Inheritance. Here are alſo* Rules *and* Orders *ſet down about dividing the* Land *of* Canaan, *with the exception of ſeveral* Places *and* Cities, *ſome of which were to be appropriated to the* Levites, *and others, were to ſerve for* Cities *of* Refuge.

This Book *contains the* Hiſtory *of the* Events *and* Tranſactions *of* 38 *Years and* 9 *Months, viz. from the ſecond Month of the ſecond Year, after the Departure of the* Children *of* Iſrael *out of* Egypt, *to the beginning of the* 11*th Month of the* 40*th Year.*

THE

The Blaſphemer Stoned.

GOD Commands the Blaſphemer *of his Holy Name to be* Ston *and another that profaned the* Sabbath, *by gathering* Stick *on that Holy Day.*

AFter that GOD had (by the terrible and ſudden puniſhment of *Nadab* and *Abihu*) given an evident Example, how dangerous a thing it is for thoſe that Miniſter at the *Altar*, to neglect the *Rules* of their *holy Function*, and to diſobey him, whoſe more immediate *Miniſters* they are; he gave another Example of the exactneſs of his *Juſtice* towards the *Common People*.

The ſame year 2514.

Two *Jews* quarrelling together, one of them in his tranſport of Rage and Choler blaſphemed the Holy Name of GOD; the *Ears* of thoſe that heard him being offended at thoſe deteſtable *Words*, they ſeiz'd the *Blaſphemer*, and brought him before *Moſes*, who would not pronounce or determine any thing in the caſe, till he had enquired of GOD what was fit to be done.

GOD, in Anſwer to his demand, Commands him to put the *Blaſphemer* immediately out of the *Camp*, and that thoſe who had heard his *Blaſphemy*, ſhould lay their *Hands* on his *Head*, and that afterwards all the *People* ſhould *ſtone* him. This Order was accordingly forthwith executed with a Severity, which at this time may make all thoſe tremble, who are not afraid in their Paſſion to *Blaſpheme* that *Holy Name*; as well as make thoſe Bluſh, who are ſo regardleſs of the *Glory* of *GOD*, as to ſuffer and wink at thoſe that do it. And upon this occaſion, *GOD* made a *Law*, *That all* Blaſphemers *for time to come, ſhould be Stoned by the People.*

Some time after there hapned another Example of the *Divine Juſtice* and *Severity*. The *Iſraelites* being very exact in their outward obſervance of the Holineſs of the *Sabbath day*, in which *GOD* had commanded them, but a while ago, with his own Mouth, not to do any *ſervile Work*, they chanc'd to find a *Man* gathering *Sticks* on that day, and brought him before *Moſes* and *Aaron*, to paſs Sentence upon him for that Tranſgreſſion of the *Divine Law*, who ordered him to be put in Ward, till they had conſulted the Will of *GOD* in that Matter.

After Enquiry, *GOD* commanded them proceed (as in the foregoing Inſtance) to bring the *Sabbath-breaker* without the and that all the *People* ſhould Stone him

Men *at this time would take more and be more exact in keeping the* Laws *of if they ſaw themſelves threatned with* Death, *upon the breach of them*; *and at leaſt of ſo ſudden and ſo ſevere a Puni would put a ſtop to their raſh* Licentiouſn

But thoſe who have learnt to obey th of GOD *from a Principle of* Love, *from any fear of* Puniſhments, *cannot ently bewail and lament to ſee the L thoſe that call themſelves* Chriſtians, *violate without Fear or Care, the moſt ſacr inviolable* Laws *and* Commands *of* GO

Their Faith *preſents them with a other* Puniſhments, *and much more red than all Temporal* Puniſhments *wh And their* Eyes *guſh forth with* Tear *they conſider, That for the gathering* Sticks *or* Stubble (*as all Worldly th no better*) Men *provoke the Anger against them, and draw down upon the* Puniſhments *that ſhall never end.*

GOD *never ſlackens the Severity* Laws: *He has once declared to* Men *he would have them do, and what he from them*; *and having ſo done, ſ more, but leaves it to them, and if diſobedient, 'tis at their own peril.*

Men *indeed may deceive themſelv wreſt the* Law *of* GOD *to their own ſe as they would fain have it*; *but howe may flatter themſelves, as this* Sabbat ker *probably alſo did*; *For what ha there in gathering a few* Sticks? *excuſing and acquitting of themſelv not prevent the Sentence of* Death *fr pronounced againſt them*; *And they w but alas too late,* (as ſaith S. *Auſtin*) *T was vain in his* Promiſes, *but that G true in his Threats and Menaces.*



Andrew Piccarne alias Wheler of Datchett in the County of Bucks Armiger. For advancement of this worke, contributed this Plate.



Godfrey Richards of S.t Martins in the ffields in Middlesex Esq.r. Providour to their Majesties Traine of Artillery in Ireland.
For advancement of this Worke Contributed this Plate.

THE TWELVE SPIES.

Moſes *ſends forth* 12 Spies *to ſearch the* Land *of* Canaan. *They make the* People *Murmur. GOD, to puniſh their* Rebellious Murmurings, *aſſures them, they ſhall not enter into the* Land *he had promiſed them.*

THE ſeverity of ſo many *Chaſtiſements*, wherewith *GOD* exerciſed his *People* in ſo many different manners, was not ſufficient to put a ſtop to their Rebellious Murmurings, from which *Aaron* himſelf, and *Miriam* his Siſter, were not exempt. For being jealous of the great Authority *GOD* had conferred upon *Moſes*, they in a taunting manner ſaid, *Hath the* LORD *indeed only ſpoken by* Moſes, *Hath he not ſpoken alſo by us?* And for a pretext of their Murmurings againſt him, they upbraided him, with having Married an *Ethiopian Woman*.

The ſame year 2514.

Moſes, thô he was ſenſible of the Injuſtice of theſe their Reproaches, yet preſerving his accuſtomed *Meekneſs*, ſeem'd not at all concern'd at it. But *GOD* avenged *Moſes*, who would not avenge himſelf, and ſparing *Aaron* becauſe of his holy Function, he ſtruck *Miriam* with a *Leproſie*.

Moſes being afflicted to ſee his *Siſter* in that condition, earneſtly prayed to the *LORD* to heal her; but *GOD* told him it was but fitting, that for the Fault ſhe had committed, ſhe ſhould be put forth of the *Camp* 7 Days, after which ſhe was healed, according to the interceſſion of *Moſes*.

This particular Murmuring of *Aaron* and *Miriam* againſt *Moſes* being paſt, there ſoon roſe another of the whole *People*. For *GOD* having commanded *Moſes* to ſend a Man of each *Tribe*, to ſearch the Land of *Canaan*, and to bring a Sample of the *Fruits* thereof, theſe *Spies* returned and brought a bunch of *Grapes*, which was an abundant Proof of the excellency of the Soil: But withal told them, that the Land was inhabited by ſo Giant-like *People*, that they could not think ever to conquer them.

The *People* had no ſooner heard this diſcouraging Account from the *Spies*, but they began with one accord to murmur againſt *Moſes*: They wiſh they had died in the *Wilderneſs*, rather than to be put upon fighting againſt *Giants*; and at laſt came to that wicked reſolution, to chooſe themſelves a *Leader*, and return to *Egypt*.

Moſes and *Aaron* ſeeing them laſh out into theſe deteſtable Exorbitances, proſtrated themſelves before the *LORD*, to appeaſe his Anger from breaking out upon them; whilſt in the mean time *Caleb* and *Joſhuah* endeavoured by mild Words, and encouraging Repreſentations of the *Land*, to calm them, and to efface the *Fears* which theſe falſe Reports had raiſed in them. They aſſured them, that it was a very excellent *Land*, and that as long as *GOD* favoured them, they ſhould eaſily become Maſters thereof.

But the *People* being ſtrangely enraged, inſtead of giving ear to their Remonſtrances would needs have *Stoned* them, had not they been ſtopt by the appearance of the *Glory* of the LORD, in the *Tabernacle* of the *Congregation*; Whence the LORD ſpake to *Moſes*, commanding him to tell the *People*, that he had heard their *Murmurings*, and that according to their Wiſhes he would deal with them; for as they had wiſhed to die in the *Wilderneſs*, ſo they ſhould all of them from 20 years Old and upwards.

Joſhua and *Caleb* only were excepted from this puniſhment, as having endeavoured to ſtill the Murmurings of the *People*; the reſt of the *Spies* were ſtruck with ſudden Death, as being the Authors of this great miſchief.

GOD *by this* Hiſtory *ſeems to teach us, that when he promiſes us a great Reward we ought not to diſcourage our ſelves with every ſmall difficulty, that muſt be overcome before we can deſerve it. We cannot enter into the Land of* Promiſe *without firſt overcoming the* Enemies, *which oppoſe our paſſage thither; but inſtead of being diſcouraged at the ſight of theſe* Enemies, *we ought to ſtir up our Faith, and caſt our Care upon* GOD, *who has promiſed to fight for us.*

Thus Jeſus Chriſt *doth only promiſe his Kingdom to thoſe who take it by force. We do renounce the Kingdom of* Heaven, *by fearing to fight and ſtrive for it; and they who inſtead of encouraging* Souls *in this Spiritual Combat, do diſcourage them, ſhall be ſeverely puniſhed by* GOD, *as being the Authors of their Perdition.*

KORAH

KORAH, DATHAN, and ABIRAM.

Korah, Dathan, *and* Abiram *Murmuring againſt* Moſes, *and affecting the* High-Prieſthood, *the Earth opens and ſwallows them alive.*

THE Murmuring of the Children of *Iſrael*, occaſioned by the Report of the *Spies*, was ſoon after ſeconded by another, which more heinouſly offended the Divine Majeſty. *Korah*, *Dathan* and *Abiram*, with 250 *Princes* of the *People*, aroſe in a ſeditious manner againſt *Moſes* and *Aaron*; and envying the Dignity and Authority they had over them, ſaid, They had long enough *Lorded* it over the *Lords People*, who were as Holy as they, and that it was high time to ſet bounds to their arrogated Power.

The ſame year 2514. and the 2d year after their coming out of *Egypt*.

Moſes having heard theſe their *Words*, fell upon his *Face*; and becauſe he perceived that theſe *Murmurers* affected the *High Prieſthood*, he rebuked their Ambition, repreſenting to *Korah* (who was of the Tribe of *Levi*) That the LORD had highly honoured them, in ſeparating them from the reſt of the Congregation, to do the Service of the *Tabernacle* of the LORD; That they ought to content themſelves with that holy Function, without raiſing their Deſires higher. And after he had told them, That this their *Murmuring* was level'd at the LORD himſelf, he bid them be in a readineſs againſt the next day, with their *Cenſers*, and charged *Aaron* likewiſe to appear with his.

This done, *Korah* and his Party placed themſelves on one ſide, and *Aaron* on the other; and at the ſame time the *Glory* of the LORD appeared to all the *Congregation*, and the LORD commanded *Moſes* to bid the *People*, to get them away from thoſe Rebellious Murmurers. *Moſes* having given this Advertiſement to the *People*, told them, That GOD would now give them an undoubted Proof, that he had done nothing but by expreſs Order from him; and that the extraordinary Death of theſe Rebels, would juſtifie them in the Eyes of them all.

Scarce had *Moſes* made an end of ſpeaking to the *People*, when the *Earth* opened and ſwallowed them, and all that belonged to them. Thus deſcended they alive to *Hell*, and periſhed in a moment from amidſt the Congregation of the *Iſraelites*, who ran away at the hideous Cry of them, and for fear of being overtaken with the ſame Ruin.

At the ſame time a *Fire* came forth from GOD and conſumed the 250 Partiſans of *Korah*'s Rebellion. *Moſes*, by Command from the LORD, order'd their *Cenſers* to be taken up, and beat into *Plates*, to cover the Altar, that they might be an Eternal Monument of this ſevere Vengeance, and a Warning to all not to attempt the like for the future.

And yet for all this, the very next Morning they fell again to their old Cuſtom of *Murmuring*, Charging *Moſes*, That he had kill'd the *People* of the LORD. GOD at the ſame time would have conſumed them in a moment, but for *Moſes* his Interceſſion; who ſeeing, that *Wrath* was gone out from the LORD againſt the *People*, commanded *Aaron* to take his *Cenſer* with *Incenſe*, and to make Attonement for them; whereupon the Plague was ſtay'd, after that it had deſtroy'd 14700 *Men*, beſide them that died about the Matter of *Korah*.

After this the LORD, to ratifie the Prieſthood to *Aaron*, commanded the Heads of every *Tribe*, to provide themſelves *Rods*, and write their Names upon them, and lay them up in the *Tabernacle*, the LORD being reſolved to give evidence to all, whom he had choſen to the *Prieſthood*, by cauſing his *Rod* to bud. When the *Rods* were brought forth, *Aaron*'s *Rod* alone was found to bring forth *Buds*, *Bloſſoms*, and *Almonds*, and therefore GOD commanded ſhould be kept for a Token, and laid up in the Ark of the *Covenant*, to prevent any ſuch Rebellious Pretences for the time to come.

This great and dreadful Example *hath always been a reſtraint upon* Wiſe Men *from lightly engaging themſelves to Miniſter at the* Altar, *and from raſhly handling the* Cenſer, *without a ſure and ſatisfactory Call from* GOD. *The Puniſhment of theſe Traitorous Rebels, and their Company, who were Buried alive, went down ſo to Hell (as the Pſalmiſt ſaith) inſpires them with an humble Fearfulneſs to* Holy Things. *They know that GOD is ſo Great, that he cannot be ſerved worthily but by thoſe he makes Choice of himſelf to be his* Miniſters, *and whom he qualifies with* Divine Vertues, *for ſo Great and Sacred a Work employ; and therefore in deep humility they are ready to cry out with S.*Paul, Who is ſufficient for theſe things?



Mary Barington, daughter of Thomas Barinton of Barington Hall in Essex Esqr, by his wife the Lady Anne Rich daughter of the R^t Honourable Robert late Earle of Warwick, For advancement of this Worke Contributed this Plate.



Richard Powis of S.t Martins in the ffields. in Middlesex. Gent.

For advancement of this Worke. Contributed this Plate

THE BRAZEN SERPENT.

The People *Murmuring againſt* GOD, *and againſt* Moſes, *are puniſhed with* Fiery Serpents, *and are healed by looking up to the* Brazen Serpent, *which* Moſes *erected at the Command of* GOD.

THE Rebellion of *Korah*, *Dathan*, and *Abiram* being thus quell'd, ſome years after there hapned another, which GOD moſt ſeverely puniſhed; for the *People* having now wandred for many years up and down the *Wilderneſs*, and being tir'd with ſo many *Marches* and *Counter-marches*, they began again ſeditiouſly to *Murmur* againſt *Moſes*, expreſſing their diſcontent in bitter and paſſionate Expoſtulations and Complaints, not only againſt him, but even GOD himſelf; ſaying, *Wherefore have you brought us up out of* Egypt, *to die in this* Wilderneſs? *We have no* Bread, *and oft want* Water, *and our* Souls *loath this light* Bread.

Anno Mundi 2252. before Chriſt 1452. in the 6th Month of the 40th year after their coming out of *Egypt*.

The LORD being provoked againſt them, for theſe their *Murmurings*, he ſent *Fiery Serpents* amongſt them, which cauſed a terrible deſtruction of the *People*, who died away ſoon after they were *Stung* by them. The moſt ſeditious and forward amongſt them being terrified at this ſudden and fatal Vengeance, changed their Complaints and Threats into *Prayers* and *Lamentations*; and coming to *Moſes*, acknowledg'd their heinous *Sin*, wherein they had provoked the Anger of the *LORD* againſt them, by *Murmuring* againſt his Conduct and Guidance over them, and earneſtly intreated him, to make interceſſion to the LORD for them, that they might be deliver'd from this *Plague* of the *Fiery Serpents*, foraſmuch as the torment of their Biting was altogether intolerable.

Moſes accordingly humbly preſents their Requeſt before GOD, making earneſt Interceſſion for them; who being appeaſed by the charitable *Prayers* of that *Holy Man*, commands him to make a *Serpent* of *Braſs*, and lift it up upon a *Pole*; aſſuring him, That all thoſe who were Bitten by the *Fiery Serpents*, ſhould be healed of their Wounds, by looking up to it. Thus it was that this Mortality ceaſed amongſt the *People*. Which *Hiſtory*, whether we reſpect the Judgment it ſelf, or the Remedy GOD in his Mercy appointed for it, doth afford us very important Leſſons and Inſtructions. For the *Fathers* have conſidered this *Murmuring* here of the *People*, and the bitterneſs of their Spirit venting it ſelf in Paſſionate and Ungrateful Complaints and Expoſtulations, (by reaſon of their long and wearisom Wandrings in the dry and ſolitary *Wilderneſs*) as a lively *Figure* of thoſe dangerous Spiritual Temptations which ſometimes happen to the moſt perfect, who are oft in danger, without a vigorous exciting of their *Faith* and *Truſt* in GOD, of being born down and diſcourag'd with the multiplied Pains and Difficulties, they meet with in the ſtrait and narrow Way to *Life*. If they conſent to theſe ſecret *Murmurings* ariſing in their *Hearts*, they connot fail of being bit with *Fiery Serpents*, I mean, *Evil Spirits*, who watch only firſt to diſcourage, and then to deſtroy them.

What Remedy now is there for them in this dangerous Caſe? No other, but what is here ſet down; They muſt fix their Eyes upon the *Brazen Serpent*, which was a viſible Emblem of JESUS CHRIST, as he himſelf aſſures us in his *Goſpel*. He did not diſdain to aſſiſt our weak Underſtandings, in repreſenting himſelf by a *Serpent*, yet not a common poyſonous one, but a *Serpent* of *Braſs*; becauſe in taking our *Fleſh* upon him, he did not partake of our *Sin*, which is, (and therefore may truly be called) The *Poyſon* of the *Serpent*, tho' he ſubmitted himſelf to *Death*, which was the Effect of *Sin*; not His, but Ours.

To this Divine Object, JESUS CHRIST, lifted up upon the *Croſs*) it is, that *Believers* muſt continually recal their *Eyes*, for to ſtifle their Complaints, for to refreſh and comfort them during their wearisom Steps in this vaſt and howling *Wilderneſs*; frequently encouraging themſelves with theſe and like words: *Has the Captain of our Salvation, who was the Holy One of* GOD, *ſuffered ſo much without the leaſt Complaint*; *and ſhall we* Sinners Murmur? *Has* GOD *ſo dealt with the green Tree? and do we think it juſt, he ſhould ſpare the dry?*

BALAMS

BAALAMS ASS SPEAKS.

Balaam *the* False Prophet *Bleſſeth the* People of GOD *against his Will, notwithſtanding that King* Balak *had ſent for him to Curſe them. His* Aſs *reproves him for Beating her, becauſe ſhe ſtopt at the ſight of an* Angel, *which* Balaam *perceived not.*

AFTER ſo many Afflictions and Difficulties which *Moſes* had been tryed *Anno Mundi* 2553. with, in his Leading of before *Chriſt* 1451. the *People*; for a laſt proof of his Conſtancy, he was a little before his death to be exerciſed with Tryals, cauſed by the Artifices of a *Falſe Prophet*.

The *Iſraelites* being encamp'd near to the Borders of *Moab*, *Balak* their *King* terrifyed at their approach, ſends for *Balaam* to Curſe *Iſrael*. *Balaam* in the Night time asks Counſel of *GOD*, what he ſhould do; who ſtrictly forbad him to undertake any ſuch thing, foraſmuch as he himſelf had bleſſed them: whereupon *Balaam* diſmiſſes the Princes, *Balak* had ſent to fetch him, with this Anſwer. But this *Prince* being reſolved not to be put off ſo, ſends other more honourable Perſons to *Balaam*, and with richer Preſents.

The Covetouſneſs of this *Falſe Prophet* being awakened at the ſight of theſe *Preſents*, inſtead of firmly acquieſcing in the firſt Anſwer *GOD* had given him, demanded again of *GOD*, whether he ſhould go along with them, as if the *Gold* of theſe ſecond *Ambaſſadors* could have the ſame power upon *GOD*, as it had on his Covetous Heart. So *GOD* leaving him to his deſires, bad him go along with them. And as he was on the Way, the *Angel* of the *Lord* met him and oppos'd him; yet *Balaam* did not ſee him; but the *Aſs* on which he rode, ſaw the *Angel*, and ſtopping; fell down under him; and as *Balaam* in a Rage ſmote the *Aſs*, *GOD* opening her Mouth, ſhe complain'd of his unjuſt Cruelty.

At the ſame time alſo the LORD opened *Baalams* Eyes, and he ſaw the *Angel* ſtanding in the Way, and as he threatned to kill him, *Balaam* humbled himſelf before the *Angel* of the LORD; and told him, That if his *Journey* were diſpleaſing to him, he was ready to return back again. But the *Angel* gave him leave to continue his *Journey*, only charged him to ſpeak nothing, but what he received from GOD. And accordingly he did; for notwithſtanding all the Perſwaſions and Promiſes of *Balak* to make him Curſe *Iſrael*, GOD made him Bleſs them; which extremely provoked *King*.

But *Balaam* being afraid of loſing the wards he expected from *Balak*, made endeavour by his Counſel, to deſtroy and ſtrate the Bleſſings he had pronounced *People*: For caſting off his diſguiſe of *Prophet*, he (like a wicked Wretch) *Balak* to tempt the Children of *Iſrael* the *Moabitiſh Women*, that being in by them, and worſhiping their *Idols*, might in his Wrath deliver them into hands of their Enemies.

This Advice of his had a moſt fatal ceſs; for theſe *Idolatrous Women*, by Allurements, ſoon gain'd this eaſie to defile their *Bodies* and *Souls* with

Thus one *Falſe Prophet*, who pretended be a Man of *God*, was like (by his and Covetouſneſs) to have been the the ruin and deſtruction of all *Gods* a true *Miniſter* of the *Lord* had not it with an holy and highly commendable Zeal: For *Phineas*, the Grandſon of ſeeing a *Jew* committing lewdneſs *Moabitiſh Woman*, thruſt them both with his *Sword*, by which means the was ſtayed, which the Wrath of G kindled amongſt them, whereof 24000

The Jews *then* (as ſaith S. *Ambroſe*) *more miraculouſly deliv red by one than they had before been corrupted* Falſe Prophet; *and the* Zeal *and* Pie *one was of greater force, than the* Artifices *of the other*.

We find here, That the People of *happy, when they have Perſons among who by a wiſe Zeal oppoſe the deſigns that would corrupt them. There will* Balaams *in the* Church, *that is,* Pro phets, *who ſeek their own Intereſts, not those of* Jeſus Chriſt. *Wherefore it is to be wiſh'd for, that the* Church *want ſuch as* Phineas, *who are ſenſible leaſt Evil that threatens it, and who nothing but the* Glory of God, *and the* tion *of his* People.



Richard Cheyney of Hamerton in the Parish of Hackney in the County of Middlesex Esqr. For Advancement of this Worke Contributed this Plate.


EGYPT
THE LAND OF CHAM
THE WILDERNESS
The Valley OF ETHAM
THE RED SEA
THE LAND OF MADIAN
THE MIDLAND
SEA
THE WILDERNESS
WILDERNESS OF PARAN
King Salomon sends his Ships from Exiongaber to Ophir for Gold &c. bring him from thence 420 Talents each Talent being 125 Pounds or 3000 Shekles making in all 52500 Pounds weight of Gold, 1. Kings. 9. 28.
This is the mark of the six Cities of Refuge.


The Prophet Jonas being cast into the Sea is swallowed by a Fish. Jonas 2. 15.
The FORTY YEARES TRAVELS of the CHILDREN of ISRAEL out of EGYPT through the Red Sea, and y Wilderness into CANAAN or the Land of PROMISE
LAND
SEA
PHILISTINES
SAMARIA
PHOENICIA
IUDAH
IUDEA
GALILEE
GAD
THE KINGDOME OF GILEAD
The Wilderness of Kedemoth
THE LAND OF THE AMMONITES
called PHILADELPHIA
ARABIA THE HAPPY
now called
SAABA
THE WILDERNES of MOAB
The Wilderness of Idumea
The Vale of Siddim now The Salt or Dead Sea
The Gallilean Sea or The Sea of Chinneroth
Jerusalem
Hebron
Jericho
Bethlehem
Ephraim
Archidroth
Nahalid
Kedesh
Hazor
Ashdod
Gaza
Ascalon
Joppa
Dor
Caesaria
Sichem
Thirza
Samaria
Megiddo
Jezreel
Nazareth
Tyre
Sidon
Zarephath
Sarepta
Dan
Laish
Abel
Damascus
Abana
Pharpar
Ituraea
Trachonitis
Auranitis
Batanea
Gaulonitis
Nabathea
Arabia Petraea
Arabia Deserta
Moreum and Salmon Pass
Cedar and Fir from Libanus
1 King. 5. 10.
Chron. 2. 11.


EGYPT
THE LAND OF CHAM
THE LAND
MITSTRAIM
CANAAN
The Valley of ETHAM
THE WILDERNESS
Pharos and all his host following Israel is drowned in the Sea
THE RED SEA
THE SYRIAN SEA
NAPHTALY
KINGDOM OF BASHAN
The Land of Moroch
THE WILDERNESS OF ARABIA
THE LAND OF MADIAN
King Salomon sends his Ships from Exiongaber to Ophir for gold &c. bring him from thence 420 Talents each Talent being 125 Pounds or 3000 Shelles making in all 52500 Pounds weight of Gold. 1. Kings. 9. 28.
This is the mark of the six Cities of Refuge.

A brief Explication of the MAP, Repreſenting the Journey of the Iſraelites *from* Egypt, *to the* Land *of* Promiſe.

THE Land of *Promiſe* is called, by ſeveral ancient Authors, *Paleſtine*, as is conjectured from the Name of the Inhabitants, who were called *Philiſtines*; a ...his is mentioned in the ...d Chapter of the 4th ...ok of *Moſes* called ...mbers.

...ple deſcended from *Cham*, one of the Sons ... *Noah*. It may not improperly be like... called the *Land of Promiſe*, in regard of ... *Promiſe* which the *LORD* made to *Abra*..., Gen. 12. 7. and 13. 15. It takes the ...me of *Canaan* from one of the Sons of ..., who bore that Name, whoſe Decen... (called *Canaanites*) inhabiting it, divi... the *Land* into ſeveral *Provinces*, each ...reof was denominated from one of the Sons ...*Cham*, who were the firſt Poſſeſſors there... And laſtly, this Land was called the ...LY LAND, becauſe *GOD* had honoured ...ith his particular Preſence, inſomuch that ...*ſes*, *Exod.* 3. 5. was commanded, *to put off ... Shoes when he approached the Buſh, be...ſe the place whereon he trod was Holy ...nd.*

...he Bounds length and breath of this ...ntry appears by the Map.

... is watered with ſeveral *Streams* and ...*lets*, whereof ſome run into the *Sea*, o... fall into the River *Jordan*, which runs ... thence into the Lake *Merom*, and from ...ce into the *Sea* of *Galilee* or *Cinereth*; ... whence riſing up again, it keeps on its ...ſe till it loſeth it ſelf in the *Dead Sea*, ...n of old was made what now it is from ...ruins of *Sodom*, *Gomorra*, *Adama* and *Ze*... all ſeated in a Territory, which in the ...of *Lot* was a very fertil Soyl, and called ...ale of *Siddim*, being thereby likened to ...*arden of GOD*, or *Terreſtrial Paradice*, ... 13. 10.

...ere are found floating in divers parts of ...*ea*, great pieces of a certain kind of ... called *Aſphaltus*, from whence it hath ...aken the name of *Mare Aſphalticum*, ... *Aſphaltick Sea* or *Lake*. This kind ...*ch*, or liquid *Sulphur*, ſerves to thicken ...den any thing; it is uſed in Phyſical ...rations, and by the Inhabitants for pitch... *Veſſels*, altho when melted it is of a ...n ſtink.

This Country hath great diverſity of *Mountains*, *Valleys*, *Plains*, *Fountains*, *Rivers*, *Foreſts*, and was well repleniſht with *Towns*, *Villages*, and *ſtrong Holds*; ſurpaſſing in goodneſs and agreeable ſituation moſt *Countreys* in the *World*, and therefore aſſigned by *GOD* for the habitation of his elect *People*, and promiſed to the Father of the *Faithful*, and his Poſterity, as a *Type* and *Figure* of the *Celeſtial Canaan*, the Seat of perfect Bliſs.

The great number of the *Towns* and *Vil*... that were in this *Country* is almoſt in... edible; for an Eſſay therefore, let it ſuffice only to give a view of the *Cities Royal*, which *Joſhua* by Lot divided to the Children of *Irael*; which are as followeth.

To the Tribe of *REUBEN*, *Heſhbon*, *Madian*, and *Sulah* or the *Rock*. To the Tribe of *MANASSES*, *Gilgal*, *Endor*, *Taanach*, *Megiddo*, *Iſrael*, *Tirza*, *Aſhtaroth*, *Damaſcus*, *Edrehi*, *Geſur*, *Maachath*, *Zobe*, *Theman*, and *Madon*. To the Tribe of *GAD*, *Rabbah*. To the Tribe of *BENJAMIN*, *Bethel*, *Gibeon*, *Ai*, *Jeruſalem*, and *Jerico*. To the Tribe of *SIMEON*, *Debir*, and *Gerar*. To the Tribe of *ZEBULON*, *Jocknean*, *Shim*, and *Meron*. To the Tribe of *ISSACHAR*, *Aphek*. To the Tribe of *ASHER*, *Achſaph*, *Siden*, *Tyre*, and *Laſſaron*. To the Tribe of *NEPHTHALI*, *Hazar*, *Kedeck*, *Haamath* and *Edrei*. To the Tribe of *DAN*, *Ekron*, *Gath*, and *Lachir*. To the Tribe of *JUDAH*, *Harad*, *Arab*, *Beſeck*, *Eglon*, *Hebron*, *Libna*, *Mackedah*, *Medulham*, and *Tapnah*. To the Tribe of *EPHRAIM*, *Gaza*, *Samaria*, *Laſſaron* and *Tappuah*.

In all the 12 Tribes theſe *Royal Cities*.

Having thus ſpoken of the Names of the Places, with the Nature of the *Country*, we ſhall now ſpeak of the Journey of the *Iſraelites*, how they paſſed towards it through the Wilderneſs of *Paran*, *Zin*, *Kadeſh*, &c. their diſcovery thereof, and at laſt their poſſeſſing it, after *GOD* for the ſpace of 40 years, for the hardneſs of their Hearts had cauſed them to wander up and down through the ſaid Deſerts or Wilderneſſes, as is at large taken notice of in *Holy Writ*.

GOD having thought good, that the Poſte...

rity of *Abraham* ſhould Sojourn for the ſpace of 430 years, in a ſtrange Country, as ſoon as the ſaid term of years was expired, took compaſſion on them to deliver them from the miſerable Servitude which they ſuffered under the *Egyptians*; and hearing the Groans of his poor People, ſent his Servants *Moſes* and *Aaron*, to lead them out of *Egypt*, and to conduct them into the *Promiſed Land*; And becauſe *Pharaoh* the King obſtructed their going out of the Kingdom, the *LORD* ſent amongſt them ſundry ſorts of grievous *Plagues*, ſo that at laſt *Pharaoh* and his People were not only willing to let them go, but with great importunity haſtned their departure.

The *Iſraelites* being Aſſembled at *Rameſes*, they eat the *Paſchal Lamb* on the 14*th* day of the Month *Abib*, Exod. 13. 4. which with us is part of *March*, and part of *April*, and was by them Religiouſly obſerved as the firſt *Month* of their year, the Morrow after being the 15*th* day of the Month, *Anno Mundi* 2508: according to our account they encamped firſt at *Succoth*, from whence, 2*dly*. they come to *Etham*, at the end of the Deſert; 3*dly*. they remove to *Pihahiroth*, between *Migdol* and the *Sea*, where the *Egyptians* repenting they had let them go, and following them with a great Force overtook them; but the *LORD* ſet his *Angel* behind the *Camp* to guard it; and having provided a *Pillar* of *Cloud*, and a Pillar of *Light*, the one for their Guide by Day, and the other by Night; ſo that the *Pillar* of *Cloud* which was behind the *Iſraelites* became Darkneſs to the *Egyptians*, that they could not ſee them.

The *Iſraelites* being thus beſet on each ſide with high *Mountains*, behind with an *Enemy*, and before with the *Red Sea*, cried unto the LORD, who by the hands of his Servant *Moſes* cauſed the *Waters* to ſeparate, and they went over on dry ground; but when the *Egyptians* purſued them, the *Waters* returned again, and covered them and their *Chariots*, ſo that they were all drown'd in the *Sea*, not one eſcaping. This was an occaſion of great rejoycing and triumph to the *Iſraelites*, and *Moſes* and *Miriam* ſang Praiſe to GOD for this happy deliverance.

But 4*thly*. paſſing further, they come to the bitter Waters of *Marah*, where they murmured againſt *Moſes*, who thereupon (as he was ordered by GOD) ſweetned them by caſting therein a ſort of *Wood*. From thence, 5*thly*. they paſſed to *Elim*, and encamped there, where they found 12 pleaſant Fountains, and 70 *Palm-Trees*. From thence 6*thly*. they paſs further, and came to the Coaſts of the *Red Sea*, called in Hebrew *Yam-Suph*, or the *Sea of Weeds*. Purſuing on further, they came, 7*thly*. to the Deſert of *Sin*, and there encamped on the 15*th* day of the ſecond Month after their departure out of *Egypt*; and here they again Murmured againſt *Moſes* for want of *Fleſh*, calling for the *Fleſh-pots* and *Bread* of *Egypt*, whereupon the *LORD* having compaſſion on them, gave them daily from thenceforth the *Bread* of *Heaven*, which they called *Manna*, and ſent them a great number of *Quails* to come to feed them with.

From thence paſſing on they Encamp, firſt at *Dophkah*; thence, 9*thly*. at *Alaſh*; then 10*thly*. at *Rephidim*; where having no Water they again Murmured, and ſtirred up a new Rebellion againſt *Moſes*, and againſt GOD, wherefore that place was called *Maſſah* and *Meribah*, Exod. 17. 7. Nevertheleſs GOD commanded *Moſes* to ſtrike the *Rock* with his *Rod*, upon which there ſprung forth abundance of *Water*. Here it was that *Amalek* ſet upon them; but *Moſes* commanded *Joſhuah* to oppoſe them with a ſelect Troop, whilſt he with *Aaron* and *Hur* went up to the next Mountain, where *Moſes* lifted up his hands to *Heaven*, imploring the Aſſiſtance of GOD, and ſo long were the *Iſraelites* ſtronger; but when *Moſes* was tired and let down his Hands, *Amalek* prevailed; therefore *Aaron* and *Hur* got a Stone for *Moſes* to ſit on, and held up his Hands till ſuch time as *Amalek* was quite defeated.

Afterwards came *Jethro* the *Prieſt* of *Midian*, and Father in Law of *Moſes* to viſit him, bringing with him *Zipporah* the Wife of *Moſes*, and his 2 Sons *Gerſhom* and *Eliezer*, who were joyfully received by him: And *Jethro* ſeeing the pains that *Moſes* underwent, in deciding all caſes and matters of Judicature amongſt the *People*, counſelled him to chuſe out pious and underſtanding Men, to place them as *Rulers* over Thouſands, *Rulers* over Hundreds, *Rulers* over Fifties, and *Rulers* over Tens; and what Cauſes were too hard for them, ſhould be brought before *Moſes*, which Counſel *Moſes* well approved of and followed; and *Jethro* departed into his own Country.

After the departure of *Jethro*, *Moſes* and he *Iſraelites* departed from hence, and made heir 11*th*. Encampment in the Deſert of *Si-ai*, near the Mountain of the ſame Name, nly one part thereof is named *Horeb*. Upon his Mount *Sinai*, or *Sin*, GOD came down nd ſpake to the *People*, and gave them his *aw*, firſt by word of Mouth, and next in Writing in two *Tables* of *Stone*; which *Moſes* eceived of him, written with his own hand, fter he had paſſed 40 Days in the Mount ith the *LORD*; which he brought down to e Children of *Iſrael*, Exod. 32. 10. and eut. 9. 9, 10, 11. But *Moſes* upon his com-g down, ſeeing the Idolatry of the *People* wards the *Golden Calf*, he was ſo enraged t of a holy Zeal, that he threw the 2 bles to the ground, and brake them in ces, and took the *Golden Calf*, and burnt in the Fire, ground it to Powder, and cauſed e *Iſraelites* to drink it in Water; neverthe-s be prayed unto *GOD*, and obtained Mercy them; and *GOD* cauſed *Moſes* to hew 2 her *Tables*, and wrote on them the words at were in the former *Tables*.

In this Mount *Moſes* receives a Command m GOD to make the *Tabernacle* exactly all parts according to the Pattern that had n ſhewn him in the Mount; and for the ter carrying on of this Work, he demanded the People a *Freewill Offering*, beſides a x of half a *Shekel* upon every Male of 20 rs old and upwards. In this *Tax* were mbred 603550 Men, *Exod.* 39. 26 and the former *Verſe* ſaith, it brought up in ver 100 *Talents* and 1775 *Shekels* of *Sil-r*, beſides 100 *Talents* of *Silver* to caſt kets; which makes 200 *Talents*, and 1775 kels, amounting in our *Engliſh* Coin at 5 *d*. the *Shekel* unto the ſum of 72565 *l*. 3 *d*. Beſides there was freely offered in d 29 *Talents*, and 730 *Shekels*, which is koned to be 127208 *l*. 10 *s*. To which, he aforeſaid 72565 *l*. 6 *s*. 3 *d*. *Silver* is ed, it makes the ſum of 199773 *l*. 16 *s*. *Engliſh* Mony. The *Braſs* employed ut the *Tabernacle*, and its appurtenances, 70 *Talents* and 2400 *Shekels*, which at *Engliſh* weight (at 16 *Ounces* to the nd) is 6526 *Pound*, 14 Ounces, which eckoned at 8 *d*. a *Pound* (the uſual price *Braſs* with us) comes to 217 *l*. 11 *s*. 3 *d*. ides the *Offerings* of *Blew Silk*, *Purple*, rler, *fine Linnen*, *Goats Hair*, *Rams-Skins* died Red, *Badgers Skins*, *Shittim Wood*, *Oil*, *Spices*, *ſweet Incenſe*, and *precious Stones*; all which muſt needs amount to a very great price. Nor is there in *Scripture* any mention made what the Workmanſhip of all theſe Materials coſt.

The *Tabernacle* being finiſhed, was reared up, *Exod.* 40. 2. the firſt Day of the firſt Month, in the ſecond year after their departure out of *Egypt*, in which the *Altar* and all its Inſtruments was anointed and hallowed by *Moſes*; and from thenceforth the *Cloud* of GOD reſted upon the *Tabernacle* by Day, and in the Night *Fire* was in it; ſo that it became a Light to all the *Camp*, for the Glory of the LORD filled it.

Now follows another *Offering* of all the *Princes* and *Elders* of the *Tribes*, who brought for a free Gift at the Conſecration of the *Altar*, 6 *Chariots* covered, and drawn by 12 *Oxen*; and in Veſſels of *Gold* and *Silver* the weight of 120 *Shekels* of *Gold*, and 2400 *Shekels* of *Silver*, 36 *Bullocks*, *Rams* of a year old, and *Kids* of each ſort 72, for *Burnt-offerings*, for *Sin-offerings*, and for *Peace-offerings*.

The *People* (as aforeſaid) were numbred from 20 years old and upwards, but not the *Levites*. Therefore GOD commanded *Moſes* to number them from a Month old and upwards; alſo the *Prieſts* and *Firſtborn* amounting to 625850 *Souls*, beſides *Infants*, and all under 20 years of Age, together with *Maiden Children*, which doubtleſs were a great number. And this obliges us to admire the wonderful Providence of GOD, that ſuſtained for ſo long a time in ſuch a Deſert and Barren place, ſo great a multitude of *People*.

In the 20*th* day of the 2*d* Month of the 2*d* Year, the *Cloud* was taken up from off the *Tabernacle* of the *Teſtimony*, Numb. 10. 11. moving at the head of the *Iſraelites*, towards the Deſert of *Paran*, and the *Camp* followed in the ſame order as *Moſes* had ranked them, making their 12*th* Encampment at *Tabbera*, and the *Fire* of the LORD burnt amongſt them, and conſumed them that were in the Rear of the *Camp*; becauſe the *People* Murmured at the tediouſneſs of their *Journy*, and began to expreſs a loathing of the *Manna* that was given them for *Food*, crying out for the *Fleſh*, the *Fiſh*, the *Onions*, and other Food of *Egypt*; where-

upon GOD ſent them ſuch numbers of *Quails*, that they became ſurfeited therewith, and died with the Meat in their Mouths, and therefore the place was called *Kibroth-Taha-vah*, that is, the Sepulchres of *Covetouſneſs*, Numb. 11. 24. and this ſo kindled the LORD's Anger againſt them, that he ſent an exceeding greate *Plague* amongſt them.

From hence they came to *Hatſeroth*, being their 13*th* Encampment; and here *Aaron* and *Miriam*, for Murmuring againſt *Moſes* were chaſtiſed; he by words from the LORD, and ſhe with the *Leproſie*; for which ſhe was ſhut out of the *Camp* 7 Days; After which they removed to *Rithma*, in the Wilderneſs of *Paran*, which was their 14*th* Encampment; and from hence the LORD commanded *Moſes* to ſend forth 12 Men as *Spies* to ſearch the Land of *Canaan*, paſſing as far as *Rehob*, as you go to *Hamath*, near the Foreſt of *Libanus*, and at the end of 40 Days they returned, bringing with them a bunch of *Grapes* on a *Colt-Staff* or *Bar*, between 2 Men, with ſome other *Fruits* of the Country, for a demonſtration of the goodneſs and fertility thereof, relating it to be a Land flowing with *Milk* and *Hony*; but at the ſame time frighting the *People* with an ill Report of the ſtrength of the *Country*, and its Walled *Cities*, and a ſuggeſtion of the *Gigantick* ſtature of the Inhabitants, which ſo diſcouraged them, that they again fell a Murmuring, wiſhing they had died in *Egypt*, or that they were dead in the *Wilderneſs*, and were conſpiring to chooſe themſelves another *Captain* to lead them back into *Egypt*: But *Joſhua* and *Caleb*, 2 of the 12 that were ſent to ſearch the *Land*, ſtrove to appeaſe and encourage the *People*, for which the Multitude were ready to Stone them; whereupon GOD was provoked to Anger againſt them, and ſware in his Wrath, that except *Joſhua* and *Caleb*, not one of the preſent Survivors of the deliverance from *Egypt*, ſhould enter into the *Land of Promiſe*, and that he would detain them in the *Wilderneſs* as many Years, as the *Spies* had ſpent Days in their *Journey*, till all the preſent Generation were dead who had ſeen all the wonderful Works he had wrought over the *Egyptians*; but that their *Children* ſhould enter into it, and poſſeſs it for an Inheritance, together with *Joſhua* and *Caleb*, *Numb.* 14. wherefore the People were ſorry for what they had done, and (as in deſpair offered to go up to the place the LORD had promiſed the but *Moſes* would not conſent unto it, counſelling them to the contrary; yet obſtinately they preſumed to go up, though *Moſes* the *Ark* went not with them, and they were diſcomfited by the *Amalekites* and the Canaanites, who purſued and ſlew them even to *Hormah*.

Then the LORD ordered them, to turn again towards the South, leading them about the Mountain of *Seir* for the ſpace of 38 Years during which time their Encampments were as followeth, their 15*th* at *Rimmon-Pa*[rez] their 16*th* at *Libnah*, their 17*th* at [Rissah], their 18*th* at *Kehelatha*, their 19*th* Mount *Shapher*, their 20*th* at *Haradah*, 21*th* at *Makheloth*, their 22*th* at *Tahath*, their 23*th* at *Tharah*, where *Korah*, *Dathan* and *Abiram*, for conſpiring againſt *Moſes* *Aaron*, and ſtirring up a Rebellion in *People*, were conſumed; the *Earth* op[ened] and ſwallowing them up alive, and the that were with them, and all their *Fa*[milies] and *Goods*, with 250 of their Abetters, offered falſe *Incenſe* were conſumed by that came down from Heaven, *Num*. Hereupon the *People* Murmured againſt and *Aaron*, charging them with the de GOD's *People*; but the *LORD* laid a and exemplary puniſhment upon them, much that he ſent a *Plague* amongſt that deſtroyed in one day no leſs than Perſons; at which time the *LORD* com ed *Moſes*, to cauſe all the *Princes* of *Tribe* to bring every one his *Rod*, and thereon his Name, and put them be[fore] *Tabernacle* of the Congregation, and *Aaron*'s Name on his *Rod*, and to put alſo, and the Mans *Rod* whom the ſhould chooſe for *Chief Prieſt* ſhou[ld] ſo on the Morrow *Aaron*'s *Rod* was and brought forth *Bloſſoms*, and *Almonds*, Numb. Chapters 16, and 17.

When the *Iſraelites* departed from th'ir 24*th* Encampment was at *Mithka* 25*th* at *Haſmona*, their 26*th* at *Mo*[ſeroth] their 27*th* at *Benejaakan*, their 28*th* *gidgad*, their 29*th* at *Jetbatha*, thi[rd] at *Abrona*, their 31*th* at *Hetsjon-geber*, upon the Sea-ſhoar, where *Solomon's* Ships went to *Ophir* to fetch *Gold*, (1 9.26. From *Hetsjon-geber* the *Camp* to the Deſert of *Zin*, and made th[ir] Encampment at *Kadeſh*, where *Miri*[am]

and was buried, and where the People complaining to *Moſes* for want of *Water*, *GOD* bid him ſpeak to the *Rock* to produce it; but *Moſes*, partly through weakneſs of *Faith*, and partly being diſturb'd with the *Murmurings* of the People, ſmote the *Rock* Twice, and there came forth *Water* abundantly for them and their *Cattle*; but *GOD* being offended at him and *Aaron* for their *Unbelief*, told them, they ſhould not bring the Congregation into the *Promiſed Land*.

At their departure from this place, they deſired of the *King* of *Edom* paſſage through his *Country*, with promiſe to go peaceably without doing any injury; but being denyed, they made their 33*th* Encampment near the Mountain of *Hor*, where *Aaron* died in the 40*th* year from the Deliverance out of *Egypt*, being 123 years old, *Numb.* 13. 38, 39. Whilſt they were at Mount *Hor*, King *Arad*, a *Canaanite*, warred againſt them, but they overcame them, and deſtroyed their *Cities*.

From Mount *Hor* they turned round *Idumea* towards the *Red Sea*, and made their 34*th* Allodgment at *Salmona*; their 35*th* at *Punon*, where they again murmured againſt *Moſes*, complaining, that they were glutted with *Manna*, for which they were chaſtiſed with *fiery Serpents*; but GOD upon the acknowledgment of their Offence gave them a preſent Remedy againſt this ſore *Plague*, which was the ſetting upon a *Pole* a *Brazen-Serpent*, made by *Moſes*, and by looking upon which *Serpent* every Perſon thus plagued was healed of his Wounds.

From *Punon* they paſſed to *Oboth*, where they took up their 36*th* Stage; their 37*th* upon the Coaſts of *Abarim*, in the Confines of *Moab*; their 38*th* at the Brook *Zered*; their 39*th* at *Dibon-gad*; their 40*th* at *Almon-Diblathaim*, near *Beer*, where *Iſrael* ſang for Joy, that they had found out *Water*, Numb. 21. 17. Their 41*th* Encampment was in the Deſert of *Mattana*; their 42*d* at *Nahaliel* and *Bomoth*, in the Field of *Moab*, even to the top of *Piſgah*; from hence *Iſrael* ſent Meſſengers to *Sihon* King of the *Amorites*, deſiring leave to paſs through his Country; but on the contrary he raiſed an Army, and fought againſt him; but he was overcome, his *Country* taken from him, and all his *People* put to the *Sword*.

In this Encampment the *Iſraelites* committ *Fornication* with the Women of *Moab*, and *Idolatry* with *Baal-Peor*, which ſo kindled the Anger of GOD againſt them, that 24000 Perſons died of the *Plague*. After this GOD commanded *Moſes* to number the *People*, and the Males of 20 years old and upwards, were 601630 beſides the *Levites*, which were 23000, from a Month old and upwards, *Numb.* 26. But the *LORD* commanded *Moſes* to revenge himſelf on the *Midianites*, ſo he ſelected 1000 out of every *Tribe*, and he ſent them againſt the Kings of *Midian* and ſlew them, and all the Males, and took their Women and their *Cattle*, and all they had, and fired their *Cities*. He ſent forth alſo and took *Og* King of *Baſhan*, and his *Country*, and all the Land about *Jordan*, on this ſide.

Their 43*d* Encampment was at *Bethjeſhimoth*; their 44*th* at *Abel-ſhittim*, near Mount *Piſgah*, from the top whereof *Moſes* being 120 years old, ſaw the *Promiſed Land*, and there dying was buried by the *LORD* in a Valley over againſt *Beth-Peor* in the Land of the *Moabites*; *Joſhua* the Son of *Nun* ſucceeding him in the Government over the *Iſraelites*.

After *Iſrael* had Mourned 30 days for *Moſes*, GOD commanded *Joſhua* to paſs over *Jordan*, and to take poſſeſſion of the *Promiſed Land*. Therefore *Joſhua* ſent out Two Men to *Jericho* to ſpy the Land; who upon their return related all that they had ſeen, and all that had happned to them; and then the whole *Camp* diſlodged, and went from *Sittim* to *Jordan*, and there ſpent the Night. On the 3*d* day they received order to begin their Paſſage over, and as ſoon as the Feet of the *High Prieſts*, who carried the *Ark*, were juſt upon the Entrance into the *River*, the *Water* divided to make a Path for them, and the *Prieſts* reſted in the midſt thereof, until all the People were paſt over.* And *Stones* were taken up from the bottom of the *River*, one for each *Tribe*, which by the Command of GOD were ſet up for a perpetual Monument at the place where they Encamped that Night, which was at *Gilgal* towards *Jericho*. *Joſhua* alſo commanded them to pitch 12 *Stones* in the middle of *Jordan*, where the Prieſts Feet ſtood, there alſo to remain for a Memorial for ever.

The LORD having thus brought the *Children* of *Iſrael* out of *Egypt* by his Mighty hand, through the *Red Sea*, and led them 40 years through ſeveral *Deſerts* and *Wilder-*

neſſes, and now ſet them on the other ſide of *Jordan*, and gave them the *Land of Promiſe*; As to all the following particulars, how the *Country* was ſubdued, the *Towns* and *Cities* taken, the *Inhabitants* ſlain, &c. you will find in *Holy Scripture*.

The Diviſion which *Joſhua* made amongſt the *Tribes*, the *Map* repreſents, and according as GOD ordered by *Moſes*, that as ſoon as the *Land* ſhould come into their poſſeſſion, there ſhould be eſtabliſhed *Cities* and *Towns* of Refuge, *Exod.* 21. 13. *Numb.* 35. 9. *Deut.* 19. 1, 2, *Joſhua* giving notice to the People, dedicated to this uſe (*Joſhua* 20.) *Kadeſh* in *Galilee* upon the Mountain of *Nephthali*, and *Sichem* upon that of *Ephraim*, and *Kiriath-Arbath*, which is *Hebron*, in the Mountainous part of *Judea*, and beyond *Jordan* to the Eaſt of *Jericho*, *Bekar* in the Deſert in the Plain of *Reuben*, and *Ramoth* in *Gilead*, of the Tribe of *Gad*, and *Golan* in *Baſhan* for that of *Manaſſes*.

Theſe *Towns* were for a Sanctuary to thoſe who had ſlain any one by Chance, or Misfortune, and there to remain in ſafety againſt the Perſecution of the Avenger of *Blood*, till the death of the *High Prieſt*, after which they were to be ſet at liberty, and to have free permiſſion to return to their own Habitations.

Theſe *Towns* are in the *Map* marked with a *Croſs* on the Top, to the end the Reader may the more eaſily find them out.

The *Promiſed Land* was divided by *Joſhua* into 12 *Lots*, according to the Names of the 12 *Tribes*, of which Two and a half betook themſelves beyond *Jordan*, and the remaining Nine and a half on this ſide of it. *Joſ.* 13. 7, 8. Yet theſe Conqueſts were not ſo compleat, but that the *Canaanites* remained Canton'd in ſeveral places, as well for not having been ſubdued by the *Iſraelites*, as by a wiſe diſpenſation of the providence of GOD, who would by theſe Reliſts of *Enemies*, keep his people in breath, and make them ſee the *Rod*, ready for their Chaſtiſement, if they forſook their Duty. During the time of the *Judges*, the people of *Iſrael* were often diſturb'd in their poſſeſſion of the Country, being ſometimes Tributaries, and other while free; ſometimes beating, and otherwhiles being beaten, according as they kept to their Duty, or wandred from it.

David and *Solomon* brought it to its greateſt Perfection, as well for having abſolutely ſubdued what remained of inteſtine Enemies at leaſt as far as the confines of *Phœnicia* as for having enlarged their Borders on the ſide of *Idumea*, *Arabia* and *Syria*. But the Monarchy was diſmembred under *Reboam* the Son of *Solomon*, only the 2 Tribes of *Juda* and *Benjamin* remaining firm to him, while the other 10 *Tribes* ſided with *Jeroboam*, and admitted him for their King; whence arose a diſtinction of the two *Families* and Kingdoms of *Juda* and *Iſrael*, which is taken notice of in the *Chronology* Printed at the end of the *New Teſtament*.

This was ruined the firſt by *Sealmanaſſer* King of *Aſſyria*, who tranſported the people elſwhere, and ſent ſtrange *Colonies* to poſſeſs it: The other was alſo overthrown by *Nabuchadnezar* King of *Caldea*, who tranſported the ſorrowful Remnants into *Babylon*: But *Cyrus* King of *Perſia* reſtored to them their Liberty at the end of 70 years, permitting them to return into *Paleſtine*, and there to rebuild their *Temple*, which they performed with many difficulties, occaſioned by the diſturbances from their ill Neighbours. They were much encreaſed under the Conduct of *Nehemiah* and *Eſdras*, to the time of *Alexander* the Great; and when *Manaſſes* Brother of *Jaddo* the *High Prieſt* obtain'd by the credit of *Sanballat* his Father in Law, the conſtruction of the *Temple* of *Garizim*, which ſerved for a Standard to the Schiſm of the *Samaritans*, who retain'd a great footing in the Country, with much Animoſity againſt the *Jews*.

After the Death of *Alexander*, *Judea* became a Scene of War, which aroſe and was continued between the *Lagides* and the *Seleucides*: and ſcarce was ſhe delivered from both theſe, under the direction of the *Maccabees*, but by her own diſſentions, and the Victorious Arms of the *Romans* in *Aſia* ſhe fell under the power of theſe laſt, who tranſported the Crown to *Herod* the Great, who was as Crafty and Politick, as Cruel and Unnatural. In his time, which was that wherein our LORD and *Saviour* was Born, *Paleſtine* conſiſted of 6 particular Provinces, which were called *Judea*, *Samaria*, *Galilee*, *Iturea*, *Trachonite* and *Peree*, or the Country beyond *Jordan*. All which Country is at preſent under the *Turkiſh* Government. We ſhall conclude this Diſcourſe of *Canaan*, with an account of ſome Towns mentioned in the

Teſta-

Testament which our *Saviour* honoured with his presence, and First,

1. *Nazareth* is the place where our *Saviour* was conceived, and where 'twas declared by the Angel *Gabriel* to the *Virgin Mary* betrothed to *Joseph*, who had there his abode, *Luke* 1. 26, 27. Hither was our *Saviour* brought back, being a Child, at his return from *Egypt*, and this was the Country where he had his Education in, and was in danger of his Life, *Luke* 4. 16. *&c.* And on this occasion he was called a *Nazarite*. Now *Nazareth* was a Town in the higher *Galilee*, in the Tribe of *Nephthali*, and not far from Mount *Tabor*.

2. *Bethlehem*, called likewise *Euphrat*, a City of the Tribe of *Juda*, near which *Rachel* died, *Gen.* 35. 19. Here our *Saviour* was Born, and was worshiped by the *Shepherds*; and to this place the *Wise Men* from the East came with Presents. In this Town King *David* was Born, and was here secretly Anointed by *Samuel* in the place of *Saul*, 1 *Sam.* 16. 13.

3. *Jerusalem* once the Metropolis of all *Judea*, where our *Saviour* was carried 40 days after his Birth, to be there preserved in the Temple, *Luke*, 2. 22. and from thence carried into *Egypt*, to escape the fury of *Herod*, *Math.* 2. 13, 14. He here afterwards signalized himself by several Miracles, and was there Condemned to Die, and accordingly Crucyfied, *&c.*

4. *Bethabara* is the usual passage from *Jordan*, and perhaps the place where the *Israelites* past, to enter into the *Land* of *Promise*, *Jos.* 3. 16. Not far off the Mouth of this River, which loses it self into the Dead Sea, St. *John Baptized*, and where our *Saviour* was Baptized by him, *Math.* 3. 13. *John* 1. 28.

5. *Cana*, a City in *Galilee*, where our *Saviour* changed Water into *Wine*, *John* 21. 2, 5, 21. Of this place St. *Simon* the Apostle Surnamed the *Canaanite*, *Math.* 10. 4. As also of *Nathaniel*, *John* 21. 2. We must not Confound this place with two others of the same Name, the one in the Tribe of *Asser*, *Jos.* 19. 3. The other in the Tribe of *Ephraim*, *Jos.* 16. 8.

6. *Capernaum*, a City seated on the *Tiberian* Sea-Coast, where our *Saviour* frequently resorted, and there paid the *Tribute Mony* for himself and St. *Peter*, *Math.* 17. 14. He often taught there, and wrought several Miracles, on which account he sharply rebuked the Inhabitants, *Math.* 11. 23.

7. *Enon* a small Town near *Salim*, adjoyning to *Jordan*, where St. *John* Baptized when he had left *Bethabara*, as yielding *Judea* to our *Saviour*, and retiring towards *Galilee*, *John* 3. 23.

8. *Sichar*, or *Sichem*, an ancient City of *Samaria*, where *Dina* the Daughter of *Jacob* was Violated, but cruelly revenged by her Brethren, *Gen.* 34. And here our *Saviour* in his Journey thrô the Country of *Samaria* to return into *Galilee*, had with the *Samaritan Woman* that great and important Dialogue which we read of, *John* 4.

9. *Bethsaida*, a Town of *Galilee*, seated on the Lake not far from *Capernaum*, which was as it were the middle between *Bethsaida* and *Chorazin*; whence it hapned that these 3 places are comprehended together in the complaint of our *Saviour*, *Math.* 11. 21, 23. And 'twas not far from *Bethsaida*, where they caught that great and Miraculous draught of *Fish*, mentioned *Luke* 5. 6.

10. Near *Bethsaida* is the Mountain where our *Saviour* Preached that famous Sermon, called the Sermon on the Mount, *Math.* 5. 6, 7.

11. *Naim* a Town in *Galilee*, where our *Saviour* raised to Life the Widows Son, *Luke* 7. 11.

12. *Gerasa* and *Gadara* are seated near together beyond *Jordan*, which give Name to the Country of the *Gadarenians* or *Gergesenians*, where our *LORD* coming a Shoar, after he had calmed that great Storm or Tempest which arose whilst he slept, he drove out from two possest Persons a Legion of *Devils*, which he permitted to enter into a herd of *Swine*, which violently ran into the Sea, and were drown'd, *Math.* 8. 28.

13. Near *Bethsaida* is a Desart place, where our *Saviour* being retired, was followed by a great multitude, near 5000, which he fed with 5 Loaves, and 2 small *Fishes*, and there were left 12 Baskets full of Fragments, *Mark* 6. 34. *Luke* 9. 13. *John* 6. 5.

14. *Tyre* once a famous City for Traffick whose Kings were in League with *David* and *Solomon*, and much contributed to the Building the *Temple* at *Jerusalem*, there being oft mention made of this place in the *Prophets*, especially in *Esa.* 23. and *Ezek.* 26. 27. So there is also ment on made of it in *Math.* 11. 21, 22. *Luke* 6. 7. *Acts* 21. 3, 7.

15. *Sidon* a Maritime Town in *Phœnicia*, which is oft joyn'd with *Tyre* in the *New Teſtament*; on the Frontiers of this Town and *Tyre* our *Saviour* healed the Daughter of the *Canaanitiſh Woman*, *Math.* 15. 21. And this Woman is termed a *Canaanite*, becauſe the *Tyrians* and *Sidonians* were Originally of *Canaan*, and were never diſpoſſeſt by the *Iſraelites*.

16. Our *Saviour* leaving the Coaſt of *Tyre* and *Sidon*, paſt thrô the middle of the Province named *Decapolis*, where he healed a Man *Deaf* and *Dumb*, *Mark* 7. 31. and came to the Deſert of *Capernaum*, where he fed 4000 with 7 Loaves, and ſome few Fiſh, and 7 Baskets were filled with the Fragments, *Math.* 15. 32. *Mark* 8. 1. *&c.*

17. *Magdala*, a Town ſeated on the Lake *Geneſareth*, and probably that *Mary Magdalen* drew her Sirname from this place; our *Saviour* came here by Water, after the ſecond Multiplication of the Loaves, *Math.* 15. 39.

17. *Cæſarea de Philippi*, ſeated on the Foot of *Libanus*, and which before was called firſt *Lais*, afterwards *Dan*, a place very famous in the Hiſtory of the *Old Teſtament*, and in particular for being one of the places where *Jeroboam* ſet up the falſe Worſhip, by which he made the 10 Tribes Revolt from the Service of the true *GOD*. Our *Saviour* being Angry at the *Phariſees*, requiring of him a Sign from Heaven, embarkt at *Magdala*, and came by Water as far as *Bethſaida*, where he gave ſight to one that was Blind, *Math.* 16. 1. But parting thence, he came into the Territory of *Ceſarea de Philippi*.

18. Here it was according to the Report of *Euſebius*, that the Woman troubled with an *Hemorrhoids*, was healed by the only touch of our *Saviours Garment*, (who had here raiſed a *Statue*, or *Pillar* after the *Pagan* manner,) in Memorial of this Benefit.

19. *Tabor*, is a high Mountain in *Galilee*, not far from *Nazareth*, where *Barac* heretofore made his Aſſembly of his Troops againſt *Siſera*, *Judges* 46. And our *Saviour* parting from *Ceſarea de Philippi*, returned again 8 days after, and was there *Transfigured* in the preſence of 3 of his *Diſciples*, *Math.* 17. 1. *Mark* 9. 2.

20. *Bethany*, was a kind of Suburb of *Jeruſalem*, where *Lazarus* Dwelt, with his 2 Siſters *Mary* and *Martha*, who was here raiſed up 4 days after his Death by *Jeſus Chriſt*, *John* 11. 1. And here was alſo made a Feaſt for our *Saviour*, and he was here Anointed for his Burial, *John* 12. 1.

21. The *Mount of Olives* lies in the way from *Bethany* to *Jeruſalem*, from which it was diſtant not above a *Sabath-days* Journey *Acts* 1. 12. Our *Saviour* being come to the Feaſt of *Tabernacles*, retired at Night towards this *Mountain*, and in the Morning returned to the *Temple*, *John* 8. 1, 2. From thence alſo he viſibly aſcended into *Heaven*, 40 days after his glorious *Reſurrection*, *Acts* 1. 12.

22. *Jerico*, called in Scripture the City of *Palms*, was the firſt that was poſſeſt by *Joſhuah* in the Country of *Canaan*, *Joſ.* 6. 1. &c. The Waters of it were made wholſome by *Eliſha*, 2 *Kings* 2. 20. And our *Saviour* here reſtored 2 *Blind men* to their ſight *Math.* 20. 30.

23. *Ephraim*, according to *John* 11. 54. Is the name of a Town where our *Saviour* retired after the *Reſurrection* of *Lazarus*, to avoid the Ambuſhes of the *Jews*. And near to this Town was *Baalhatſor*, where *Abſalom* killed *Amnon*, who had Raviſht his Siſter 2 *Sam.* 13. 23.

24. Six days before the *Paſſover*, our *Saviour* return'd from *Ephraim* to *Bethany* where the famous Supper was, as is mentioned in *John* 12. 1. And the next Morning he came to *Bethphage*, a Village in the cleft of the Mount of *Olives*, between *Bethany* and *Jeruſalem*, whence he ſets forth Riding on the *Foal* of an *Aſs*, to make his humble, tho' regal Entrance into this great Town, *Math.* 21. 8. *Mark* 11. *John* 12. 12. The whole of the accompliſhment of what had been foretold, *Zach.* 9. 9.

25. *Gethſemane*, or the *Fat-Vally*, *Eſa.* 1. This was a *Farme* or *Garden*, at the foot of the Mount of *Olives*, beyond the Brook *Cedron*, where our *Saviour* having eaten the laſt *Paſſover*, and inſtituted the *Holy Sacrament* of the *Euchariſt* with his *Diſciples*, he retired to Pray, and where he was taken under the Guidance of the Traytor *Judas*, *Math.* 26. 26. *John* 18. 1.

26. *Emaus*, a Bourg diſtant about 60 Stadia from *Jeruſalem*, which is about 2 and a half hours Travelling. Our *Saviour* the day before his *Reſurrection*, joyn'd himſelf to two of his *Diſciples*, who went thither, and was there known by them in breaking of *Bread*, *Luke* 24. 13. And was called *Nicopolis*.

The CONTENTS of DEUTERONOMY.

DEUTERONOMY *in* Greek *signifies a* Second Law, *or a* Repetition of the Law, *which* Moses *doth in this* Book, *making use of* only Exhortations *and perswasive* Motives *to that purpose; so that it may be called*, An Abridgment of the Law. *He wrote this* Book *during the 2 last Months of the 40th Year of the* Israelites *going out of* Egypt, *in the Plain of* Moab, *on the Frontiers of* Canaan, *and after that all the* Rebellious *were consumed in the* Desert. *This faithful Servant of the LORD spent the last of his Life, in representing to them the passages that hapned unto them in the* Desert, *thereby to instruct them in their Duty. First, He represents to them the great and manifold Benefits* GOD *had bestowed on them in their* 40 *years Travels, with the just punishments the Rebellious* Murmurers *had drawn down upon them, thereby to bring them to a careful observance of* Gods Laws. *Then he reiterates and explains to them, not only the* Moral, *but also the* Ceremonial Laws, *respecting their* Religion, *and the outward Service of GOD requir'd of them, and the* Judiciary *or* Civil Laws, *with several* Military Ordinances, *with the Duties of* Magistrates *and* Judges; *inserting here and there some new* Laws, *with a very remarkable* Prophecy *of the Chief* Prophet, *to wit*, Jesus Christ. *Then confirming all these with excellent* Promises *of wonderful* Blessings, *if they obey; and with terrible* Menaces *and* Curses, *if they should break the* Covenant *he had made with them, until* Chap. XXXI. *And last of all, He appoints* Joshua *to succeed him, and solemnly delivers the Book of the* Law *to the* Priests *and* Levites, *ordering it to be laid up, and kept in the* Sanctuary, *and to be read at certain times to the* People. *He also composed and taught the* Israelites *an excellent* Prophetical Hymn, *wherein he foretels what should happen to them till the Coming of* Christ, *and the Calling of the* Gentiles. *He blesseth the* 12 Tribes, *and having taken a view of the* Holy Land *from the Top of Mount* Nebo; *he dies, and is buried there by the LORD. The* Israelites *Mourn for him, and* JOSHUA (*by* GOD's *Order*) *succeeds him.*

The CONTENTS of the Book of JOSHUA.

IN *this* Book *are related the* Wonderful Works, *which the* LORD *wrote in confirmation of the Truth and Faithfulness of his* Promises, *after the Death of* Moses; *in what manner he* (*under the Conduct of* JOSHUA) *brought the* Israelites *into* Canaan, *causing them to pass over* Jordan *dry-shod, and delivering into their hands all the* Canaanitish Kings, *with their* Territories, Cities, *and* Towns, *which* Joshua *divided amongst the* Tribes *and an half. Here we meet with a Relation of* Achan's Sin, *in saving for himself some of the Spoil of* Jericho, *contrary to* GOD's *Command; for which Sin the* Israelites *were beaten by their* Enemies, *and he* (*with all that belonged to him*) *burnt with* Fire. *Here is also an account given, how* Joshua *set apart the* 7 Cities of Refuge, *as well as those allotted for the* Levites; *and likewise here is recited the Death of* Joshua, *who died Aged* 110 *years, after he had denounced the* Curse *of* GOD *against the* Israelites, *in case they should be disobedient to his* Law.

This Joshua *was as well by* Name, *as by Office and* Calling, *an express* Figure *of* Jesus Christ, *who introduceth his own* (*which* Moses *could not do, the* Law *bringing nothing to perfection*) *to the place of their true Rest, that is, the* Heavenly Canaan. *This* History *contains what past during the space of* 17 *years, and bears the Name of* Joshua, *as chiefly treating of those illustrious* Acts *atchieved by him. It is not certain who was the* Penman *of it; some think, by some* Propher *that lived after; others, by* Eleazar *the* High Priest; *and others* (*with more probability*) *by* Joshua *himself, except that part which concludes the* Book *concerning his own* Death, *and that of* Eleazar, GOD *having made use of him, as an Instrument to execute the great things herein related; and having also inspir'd and guided him by his* Spirit *in the Recording of them, for edifying of the* Church.

The whole Book of Joshua *may be fitly divided into* 3 *Parts; for the first* 12 Chapters, *set forth the great and miraculous* Victories *obtain'd by* Joshua, *under the influence of* Divine Blessing; *and from the* 13*th* Chapter *unto the* 22*th, the division and allotment of the* Land *amongst the* Tribes *of* Israel, *is very particularly set down. And last of all, here is recited the Solemn Leave given by* Joshua *unto the* 2 Tribes *and Half, to return to their Station and Inheritance allotted them beyond* Jordan, *and likewise the pious and earnest Exhortation of* Joshua *to all the* People; *together with the History of his Death, as also of that of* Eleazar.

THE

THE DEATH OF MOSES.

AFter that *Balaam* had made *Israel* to *Sin*, GOD commanded *Moſes* to avenge the Children of *Iſrael* of the *Midianites* before his Death. And accordingly he order'd 1000 of every *Tribe*, to be choſen for that Service, and *Phineas* to march at the Head of them; not queſtioning, but that the Zeal he had already witneſſed for GOD, would draw down a Bleſſing upon the whole *Army*,

The ſame Year 2553. towards the latter end of the 40th year, after their coming out of *Egypt*.

Neither was he deceived in this his expectation; for theſe 12000 *Men* did entirely defeat the *Midianites* and their *Princes*, kill'd *Balaam*, who had been the Author of that deteſtable *Counſel*, burnt all their *Cities*, took their *Women* and Little Ones *Captives*, and the ſpoil of all their *Cattel* and *Goods*.

After this *Victory* thus obtain'd, *Moſes* went out to meet the *Army*, and ſeeing that they had ſpared the *Women*, he was very angry with the *Officers*, for not killing them, who had been the chief Cauſe of their *Deſtruction*, and whom *Balaam* had made uſe of to ruin them. And therefore commanded them, to kill all the *Male Children*, and all the *Women*, ſaving none alive but ſuch as were *Virgins*; of whom there were found to the Number of 32000.

Moſes afterwards gave to the Tribes of *Reuben* and *Gad*, with the half Tribe of *Manaſſeh*, a Poſſeſſion on that ſide of *Jordan*: And becauſe He was not to paſs over that *River*, GOD commanded him to ſend for *Joſhuah*, and to give him the Charge of that *Great People*; which he did accordingly, and with many Words exhorted him, to be ſtrong and of good Courage, in Leading the *People* into the *Land*, which the LORD had promiſed to them for an Inheritance for ever. He alſo, by many reiterated Diſcourſes, declared to the *People*, the ſum and ſubſtance of what GOD had order'd him to command them, in his Name, for the ſpace of 40 *Years*, which he afterwards wrote down in a *Book*, which was put into the *Ark* of the *Covenant*, together with the *Tables* of the *Law*.

Finally, Having *Bleſt* the Children of *Iſrael*, he went up to Mount *Nebo*, to the Top of *Piſgah*, which is over againſt *Jericho*, where the LORD gave him a View of the Land of *Canaan*, that is, all the Land of *Gilead* unto *Dan*, and all *Naphtali*, and the Land of *Ephraim* and *Manaſſeh*; the Land of *Judah* unto the utmoſt Sea, and the South, and the Plain of the Valley of *Jericho*, &c. And the LORD ſaid, *This is the Land which I ſware to give to* Abraham *and his Seed*; *but thou ſhalt not enter into it, but be contented with the proſpect thereof.*

Thus this Great *Saint* died on that Mountain, being 120 years of Age, and was honourably *Buried* there; ſo that his Sepulchre was never known to this day: And all the *People* Mourned for ſo Great and Good a *Prince*, (who indeed had been no other than their Common Father) 30 Days, and ſubmitted themſelves, and were obedient to *Joſhua*, whom GOD filled with the Spirit of *Wiſdom*; but yet there never aroſe in Iſrael ſo great a *Prophet* as *Moſes*, in whom the incomparable *Meekneſs* and *Sweetneſs* of the *Proper* was joyn'd with a tranſcendent Zeal, both of them under the Conduct of a Divine *Wiſdom*.

His Faithfulneſs in his *Miniſtry* has been admir'd by all *Saints*. He rendred to GOD all that was his due, without omitting any part of his duty to the *People*, and diſcharged his Function with reſpect to the *People*, without failing in that which he owed to GOD. His *Life* was made up of danger, and continual toil and labour, and it ended in a *Death* that was a kind of *Chaſtiſement*, and by which he ſeem'd, as if GOD had a mind to purifie the *Virtue* of that *Great Prophet* to the higheſt degree.

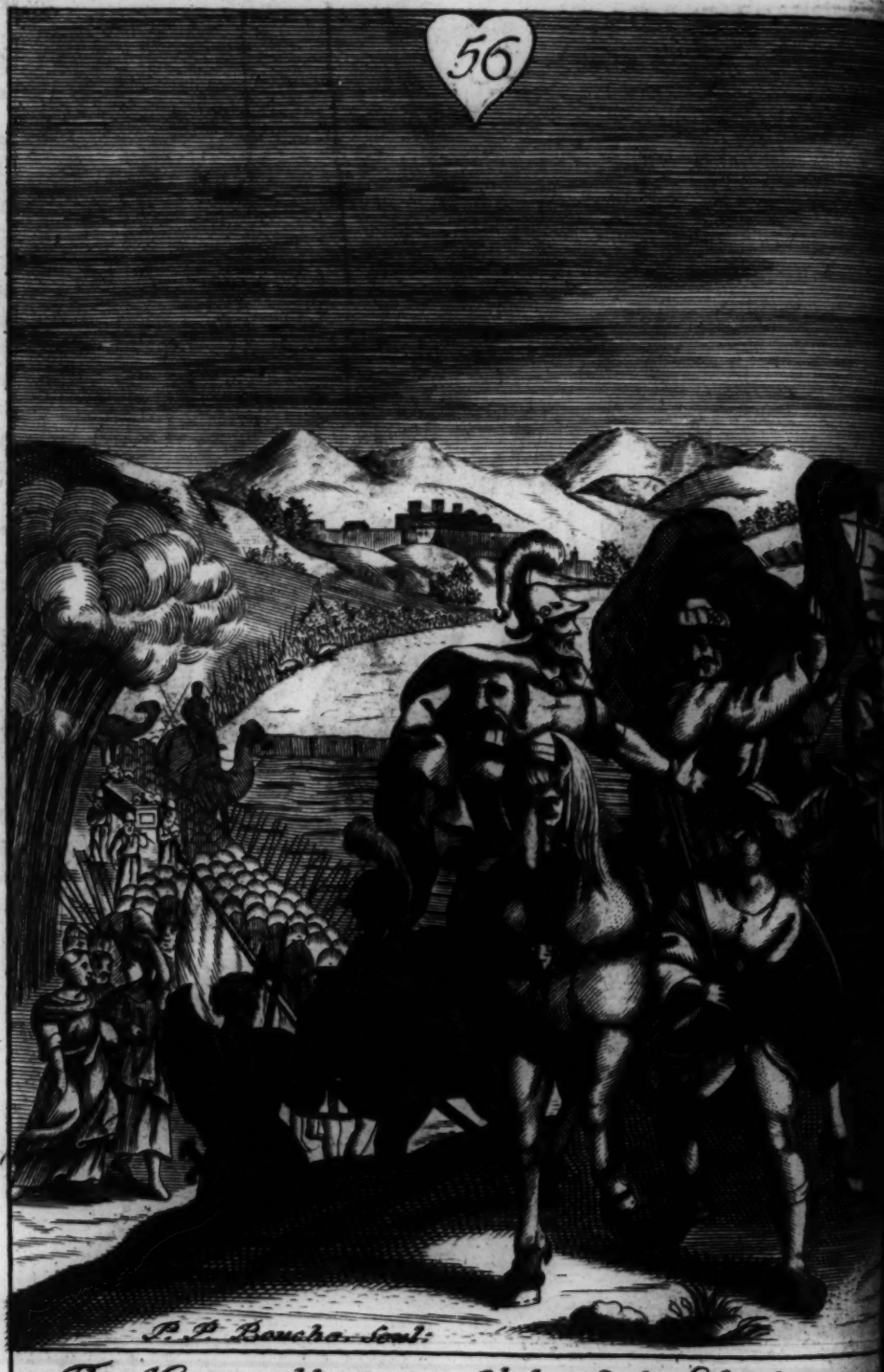
Yet let us not think (ſaith S. *Auſtin*) *that GOD would puniſh this his Faithful Servant out of Anger, or that it was any great Evil* for Moſes *to Die at the Age of* 120 *years, without entring into a* Land, *where ſo many Wicked Men entred after his* Death. *He who was thought worthy to ſee his Face one day* (ſaith S. Auſtin) *could he think himſelf unhappy in not entring into that* Land, *which was but the outward Image of it?*

But the Scripture (ſaith that Father) *hereby put us in mind, That thoſe who are ſtaviſhly bound up to the* Law *of* Moſes *never enter into* Heaven; *and that we muſt paſs over from the* Law *to* Grace, *if we hope to enter into the True* Land of Promiſe *into which the True* Joſhua, *that is,* JESUS CHRIST, *opens a Paſſage for us through the* River Jordan; *that is, through the ſufferings and Afflictions of this* World.



The Honourable Juliano. wife of Charles Boyle Esqr. eldest son of the Rt. Honourable ye Lord Clifford. son & heyre to ye. Rt. Honourable. ye. Earle of Burlington. &c.

For advancement of this Worke. Contributed this Plate.



The Honourable George Cholmondeley Esq^{rs} Lejutenant Collonel of their Ma.^{tys} first Troop of Guards. & son of the R.^{t} Honble Robert Lord Viscount Cholmondeley deceas'd

For ye Advancement of this worke Contributed this Plate.

The Paſſage over Jordan.

oſhua makes the People *paſs over* Jordan; *the* Waters *whereof were dried up as ſoon as the* Prieſts, *that carried the* Ark, *entred into it; the* Waters, *which came down from above, ſtanding lifted up like a Mountain.*

MOSES being *dead*, the *People* promiſed to obey *Joſhua* in all things, whom GOD magnified in the ſight of them all, by their Miraculous Paſſage over the River *Jordan*; which was carried on in

Mundi 2553. e firſt Month of e 41ſt year after eir coming out Egypt.

manner:

Joſhua roſe early in the Morning and they wed from *Shittim*, and came to *Jordan*, he d all the Children of *Iſrael*, and lodged re before they paſſed over; and *Joſhua* ving aſſembled the *People*, commanded them put themſelves in a readineſs to paſs the er *Jordan* after three days, and on the 4th the Officers went through the *Hoſt*, comnding the *People*, ſaying, *When ye ſee the k of the* Covenant *of the* LORD *your* OD, *and the* Prieſts *and* Levites *bearing it, t ye ſhall remove from your place, and go er it, yet ſo as to keep a diſtance of* 2000 its *from it.*

After this *Joſhua* commanded the *Prieſts Levites* that bare the *Ark*, to enter into *River*, and to make a halt at the Brink it. *Jordan* had no ſooner perceived the Pre- of the *Ark*, but the *Waters* which were the *Prieſts Feet*, took their ordinary rſe to the *Dead Sea*; but thoſe who were ve them ran back towards their riſe, and on heaps like a *Mountain*. Thus the le paſſed the *River* dry-ſhod, the *Prieſts* inuing in the *River* with the *Ark*, till all *People* were paſſed over.

oſhua, who had learnt of *Moſes*, of how t importance it is, to teſtifie our grateful knowledgments to GOD, for the Favours receive from him, would not that this Mi- lous Aſſiſtance (GOD had afforded them) d be paſt over without leaving an Eter- Monument of their Gratitude to the *Di- Majeſty*. Accordingly he commanded Choſen *Men* out of the 12 *Tribes*, to take of them a *Stone* out of the midſt of the *r*, in the very place where the *Prieſts* whilſt the *People* paſt over; and that thoſe 12 *Stones* they ſhould erect an *Altar*, to ſerve for a Memorial to all Poſterity, of that Miraculous *Paſſage*.

Beſides this, *Joſhua* order'd alſo 12 *Stones* to be ſet up in the midſt of the River *Jordan*, in the place where the Feet of the *Prieſts* (which bear the *Ark* of the *Covenant*) ſtood, which continued there ever after. When theſe Orders were thus executed, and that all the *People*, and what belonged to them, were come over, *Joſhua* commanded the *Prieſts* that carried the *Ark*, to paſs over alſo; who no ſooner had ſet their Feet upon dry *Land*, but the *Waters* of *Jordan* (which had been thus long arreſted by the Omnipotent hand of GOD) fell down with Violence, and took their accuſtomed courſe to the *Dead Sea*. And thus GOD (by this great and ſtupendious Miracle) magnified *Joſhua* in the Eyes of all the *People*.

This Miracle *is a* Figure *of what* GOD *does throughout all* Ages, *when he makes his* People *enter into the* Land of Promiſe, *that is, into the* Church: *For this* Paſſage *of the River* Jordan, *is a Figure of* Baptiſm, *by the virtue and efficacy of which, the ſame* Miracle *is to this day ſtill effected in* Man, *which was then done in that* River; *For he who is* Baptized, *and who ſeconds his* Baptiſm *by a true* Converſion, *doth not permit his* Waters, *that is, the* Affections *of his* Heart, *to run in the ordinary* Courſe *and* Channel *they were wont to run in. He will not ſuffer them any more to run into, and loſe themſelves in the* Dead-Sea; *that is, in the* Bitterneſs *and* Corruption *of this* World; *but on the contrary, the* Change *of his* Heart, *and of the* Object *of his* Love, *makes his* Affections *and* Deſires *take a very different courſe from what they formerly did.*

He finds by a Miraculous effect of the Grace *of GOD in him, that he is enabled to do violence to himſelf, by making the* Waters *of his* Love *and* Affections *contrary to their natural inclination and tendency, to bound back and return to their Source and Original; that is, to* GOD, *whoſe due they are, and who is the only Object, that deſerves, as well as can ſatisfie, the* Love *and* Affections *of the Immortal and highly Dignified* Soul *of* Man.

THE

THE TAKING OF JERICHO.

The Walls *of* Jericho *fall down at the Sound of* Trumpets, *went before the* Ark *of the* LORD.

THE firſt *City* that was to be Maſter'd (after the paſſing of the River *Jordan*, The ſame year 2553. before *Chriſt* 1451. was *Jericho*, whither *Joſhua* had already ſent *Spies*) to make Report of the condition and ſituation of it; who being diſcover'd by ſome of the *Inhabitants*, were like to run great danger of their Lives, if the Charity of a *Woman* called *Rahab*, who had none of the beſt Report, had not done her utmoſt for the ſaving of them.

Theſe *Spies* being return'd to *Joſhua*, did not like thoſe which *Moſes* had ſent 40 years before, diſcourage the People by their Report; but on the contrary greatly encouraged their *Brethren*, by telling them, That the City of *Jericho* was in ſo great a conſternation, that it might be look'd upon as already theirs. The Fright wherewith they were ſeiz'd at the approach of the *Iſraelites*, and the Report they had heard of ſo many *Miracles* which GOD had wrought in favour of them, made them very careful to ſecure themſelves by all poſſible Precautions, and ſuppoſing none more conducive to that end, than the ſtrength of their *Walls*, they endeavour'd to make them impregnable.

But GOD ſhewed *Joſhua* a way, whereby (without any *Machins* or *Violence* uſed) he ſhould lay their *Walls* level with the ground. He commanded him to make all the People to compaſs the *City* for ſeven Days together, the *Prieſts* going before them and blowing their *Trumpets*; that on the ſeventh Day, when the *Prieſts* ſounded louder and ſhriller than ordinary, all the Peope ſhould anſwer them with a great *Shout*, promiſing him that immediately thereupon the *Walls* of *Jericho* ſhould fall flat to the ground; which came to paſs accordingly.

GOD charged *Joſhua* alſo, that they ſhould not meddle with any thing that was in the *City*; but that it ſhould be lookt upon as accurſed; which *Joſhua* gave alſo in ſtrict charge to the People, leſt any of them, by their Covetouſneſs, might be the cauſe of miſchief to the whole *Congregation*.

He took care alſo to put the People in mind of ſaving *Rahab*, and recommended matter to the *Spies*, whoſe Lives ſhe ved, to ſecure her and all that belong her, and to bring her to the *Camp*, ſhe might meet with the ſame Kindn had before ſhewed to them.

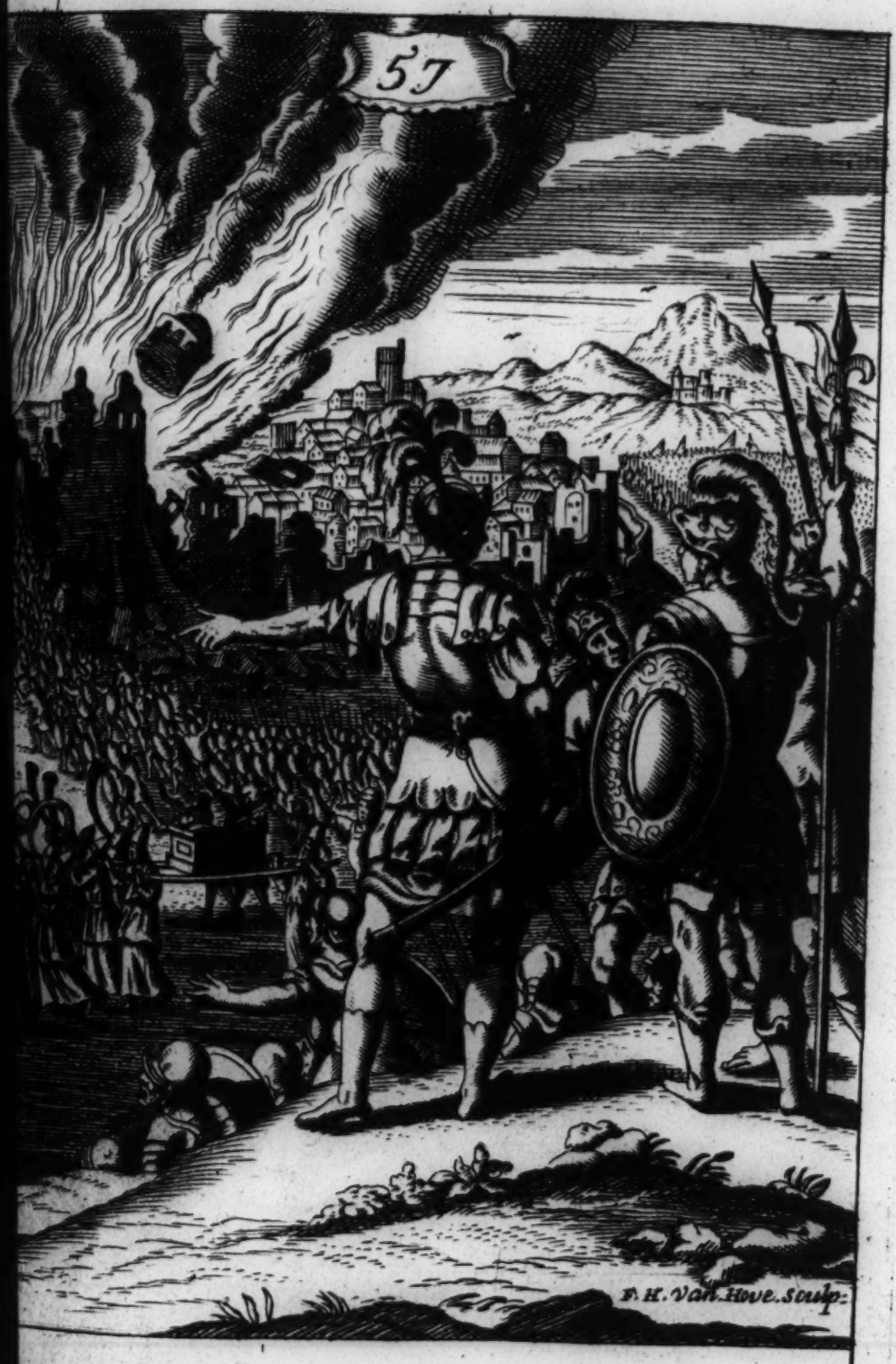
This was the end of *Jericho*, and her bitants, who truſted in the height and ſt of their *Walls*, ſaw them to their unexp aſtoniſhment laid level with the gro the Sound of *Rams-Horns*, and the Sh the *Iſraelites*.

This *Miracle* was the *Figure* of a the *Fathers* oft inſiſt upon; They tell the ſound of theſe *Trumpets* very li forth to us, the Sound of the *Preachers Goſpel*, which at the ſame time cauſe in the *Hearts* of all True *Iſraelit* ſtrike with Terror and Amazement as oppoſe them.

Nothing (ſaith S. *Ambroſe*) *contribu to the making of the* People *of* GOD *over their* Enemies, *than when care to animate them by the Preaching of th of* GOD, *and by the Sound of the Tr* Jubilee; *that is, of the* Grace *of* GOD *doning their* Sins. *This* holy Joy, *ſpr in their* Souls *and* Hearts, *by the Fr of the* Word, *is all their ſtrength,* holy Prophets *witneſs.*

Jericho *continued impregnable, a the* Prieſts *were ſilent; but when once gan to blow their* Trumpets, *and* People *anſwer'd them by their Shou immediately her proud* Walls *and To ers were level'd with the ground.*

In like manner (ſaith S. *Ambroſ* Chriſtians *be victorious over* Devils, *the Powers of* Darkneſs, *when the the* New Law *of* Grace, *Sound forth the* holy Truths *and* Myſteries *of the which fill their Hearts with* Joy, *whi them to ſigh and long for* Heaven, *trample the* World *under their Feet, upon it as another* Jericho, *that is, a devoted and accurſed of* GOD, *which they cannot look upon any other way th horror; ſo far are they from being in love*


57
F. H. van Hove. Sculp:



The Hon.ble George Cholmondeley Esq.r Leiutenant
Collonel of their Ma.tys first Troop of Guards, & son of
Rt. Hon.ble Robert Lord Viscount Cholmondeley deced
For ye Advancement of this Worke Contributed this Pl

THE DESTRUCTION OF HAI.

Joſhua after the Deſtruction of Jericho, *ſends out a Party to take* Hai; *who are beaten back with loſs, becauſe of* Achan's Sin; *but after* Puniſhment *inflicted upon him, he takes the* City *and ſets it on Fire.*

SOon after the Taking of *Jericho*, followed the deſtruction of *Hai*. And foraſmuch as this *City* was not near ſo conſiderable as *Jericho*, ſome of the *Officers* repreſented to *Joſhua*, That it was needleſs to employ the whole *Army* to take ſo inconſiderable a place, two or three Thouſand Men being a ſufficient quantity for that ſervice. The ſame Year 2553.

Joſhua ſatisfied with their Reaſons, gave Order accordingly; but he was ſtrangely ſurpriz'd, when expecting to ſee his *Troops* return Victorious, he had the News brought him of their Defeat.

Joſhua being wonderfully afflicted with this Diſaſter, rent his *Cloaths*, and proſtrated himſelf before the *LORD*, and not being able to bear this diſgrace his People had ſuſtained, which reflected upon *GOD* himſelf, he (in the bitterneſs of his Soul) made his Complaints thereof to *GOD* in *Prayer*; who anſwered him, That the *Sin* of *Iſrael* had been the cauſe of this their ſhameful Defeat, and that the *Accurſed Thing* which was in the midſt of them, had made him withdraw his Favourable aſſiſtance, and thereby expos'd them to their *Enemies*; that therefore he ſhould take care to ſanctifie the People, and to remove the *Accurſed Thing* from amongſt them, that he might afford them his *Protection*, as formerly.

Whereupon *Joſhua* aſſembled the People, and having acquainted them with the occaſion of their Defeat, he ordered *Lots* to be caſt, and the *Lot* fell on the Tribe of *Judah*, and amongſt all the Families of that *Tribe*, fell upon the Family of *Zerah*, and at laſt upon *Achan*, whom *Joſhua* exhorted to confeſs his Fact, and give glory to *GOD*.

Achan ſeeing his Crime ſo miraculouſly diſcovered, thought it was to no purpoſe any longer to conceal any thing; he confeſt (at the taking of *Jericho*) he had been tempted to take a goodly *Babyloniſh Garment*, with two hundred *Shekels* of *Silver*, and a Wedge of *Gold*, which he had hid in his *Tent* under ground: So *Joſhua* ſent ſome to fetch the things he had mentioned from thence, which was done accordingly; and at the ſame time ſtoned *Achan*, with his *Wife* and *Children*, and all that he had, to be brought to the Valley of *Achor*, where they were *Stoned*, and their *Bodies*, and all that belong'd to them, afterwards burnt with *Fire*.

GOD's Wrath being appeaſed by this Vengeance, he commanded *Joſhua* to go up and take *Hai*, and adviſed him to lay an *Ambuſh* behind the *City*, and then to go forth with the reſt of his *Army*, and by a feigned Flight, to draw the Inhabitants out of the *City*, that they might be encloſed between the *Ambuſh* and the *Body of his Army*.

This Stratagem had an anſwerable Succeſs, for the *Inhabitants* tranſported with Joy to ſee the *Iſraelites* flee before them, left the *City* to purſue them; but ſoon after looking back and ſeeing their *City* on Fire, and themſelves encloſed between their *Enemies*, their Hearts failed them, and the *Iſraelites* returning upon them, deſtroyed them, not leaving one alive.

Thus the loſs and diſgrace of *GOD*'s People, was repaired by the Death of *Achan*, whoſe Covetouſneſs had prov'd ſo fatal to many.

S. *Chryſoſtom* upon this occaſion laments the unhappineſs of the *Church*, which oftentimes by the *Covetouſneſs* of one Man, who has violated the *Law* of *GOD*, is expoſed to the effects of *GOD*'s *Wrath*; and he looks upon them as obdurate and inſenſible, who (thô they ſee wicked Men abound every where) yet are without any fear or the leaſt apprehenſion of Danger from them. Wherefore he moſt earneſtly exhorts all *Chriſtians*, to be careful to ſeparate themſelves from *Sinners*.

'Tis now (ſaith that *Father*) *a hard matter to keep our ſelves clear of the* Curſe *of* Jericho. *Indeed, happy are we, if we retain nothing in our ſelves of the Corruption and Luſts of the* World: *But thô* Men *can ſee nothing in or about us of the Accurſed Spoils of* Jericho, *no more than the* Iſraelites *could ſee in* Achan; *yet it is to be feared, that* GOD, *and his* holy Angels, *may diſcover that in us, which* Men *cannot. And moreover, we muſt take great care, that after we have put our ſelves out of danger, of deſtroying our ſelves by our own* Sins, *we do not expoſe our ſelves to the hazard of periſhing by the contagion of other* Mens *Crimes and Vices.*

THE

THE SUN STANDS-STILL.

Joshua *pursuing his* Enemies, *makes the* Sun *Stand still till the total Defeat.*

ALl the Kings of *Canaan* understanding how the *Jews* had dealt with *Jericho* and *Hai*, leagued themselves together with a resolution to oppose the *Israelites* with their joint Forces, who were now become very formidable. About the end of the same year 2553.

But the *Gibeonites* (better advis'd than the rest) foresaw the insignificancy of all these their *Leagues* and *Confederacies*, by reason of the miraculous *Successes* always attending that People; and therefore not trusting in their Strength, they make use of their Wits; and accoutring some of their *Inhabitants* in old *Habiliments*, they sent them to *Joshua*; who appearing before him, pretended themselves to be *Ambassadors* come from a far *Country*, to make a *League* with them.

Joshua at first, seeming to suspect some Deceit, enquir'd from whence they came; but they continuing in their former Story, (for proof whereof they shewed their old *Shoes*, mouldy *Bread*, and worn *Garments*) he was at last persuaded to make Peace with them. Thus without asking Counsel of the LORD, he made a League with them, and confirm'd it by *Oath*.

Three days after this *Imposture* was discover'd and the *Israelites* finding that they were their Neighbourr, began to murmur against the *Princes*, who had concluded the League, and would needs have exterminated them notwithstanding, had not *Joshua* and the *Princes* represented to them the Sacredness of the *Oath* they had sworn to them. So *Joshua* only condemned them to perpetual Servitude, making them *Hewers of Wood* and *Drawers of Water*, for the service of the *Tabernacle*, and the whole *Congregation*.

But the *Gibeonites* had no sooner by Craft thus saved themselves from the hands of the *Israelites*, but they were ready to be made a Victim to their Neighbours Revenge, if *Joshua* himself had not timely come to their assistance. For *Adoni-zedek* King of *Jerusalem*, hearing that the *Gibeonites* had made Peace with *Israel*, began to consider them as Enemies, and the rather because *Gibeon* was a great *City*, and the *Inhabitants*, Men of Valour; wherefore he sent unto Four of his Neighbour *Kings*, desiring them to joyn their Forces with him, in order to destroy the *Gibeonites*, who had no other Refuge in this their extremity, [illegible] that of *Joshua*'s Kindness, and the Co[illegible] of the *Israelites*.

Neither were they deceiv'd in their H[illegible] for *Joshua* being inform'd of their D[illegible] marched to their assistance, and defeated [illegible] Five *Kings*; and because the declining of [illegible] Day was like to have hindred them fr[illegible] further pursuit, *Joshua* commanded th[illegible] to Stand-still till he had avenged himself [illegible] his *Enemies*; the *Sun* immediately obey[illegible] a *Miracle* unparallel'd before or after) [illegible] hasted not to go down till they had [illegible] defeated all their *Enemies*; for the LORD h[illegible] ned to the Voice of his *Servant*.

Men *are apt to admire these outward* [illegible] racles, (say the *Fathers*) *and that not w*[illegible] *reason, forasmuch as they are visible In*[illegible] *of the* Divine Omnipotence. *The* Sun [illegible] S. *Ambrose*) *acknowledg'd in* Joshua *the* [illegible] *of* Jesus Christ, *who many Ages after* [illegible] *make the True* Sun *stand-still*; *that is* [illegible] *the Light and Heat of* Truth, *which* [illegible] *clining very fast, and ready to be for e*[illegible] *tinguish'd, and to leave the* World *e*[illegible] *the horrour of* Eternal Darkness.

But we are not to look for these sensible [illegible] *in the* Church *now*; *the* Pastors *of the* C[illegible] *do not now endeavour to stop the Cours* [illegible] Sun *in the* Heavens, *but the Course* [illegible] cupiscence *in the* Heart.

Of *what avail was it to* Joshua ([illegible] *Father*) *to stop the great Light of* [illegible] *when at the same time he could* [illegible] Covetousness *upon* Earth? *He comma*[illegible] *the* Sun *obey'd, that he might have ti*[illegible] *secute his* Victory; *but he could not* [illegible] *the* Covetousness *of* Achan, *who l*[illegible] Victory, *and made his* Army *shamef*[illegible] *before their* Enemies. *We cannot bu*[illegible] *ledge, that this is one of the great*[illegible] *cles of the* Old Law; *but those of the* [illegible] *they do not so much dazle the out*[illegible] *yet they are incomparably greater. I*[illegible] *Instance, When a* Soul *that has been* [illegible] *by* Devils, *and transported to abomin*[illegible] *cesses, by the Violence of his* Passions, [illegible] *on a sudden return to* GOD, *like the P*[illegible] *to his* Father, *and having torn himself* [illegible] *the* World *and Himself, entertains no* [illegible] *but what serves to waft him towards H*[illegible]



Sr. Thomas Cooke of the Parish of Haakney in the County of Middlesex Knight.
For ye Advancement of this worke Contributed this Plate.

The CONTENTS of the Book of JUDGES.

THis Book *contains an excellent* Hiſtory *of the ſtate of the* Iſraelites, *as well* eccleſiaſtical *as* Civil, *from the Death of* Joſhua, *till the* Government *and* High-Prieſthood of Eli, *under the Conduct of the* JUDGES, *ſo* called, *not becauſe they exerciſed the ordinary* juriſdiction *amongſt the* People (*as commonly* the Word JUDGE *imports*); *but becauſe they* were *extraordinarily raiſed up by* GOD, *according as the preſent ſtate of things requir'd* (*ſometimes out of one* Tribe, *ſometimes out of another*) *and endowed with his Spirit of* Wiſdom *and* Magnanimity, *to maintain his* rights, *and thoſe of his* People, *and victoriouſly to vindicate and aſſert them from the* injuſtice *and Tyranny of their* Oppreſſors, *as* likewiſe *to reſtore the purity of his* Worſhip, *when it was alter'd or corrupted, to defend their* liberties, *and the* Holy Law *they had received* from GOD, *and to aſſiſt them with Counſel and* Deed, *in all their Difficulties and Exigences.*

First of all therefore, In this Book *are* Recorded *the ſeveral* Wars *the* Iſraelites *were* engag'd *in after* Joſhua's Death, *by the expreſs* command *of* GOD, *againſt the* Gentil *Inhabi*tants, *yet remaining in the Land of* Canaan, *in order to their utter deſtruction and* extermination; *in which caſe they for the moſt part* were *ſo backward and neglectful, that the* LORD *being offended thereat, ſuffer'd many* of *thoſe* Gentil Nations *to remain in the* Land, *for a Trial and Puniſhment of his* People.

True it is, that the Iſraelites *for a long* while *retain'd the Purity of the* Divine Worſhip *amongſt them, as long as thoſe brave and* wiſe Elders *lived, who had been Eye witneſſes of the miraculous* Acts *of the* LORD, *by the* hand *of* Joſhua; *but after their Death we* find *here recorded, how that* People *abuſing their* liberty, *peace and proſperity, fell from time to time into* Heathen Idolatry, *and a moſt* prodigious *corruption of* Manners, *as is oft* mention'd *in this* Book, *not only in general* terms, *but whereof alſo ſeveral abominable and* typical *Inſtances are ſet down in the* 17, 18, *and* 20th Chapters, *to ſerve as a* Mirror, *not only of the Wickedneſs and Corruption of* the People, *but likewiſe of the juſt Indignation* of GOD, *and the ſeverity of his* Vengeance. *Moreover here is ſet forth, how that* GOD *being provoked at the frequent Backſliding of* the People, *did moſt ſharply reprove, and ſeverely* puniſh *them, actually delivering them up into* the hands *of divers of their* Enemies; *as of* Cuſhan *King of* Meſopotamia, Eglon *King of* Moab, Jabin *King of the* Canaanites; *alſo into the hands of the* Philiſtins; *of the* Midianites, Amalekites, *and other Eaſtern People*; *and of the* Ammonites &c. *who for a long time afflicted and oppreſſed* Iſrael. *But yet notwithſtanding, when they in their anguiſh and ſore diſtreſs did ſeriouſly* Return *to the* LORD (*renouncing their* Idolatry *and* Perverſneſs, *groaned after him, and fervently call'd upon him for his* Grace *and* Aſſiſtance) *he was mov'd with* Compaſſion, *ſhewing himſelf as true and faithful in performing his* Promiſes, *as he had been in executing his* Threats *and* Menaces, *and oftentimes delivered them by the Hand of the generous Inſtruments of his own raiſing*; *ſuch as were* Othniel, Ehud, Shamgar, Deborah *and* Barak, Gideon, Jephtha *and* Sampſon.

And as they ſoon after forgat thoſe ſignal Deliverances *the* LORD *had wrought for them, and returned to their firſt diſſolution and* Idolatry, *they were afreſh chaſtized by the* LORD, *who notwithſtanding moſt mercifully delivered them again, as ſoon as they turned themſelves to him with all their Hearts.*

To the Hiſtory of Gideon, *we find here alſo joyned the Tyrannical and Unjuſt Government of* Abimelek, *who Reigned* 3 *Years*; *at the end of which he received his juſt recompence at the Hand of* GOD.

Thus Book *alſo makes mention of* 5 Judges, *whoſe Wars are not ſet down*; *to wit*, Thola, Jair, Ebſan, Edon *and* Abdon.

Thus whole Hiſtory *may be of uſe to inform us*, That tho' the *Church of GOD* may fall into divers *Corruptions*, yet He always takes a very particular Care, to raiſe them again from their *Apoſtacy*, and that he oft makes uſe of thoſe to puniſh and chaſtize his *People*, who have been the occaſion of their *Sins*; and that he does not Chaſten them with a deſign to deſtroy them, but to make them Return to him by true *Repentance*; and that he is always ready to help and deliver them when they do ſo.

This Book (*according to the account of ſome*) *contains the* Hiſtory *of* 299, *or* 300 *years*; *that is, from the Year ſince the* Creation *of the* World 2511, *or* 2810.

The Book of RUTH is only a continuation of *Judges*, and bears that name of *Ruth* as particularly treating of her, which being at large taken notice of in the *Diſcourſe*, Numb 74, 75. the *Contents* of that *Book* are here omitted.

THE

The Punishment of Adoni-bezek.

Joshua's *Death.* *King* Adonibezek *being overcome by the* Jews, *they cut his* Thumbs *and* Great Toes, *as himself had done to* 70 Kings.

THus *Joshua* defeated his *Enemies*; the *Heavens*, by a miraculous *Solstice*, contributing to his *Victory*; and thus he proceeded in a continued course of successful Expeditions, as long as any of his *Enemies* were able to make any resistance against his *Victorious Arms*

In this manner the far greater part of these *Idolatrous Nations* were destroy'd in six years time, the *Scripture* counting no less than One and thirty *Kings*, that were conquer'd by this Couragious *General* of the *Israelites*. However, some of the ancient *Inhabitants* continued to dwell among the *Jews*, to keep them in Breath, that they might not degenerate through *Sloth* and *Luxury*, as also for a Trial of their Obedience to GOD, who made the Remnant of these *Idolatrous Nations*, the Instruments of his Vengeance against his own *People*, whenever they provoked him to Anger by their *Sins*.

After that *Joshua* had thus made a Conquest of the *Country*, by the wonderful Blessing of GOD upon his *Arms* and *Valour*, he distributed it amongst the *Tribes*, with so much Equity and Justice, as cannot sufficiently be admired: And having atchiev'd all these glorious Actions, to which he had been appointed *Anno Mundi* 2570. by GOD himself, he before *Christ* 1414. Assembled all the *People* together before his *Death*, as *Moses* also had done, and repeated to them the great things GOD had done for them, conjuring them in a most pathetical manner, to worship no other GOD, but the LORD alone; and concludes his Discourse with these remarkable Words; *And if it seem evil to you to serve the* LORD, *chuse this day whom you will serve*; *Whether the Gods which your Fathers served, that were on the other side of the* Flood, *or the Gods of the* Amorites, *in whose Land ye dwell*; *but as for me and my House, we will serve the* LORD. And soon after died in Peace, being 110 years old, and all the *People* Mourned for him.

He had the happiness, that during the whole time of his *Government* the *Jews* were not in the least tainted with *Idolatry*, nor transported to any Rebellious *Murmurings* against GOD.

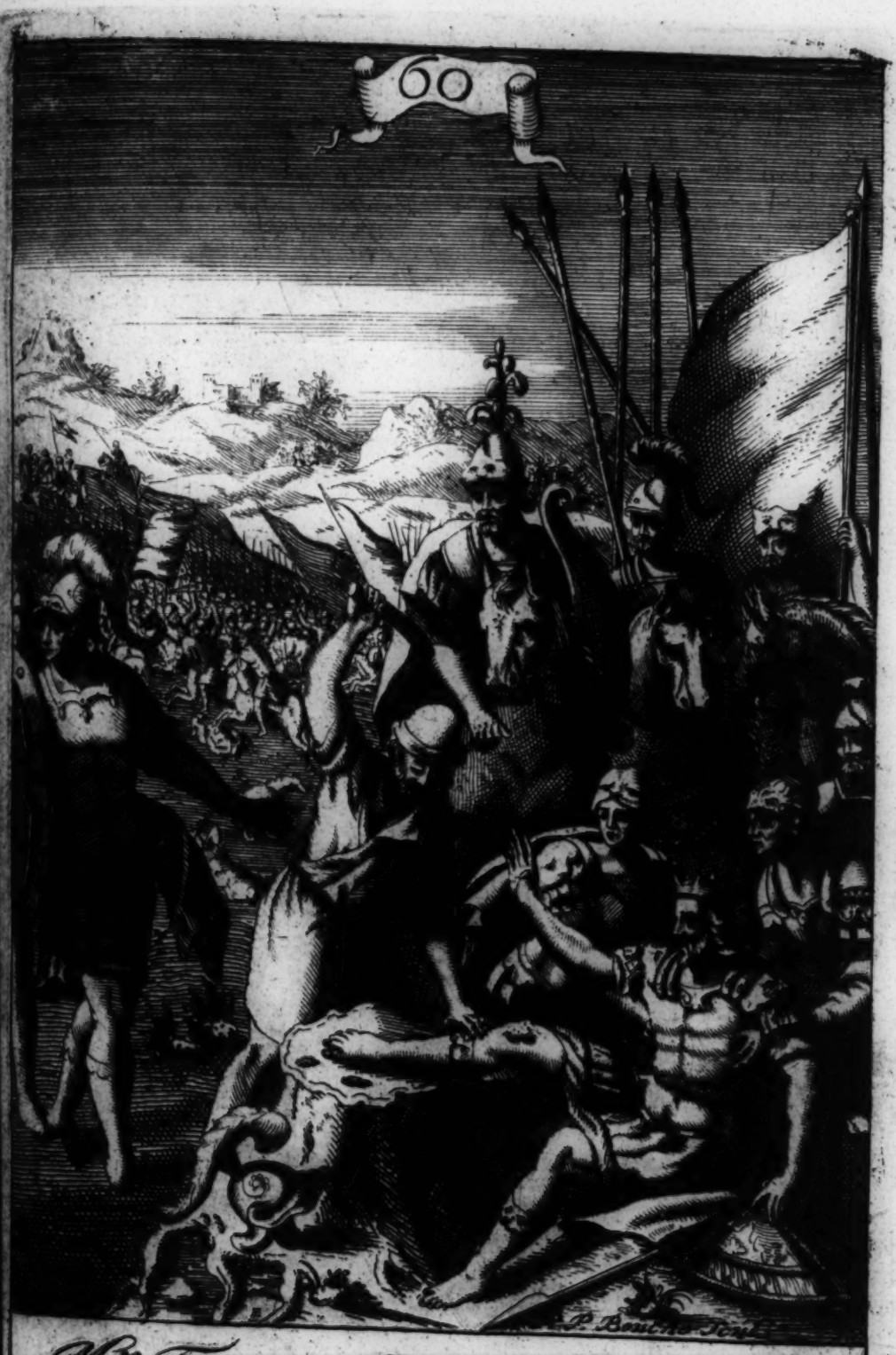
The many Battels *Joshua* fought against divers *Kings*, to put the *People* of GOD into possession of the *Land* of *Promise*, gave the *Fathers* occasion to observe, *That we can become the Heritage and Portion of the* LORD *without destroying an* Enemy *we have within us.*

All of us are born Slaves and Tributaries to the Canaanites *and* Amorites, *that is*, Devils; *and therefore it is of necessity that we be* Regenerated, *to the end that all that belongs to the* Devil *may utterly be destroyed and rooted out of us, before we can become Kingdom and Inheritance of the* LORD.

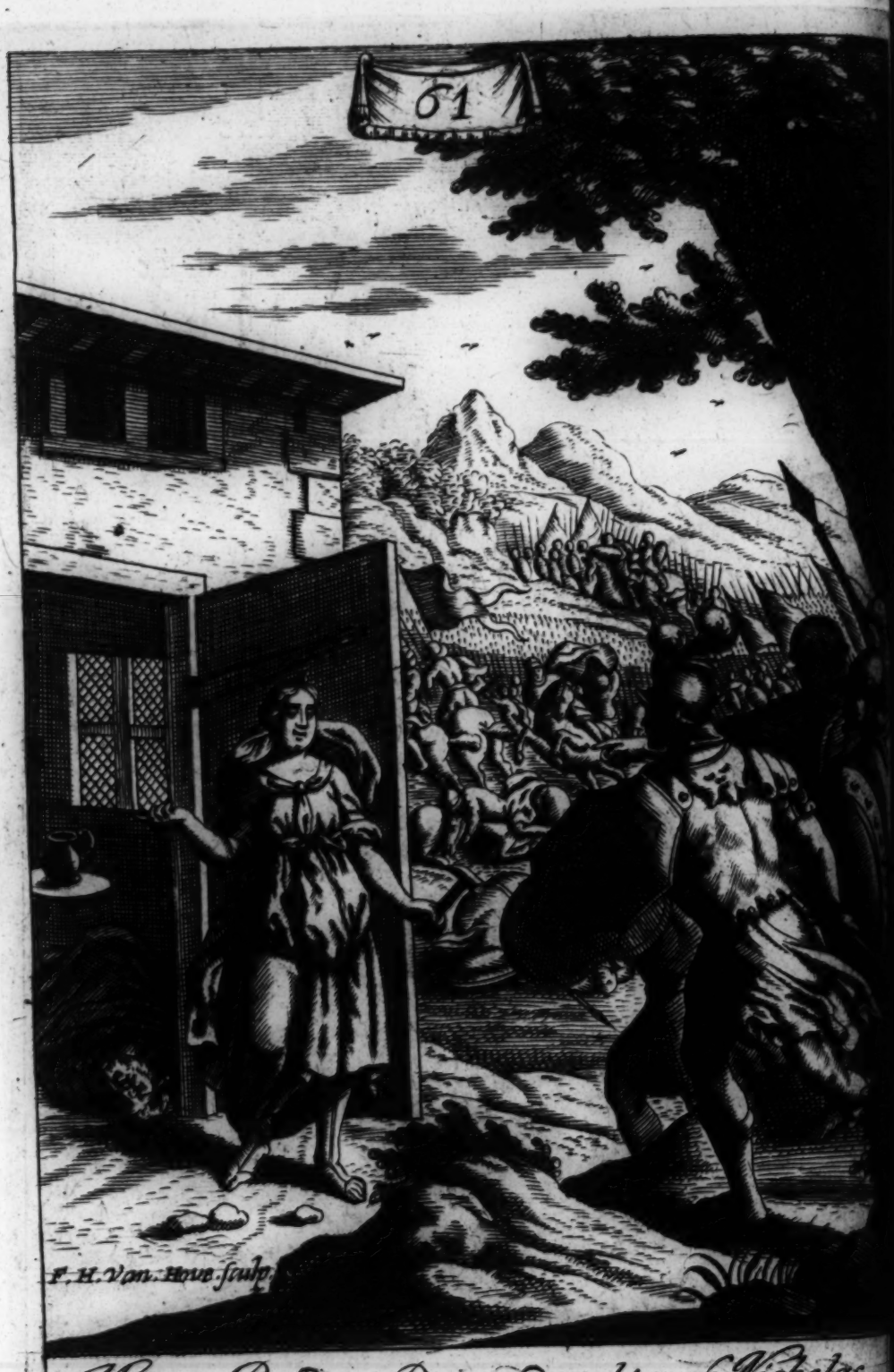
The *Tribe* of *Judah* was the first after *Joshua*'s Death, that signaliz'd themselves exterminating the *Idolaters* that remain'd amongst them; *Caleb*, who was a Prince amongst them, being their Leader in the Expeditions.

Adoni-bezek was the first that felt the effects of their *Courage*; for having set upon him they utterly defeated, and took him Prisoner in the pursuit. There was one thing remarkable in the Death of this *Prince*, *viz.* That the *Israelites* cut off his *Thumbs* and his Great *Toes*; by which means he was compelled to confess the equity of the *Divine Vengeance* upon him, who had in like manner used 70 *Kings*, and in this condition made him gather their Meat under his *Table*.

After this his publick Acknowledgment of the *Divine Justice*, which as well lays low Crowned Heads as on the meanest Subject, was brought to *Jerusalem*, where he died, leaving a *Memorandum* to all Kings (as the *Fathers* observe) how true that word of our *Saviour* is, *That according to the Measure we mete out to others, it shall be measured to us again*; and that it is often verified upon Princes themselves, as well as their *Subjects*; that they should chance to escape this Retaliation here in this *Life*, where *Adoni-bezek* met with it, they may have reason to believe it will be their Lot in the *Life* and World to come, where they will not fail of falling into the hands of that *Judge*, who here in this World has declared to them, by the Mouth of the Wisest of *Kings*, *That the great and mighty Men of the* Earth *shall be mightily Tormented, if they abuse the* Power *they are invested with, for the glory of GOD, and for the good of their* Subjects.



Mr. Francis Calvert Cittizen and Vphoulster alias Vphoulder of London. For Advancement of this worke, Contributed this Plate.



Madam Bridget Dawes, daughter of Nicholas Dawes of the Citty of London Gentleman, For advancement of this worke. Contributed this Plate.

THE DEATH OF SISERA.

Jael *killeth* Sisera, *by driving a* Nail *into his* Temples.

After the Death of *Joshua*, and the *Elders* (which out-lived him some 15 years, *Mundi* 2719. or thereabouts) the *Israelites* fell into great dis- *Christ* 1285. ert, thereby making it appear, That the pineſs of *Souls* doth oft depend upon the dom of their *Governours* and *Paſtors*, and none are more unhappy than thoſe who needs guide themſelves. For the *Jews* ng no Commander in Chief over them e- one of them did what ſeem'd good in his Eyes: And from this *Licentiouſneſs*, fell manifold *Sins*, and by means of them *Slavery* and *Bondage*; whereupon when their ſore diſtreſs they betook them- in earneſt Prayers to *GOD*, he in his raiſed up *Captains* to deliver them, were called *Judges*.

ter the Death of *Othniel* (who was *Ca-* Grandchild and Succeſſor) *Ehud* and gar, *GOD* conferr'd the Government of People upon a Woman called *Deborah*; made it appear, that every Inſtrument od in the hand of the *LORD*, when he s to make uſe of it.

uring the Government of this Woman, *Ja-* ing of *Canaan* declared War againſt the and ſent out an *Army* to fight them un- e Command of *Siſera* his General. *De-* on this occaſion being fill'd with the of *GOD*, gave as great Marks of her ge in *War*, as ſhe had formerly given Prudence in times of *Peace*; and in ſt place ſent for *Barak*, whom *GOD* had choice of to Head his *People* againſt ; but *Barak* aſſured her, that he would charge himſelf with that Command, ſhe would march along with him.

ſoon as the Day of the *Battel* was come, at *Deborah* had commanded *Barak* to n *Siſera* with an Army of 10000 Men, ruck the Hearts of their *Enemies* with ick Fear, and general conſternation, ch as *Siſera* himſelf, ſmit with the ſame was forc'd to flee away on Foot, whilſt aelites diſcomfited, and cut to pieces *Army*.

Siſera was thus endeavouring to ſave by Flight, *Jael* the Wife of *Heber*, him draw near to her *Tent*, went out t him, and deſir'd him to come and imſelf with her; which Invitation he accepted of, and having drunk a draught of *Milk*, laid himſelf down to ſleep *Jael* perceiving him faſt aſleep, took a *Nail*, and ſtruck it with a *Hammer* into his *Temples*, faſtning his *Head* to the ground: And as *Barak* was in purſuit of him, *Jael* deſired him to enter into her *Tent*, where ſhe ſhew'd him *Siſera* lying dead upon the ground.

Deborah after the Fight ſang a Hymn of *Praiſes* to *GOD*, for the glorious *Victory* vouchſafed to his *People*, wherein ſhe highly extols and commends the Wiſdom and Courage of *Jael*.

Thus as one Woman *began this* War, *ſo another finiſhed it*; *and both of them were illuſtrious Inſtances, That* GOD *can beſtow upon* Women *themſelves* (*whenſoever it pleaſes him,*) *as well as upon* Men, *the Courage and Conduct neceſſary for the Atchievment of the greateſt Enterprizes. For we ſee* Deborah *here keeping that* People *in Obedience and full Subjection, whoſe* Murmurs *even* Moſes *himſelf* (*that wonderful Man of* GOD) *could not appeaſe*; *ſhe had the honour of being the firſt Soveraign* Governeſs *that ever* GOD *ſet over his* People; *during whoſe adminiſtration they wanted none of the Advantages they might have expected under the Conduct of the greateſt* Heroes.

She appointed Generals *her ſelf*, *determin'd the Numbers of their* Forces, *appointed Quarters for the* Army, *fix'd the Day of* Combat, *and ſent forth* Barak, *not ſo much to a* Fight, *as to a certain* Victory. *And this* General, *who lookt upon this holy Widow as the* Angel *of the LORD*, *perſwaded himſelf*, *that the happy Succeſs of his* Arms *did depend upon her Preſence, and therefore would not ſtir a foot without her.*

The *Fathers* in their Reflections on theſe great Examples, obſerve, *That there is nothing truly great upon the* Earth, *but what is founded on the* Spirit *of* GOD: *That the moſt Couragious* Men, *become weak as* Women, *when left to themſelves*; *and* Women *more magnanimous than* Men, *when they are full of* GOD; *And that then that word of* S. Paul *is verified*, *That* GOD *oft chooſes the Fooliſh things of the World to confound the Wiſe, the Weak to confound the Strong, and the things that are not, to confound thoſe that are, that no* Fleſh *may* glory *before the* LORD; *who alone is, and there is none beſides him*; *and to whom alone the glory of all that is Good or Great in the* Creatures *doth belong.*

THE DEATH OF ABIMELECH.

Abimelech *is killed by a Woman, that brake his* Skull *by caſti piece of* Milſtone *upon him.*

GIDEON dying after he had wiſely governed the *People* of *Iſrael* for many years, left behind him his Sons, *Prince*; but *Abimelech* having notice th which he had by ſeveral *Wives*; but one of and coming upon the *City* unawares, b his *Sons*, called *Abimelech*, born of his *Concubine* (a Woman of *Shechem*) was the cauſe of it, kill'd the Inhabitants, and afterwa much miſchief after his *Father's Death*. For ſtroyed the *City*, and ſowed it with Sal having gained the City of *Shechem* to declare After that *GOD* had thus avenged th themſelves for him, by means of his Mothers fidiouſneſs of the Men of *Shechem*, Friends and Relations, and by his repreſenting to them, That it was much better for them *Gideon*, by means of the Tyrant th choſen to be their *King*, he at laſt to have him alone to Reign over them, than the Tyrant himſelf, who had ſo unha his Threeſcore and ten *Brothers*, they ſoon butcher'd his *Father's Sons*: For A proclaimed him their *King*, and furniſht him having taken the City *Thebez*, in wh with a Sum of *Mony*, wherewith he raiſed ſome was a ſtrong *Tower*, into which all t *Vagabonds* and vain light Perſons, and with bitants of the *City* had retired then them marched to his *Fathers Houſe*, where he he went to put *Fire* to it, a certain moſt inhumanly kill'd his Threeſcore and ten caſt a piece of a *Milſtone* upon him, *Brothers*, except the youngeſt of them all, his *Skull*; who ſeeing himſelf mortal called *Jotham*, who by hiding himſelf, happily eſcaped *Abimelech's* Fury. ed, cried to his *Armour Bearer* to thrô, that it might not be ſaid of him was kill'd by a *Woman*; and the y (his *Armour Bearer*) did as he co him, and he died.

This young man being inform'd, That the *Men* of *Shechem* were aſſembled in the Field to make *Abimelech King*, he went up to the top of Mount *Gerezzim*, from whence with a loud Voice he cried unto them, and by a *Figurative* diſcourſe reproached their horrid *Ingratitude*.

He told them, That the Trees of the *Foreſt* being about to Anoint a *King* over them, addreſt themſelves firſt to the *Olive Tree*, deſiring him to be their *King*, and afterwards to the *Figtree* and *Vine*, who all refuſed to accept of their offer.

The *Trees* being at a loſs, at laſt offer their Sovereignty to the *Bramble*, who readily accepted the Dignity, promiſing to protect them, in caſe they would fully confide in him; but if not, threatning them, that Fire ſhould come forth from the *Bramble*, and conſume the *Cedars* of *Lebanon*. Which *Jotham* (concluding his Allegory) told them, would be their caſe at laſt, and that for the horrid Ingratitude they had ſhewed to *Gideon*, and his Sons, *GOD* would conſume them by means of *Abimelech*, whom with ſo much Joy they had now made their *King*.

Sometime after it appeared, that *Jotham* had prov'd a true *Prophet*; for when *Abimelech* had Reigned three years over *Iſrael*, the Men of *Shechem* began to be weary of Tyrannical Courſes, and reſolving to c his *Yoke*, they choſe one *Gaal* to be

This was then end of this cruel T who probably had perſwaded him his enormous Crime had been forgi foraſmuch as he had not only gon unpuniſhed, but had alſo been fav ſucceſs in his Undertakings. Bu here, That the Divine Forbearan bounds. He ſuffers ſuch *Monſters* t proſper for a time, that he might from the Evils they commit; an has accompliſh'd his *Work*, his Ju them in a moment, and preci headlong from the Pinnacle of and *Glory*.

The *Fathers* have alſo obſerved *Hiſtory, That nothing puts Men hating of their* Brethren, *than* a *deſire of Reigning, which does ſo dazle their Underſtanding, that the reſpect they owe to the Sacred* Brothers *and* Fathers; *and are being ſtruck with horror at the ſi murther of their neareſt Relations, Eyes feed on the Tragical Object w rejoycing at the death of thoſe, conſider as lets and ſtops in the c boundleſs Ambition.*



Susanna. the wife of Colonell Thomas Strangwayes of Melbury Sampford in Dorsetshire, and daughter & heyresse of John Ridout of the citty of Bristol Esqr. deceased.

For advancement of this Worke, Contributed this Plate.



The Right Honourable Algernon Capell Earle of Eſsex, Viſcount Malden, and Baron Capell of Hadham &c.
For Advancement of this Worke, Contributed this Plate.

JEPHTHAH's DAUGHTER.

Jephthah *Sacrifices his Daughter.*

AFter the Death of ungodly *Abimelech*, *GOD* raiſed up *Thola* and *Jair* to be
Anno Mundi 2817. the *Captains* and *Judges*
before Chriſt 1187. of his *People*, and after them *Jephthah*, who obtained that high Command on this manner: *Gilead* his *Father* had begotten him on a *Harlot*, for which reaſon the reſt of his Sons refuſed to own him for their *Brother*, and thruſt him out from amongſt them, whereupon he retired to the Land of *Tob*, where he became the *Captain* of a Company of Vagabond vain Fellows.

Some time after, when the *Ammonites* made War againſt, and vexed *Iſrael*, the Elders of *Gilead*, who had experience of the Courage and Valour of *Jephthah*, ſent after him to the Land of *Tob*, where he fled from his *Brethren*, when they turn'd him out of Doors, as being the Son of an *Harlot*, and deſired him to be their *General*; who after he had reproached them, for their former ill uſage of him, and had made them promiſe him, That they would make him their *Prince*, in caſe he could overcome the *Ammonites*, accepted of the Command.

Jephthah, as ſoon as he found himſelf in his Station, ſent *Ambaſſadors* to the King of *Ammon*, to repreſent to him the Injuſtice of his Pretenſions againſt *Iſrael*; but that *Prince* giving a deaf Ear to all his Remonſtrances, being wholly reſolv'd for *War*; the *Spirit* of the *LORD* came upon *Jephthah*, who having ſpeedily raiſed a conſiderable *Army*, led them on againſt the *Ammonites*; and before the Engagement made a Vow to *GOD*, That if it ſhould pleaſe him to bleſs him with *Victory*, he would offer up to him for a *Burnt-offering* whatſoever firſt came forth out of his Doors to meet him, after his Return.

Jephthah having utterly defeated his *Enemies*, and obtain'd a glorious *Victory*, return'd home in *Triumph*; but his Joy was ſoon turn'd to ſorrow; for as he drew near to his Houſe, his only *Daughter*, tranſported with Joy for the glory her *Father* had acquir'd, came out to meet him with *Timbrels* and with *Dances*: *Jephthah* ſeeing his *Daughter*, was ſtruck with Sorrow, and rending his *Cloaths*, acquainted her with the Vow he had made. Whereupon ſhe, as a Perſon not at all diſmay'd, exhorted her *Father* couragiouſly to perform his *Vow*, aſſuring him ſhe ſhould die very contentedly, foraſmuch as the *LORD* had given him the Victory over his *Enemies*. She only deſired two *Months* time to go with ſome of her Companions to bewail her *Virginity*; which time being paſt, ſhe return'd to her *Father*, who did with her according to his *Vow*.

The Fathers *conſidered this* Vow *of* Jephthah, *as an inſtance of thoſe indiſcreet* Vows *ſome* People *engage themſelves in, whereby they are put upon the unhappy neceſſity either of committing a Sin by breaking their* Vow *made to GOD, or of becoming* Criminal *by their performance of it.*

'Twere better (ſaith S. *Ambroſe*) *not to Vow at all, than to Vow ſuch things as GOD deteſts.* Jephthah *was very ſenſible of the ſad effect of his indiſcretion, and it was not without extreme regret he performed that, which he thought himſelf abſolutely bound to do.*

But if the Fathers *Carriage in this matter were blame-worthy; on the other hand we can never ſufficiently admire that of his* Daughter. *She comes with Joy, and caſts her ſelf into his hands, who was to* Sacrifice *her, without ſuffering her ſelf to be ſtopt by the Tears of her* Companions, *or the* Idea *of a violent and immature Death, in the very ſpring and flower of her Age, which continually ſtar'd her in the* Face.

This her behaviour made amends, in ſome ſort, for her Fathers *indiſcretion; as making that voluntary, which on his ſide was forc'd and of neceſſity; and made that which in it ſelf was impious, to become a well-pleaſing* Sacrifice, *by her Obedience and Reſignation.*

She teaches by this her Example all true Chriſtians, *who have their Hearts enflamed with the Love of* Heaven, *to offer up themſelves with Joy to* GOD, *and to take patiently and chearfully from his hands, whatſoever* Sufferings *he is pleaſed to lay upon them and try them by, without reflecting upon the indiſcretion or malice of thoſe, who may have occaſioned the ſame. They think it their happineſs and glory to ſuffer for his ſake, to whom they are ſo infinitely obliged, and therefore are ſo far from having any averſion for the Inſtruments of their* Sufferings, *that they rather conſider them as their* Benefactors, *who open a way for them to obtain an* Eternal Crown *of* Glory.

GIDEON's SOULDIERS.

GOD Commands Gideon *to lead his* Army *to the River* Jord *and gives him a Token whereby he might know thoſe wit whom he was to fight the* Midianites.

THeſe two ſenſible *Miracles* having aſſured *Gideon* as well of his *Divine Call* to Command the *People*, as of Succeſs and Victory against his *Enemies*; he could no longer refuſe to obey the Command of *GOD*, or to expreſs as much readineſs to execute his Deſigns, as he had ſhewed backwardneſs to undertake them at firſt. And having in a ſhort time raiſed a great *Army*, conſiſting of 32000, he Encamped himſelf near the *Midianites*, beſide the Well of *Harad*, and on the ſouth of them.

The same year 2759.

But *GOD* ſeeing the great Numbers of the *Jews*, and foreſeeing that this ungrateful and preſumptuous *People* would be apt to attribute the *Victory*, which depended only on his Favour and Aſſiſtance, to the multitude and ſtrength of their *Forces:* He told *Gideon*, That in caſe he did march with all thoſe Forces againſt the Hoſt of the *Midianites*, he would miſs of the *Victory*, becauſe he was reſolved not to leave them the leaſt ground to ſay or think, that they had overcome the *Midianites* by their own ſtrength.

Gideon therefore cauſed *Proclamation* to be made throughout the *Camp*, that whoſoever was fearful or affrighted with the Numbers, or Warlike preparations of the *Enemy*, ſhould immediately leave the *Camp*, and return home from *Mount Gilead*; and there returned no leſs than 22000 of the *Army*, who gladly embraced this Propoſal; and there yet remained 10000 of the *Iſraelites*.

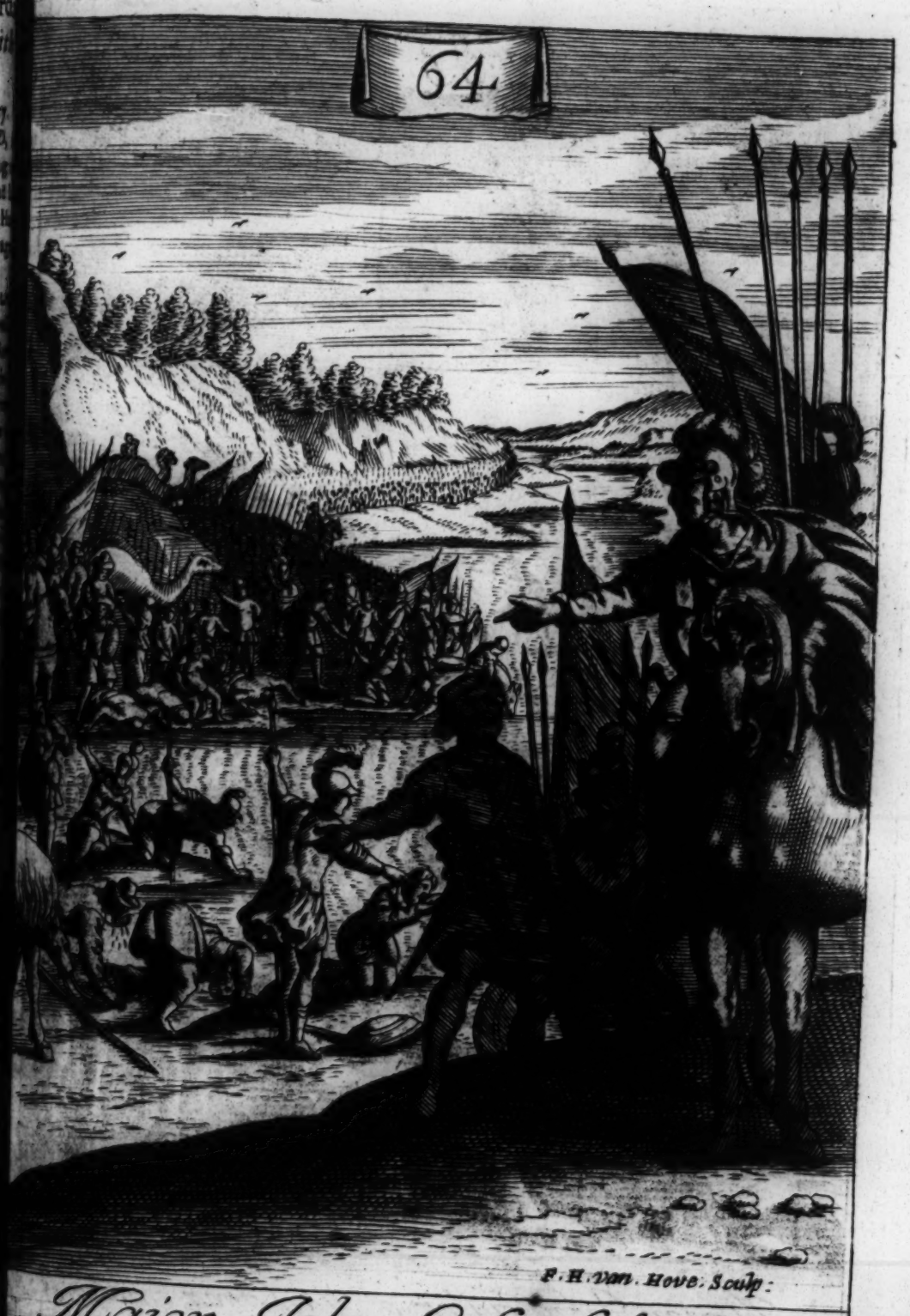
But this number being ſtill too great in the Eyes of *GOD*, he commands *Gideon* to march with them down to the *River Jordan*, where he promiſed to ſhew him the *Numbers* and the *Men* he would allow him to fight the *Midianites* with. When they were come to the River, *GOD* bad *Gideon* to ſet thoſe by themſelves, who without ſtop or ſtay did take up *Water* in the hollow of their Hands, and lapped it thence to quench their Thirſt, and diſtinguiſh them from thoſe who kneeled down on the *Rivers* ſide, to drink more at their eaſe and leiſure.

Of the former ſort, there were but 300 in all which *GOD* commanded him to lead on boldly againſt the *Midianites*, for that with them only he ſhould obtain the Victory. *deon* fully relying on the Word of GOD, home the reſt of the *People*, keeping with him beſides the 300 *Men*, that had ped *Water* out of the hollow of their H and with them couragiouſly advanced t the *Enemy*.

GOD *was willing by this* Figure, t *ſent to us, what ſort of Perſons he* w *all time to come account fit for his* t *and worthy to fight his* Battles; *and* w *were whom he would for ever ſeclude* f *holy Warfar. He teacheth us alſo,* h *ſmall the number of his true* Soul *when of an* Army *of Thirty two* t *men, he retains only Three hundred. diſtinguiſhing Mark of their* Election *they do not kneel down to drink of* t *of the* River; *but without ſtop or* ſ *take up a little in the hollow of* t *a little to allay and qualifie their* T

GOD *will have all his* Souldiers *firm, with their Heads lifted up to* H *will not have them to ſtoop downward little as may be. Being mortal* Men, *needs make uſe of the* World; *but* t *ſo uſe it,* as if they uſed it not, *accord Counſel of* S. Paul, *and ſupply the* n *Neceſſities of this* Life, *which haſt* w *the ſwift Current of a* River, *wit particular concern or care about* t *without hindring, by theſe fleeting their march towards* Heaven, *w* Hearts *are already arriv'd and do*

The numbers of ſuch as theſe, are very ſmall and inconſiderable in the Church; *and yet in them, the whole of the* Church *conſiſts, as* GOD *repreſents the ſame to us in this* they only atchieve things *wonderful* dible, they only obtain the Victory, *himſelf is with them, and fights againſt all their* Enemies. *They are Champions of the* Church, *they are* the World; *they are the Interceſſors for their* Brethren, *but for all* Men; (*like* Moſes) *ſtand in the* Gap, *and t the effects of the* Divine Anger *from necked and rebellious Generation.*



Major John Cass of the Parish of Hackney in the County of Middlesex Esqr
For advancement of this Worke Contributed this Plate.



Major John Fuller of Waldron in the County of Sussex Esqr.
For advancement of this worke. Contributed this Plate

The Defeat of the Midianites.

The Midianites *are Defeated by the Sound of the* Trumpets, *and the Light of* Lamps *or* Torches.

So many Divine Aſſurances given to *Gideon* were abundantly ſufficient, one might think, to put the ſucceſs of his Enterprize againſt the *Midianites* not *GOD* been pleaſed to vouchſafe him one confirmation more from the Mouth of his very *Enemies*. He commands him to go alone by Night into the *Enemies Camp*, or if he feared to go unaccompanied, to take his Servant *Phurah* with him; and that there his *Enemies* themſelves ſhould give him a freſh Aſſurance of the ſucceſs of the *Combat*.

The ſame Year 2759.

Gideon obeying *GOD*'s Command, came by Night into the *Enemies Camp*, where he heard a Souldier telling this *Dream* to his Companion; *I Dreamed* (ſaid he) *and behold a Cake of* Barley Bread *tumbled into the Hoſt of* Midian, *and came unto a Tent and ſmote it, that it fell and lay along*. To which his Fellow anſwered, That this his *Dream* ſignified nothing elſe, but the Sword of *Gideon* the Son of *Joaſh*, into whoſe hands *GOD* had delivered all the Hoſt of *Midian*.

Gideon having heard this *Dream*, and the Interpretation, he return'd full of Courage and Aſſurance into the Hoſt of *Iſrael*, bidding them to ariſe, and get ready, for that *GOD* had delivered the *Midianites* into their hand. And having divided the 300 *Men* into Three *Companies*, he gave to each of them a *Trumpet* in one hand, and empty *Pitchers* with *Lamps* in them in the other; with this Order, That as ſoon as they ſhould hear him ſound his *Trumpet*, they ſhould eye him, and do as he did, and ſhout with a loud Voice, For the *LORD*, and for *Gideon*, and break their *Pitchers* in which the *Lamps* were.

As ſoon as they were come to the outſide of the *Camp*, and the Signal was given by *Gideon*, they all at once Sounded their *Trumpets*, broke their *Pitchers*, and ſhewed the *Lamps* that were hid in them, crying with a loud Voice, *The Sword of the LORD, and of Gideon*; whereupon the whole *Camp* of the *Midianites* being ſeiz'd with horror and amazement ran away and fled, and by a miraculous effect, of the *Divine Power*, turn'd their Arms againſt one another.

Thus were the *Midianites* humbled by the *Jews*, or rather by the Power of *GOD*, which ſo eminently was engaged for them.

The more ſtrange and extraordinary (ſaith S. *Gregory*) *this way of fighting was, the more viſible it is, that it points us to ſome hidden* Myſtery: *For whoever went to fight without* Arms? *Or whoever preſumed to oppoſe nothing but Earthen* Pitchers, *againſt the violence and efforts of a powerful* Enemy? *Reaſon* (ſaith he) *could not but look upon this Enterprize, as the moſt ridiculous thing that could be; and yet the Event made it appear, that by this Method, the* Midianites *were caſt into that Conſternation, which prov'd their total Overthrow.*

GOD then by this Hiſtory *was willing to open the* Myſtery *to us, that the* Goſpel Souldiers *were not to reſiſt their* Enemies *by the force of outward* Arms, *but would become Victorious only by Sounding their* Trumpets, *and breaking their* Earthen Pitchers, *that the* Lamps *hid in them might appear to the dazling and terrifying of their* Enemies. *For theſe* Earthen-Pitchers *repreſent the weakneſs of our* Bodies, *and* Gideon (*who was a* Figure *here of*) Jeſus Chriſt, *will have no* Souldiers *under him, but ſuch as contemn and vilifie their* Fleſh, *and overcome their* Enemies *by dying, as* Jeſus Chriſt *their Captain alſo did.*

Death *to them is but the breaking of the* Earthen Pitcher, *and this* Pitcher (*which at beſt they always contemn'd and bluſht at*) *being broken; now nothing appears but a bright and ſhining* Lamp, *which ſtrikes the Hearts of all their* Perſecutors *with terror and conſternation.*

The Holy Martyrs *were an evident proof of all this, who by their Patience and Conſtancy confounded and terrified the moſt reſolved and cruel Tyrants; and by the dazling luſtre of their* Graces, *did either daunt or convert their very* Tormentors *and* Executioners. *Inſomuch that thoſe that hated and deſpiſed them, began to love, eſteem and reverence them; and by the transforming virtue of the* Divine Light, *which beamed forth from them, became the Adorers of that* Sovereign Truth, *when as before, they had been the Murtherers of thoſe, who had ſo boldly and generouſly defended it.*

GIDEON's SACRIFICE.

Gideon *is called by* GOD, *to deliver the* Jews *from their* Enemies. *He* [illegible] *a* Sacrifice *upon a* Rock, *from whence* Fire *comes forth and conſumes* [illegible]

AFter the Death of *Deborah*, the *Jews* continuing without any *Government*, gave themſelves up to that Licentiouſneſs in ſinning, as cauſed *GOD* to deliver them into the hands of the *Midianites* for the ſpace of 7 years. The extreme oppreſſion they ſuffered from their *Enemies*, made them have recourſe to *GOD*, who hearing their *Prayers*, was mov'd with Compaſſion, and reſolv'd to deliver them.

Accordingly he ſends an *Angel* to *Gideon*, *Anno Mundi* 2759. before *Chriſt* 1245. to acquaint him, That he had choſen him to be the Deliverer of his People, who ſaluted him with theſe words; *GOD be with thee, thou Mighty man of Valour. Gideon* ſurpriz'd at this unlook'd for Salutation and Meſſage, repreſented to the *Angel* the meanneſs of his Condition, and that his *Family* being one of the moſt inconſiderable *Families* in *Iſrael*, he was no way fitted for ſo high an Employment. But GOD anſwered him, That he himſelf would be with him, and that the vaſt *Army* of the *Midianites* ſhould flee before him, as one Man.

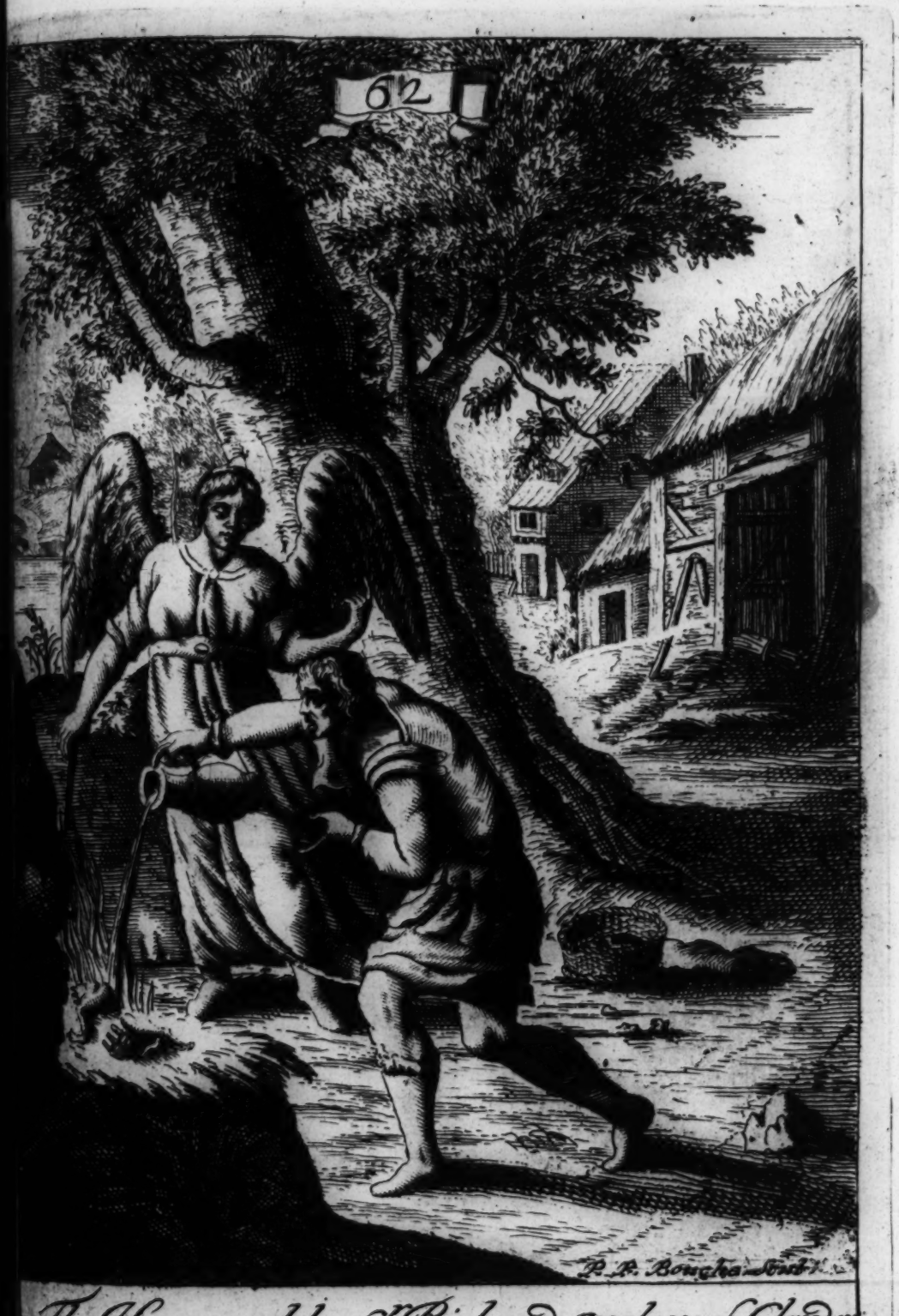
Gideon after this requeſted the *Angel* to give him a ſign, whereby he might be aſſured of the truth of the things declared to him, and earneſtly entreated him to ſtay till he had prepar'd ſomething for him to eat. The *Angel* having conſented to his Requeſt, *Gideon* immediately made ready a *Kid*, and unleavened *Cakes*, and having put the *Fleſh* in a *Diſh*, and the *Broth* in a *Pot*, he brought it out unto the *Angel* under the *Oak*, and preſented it to him. But the *Angel* bad *Gideon* take the *Fleſh*, and the unleavened *Cakes*, and lay them upon a *Rock* that was hard by; which being done, the *Angel* touch'd them with the end of the *Staff* that was in his hand, whereupon *Fire* came out of the *Rock* and devoured the *Meat Offering*; and at the ſame time the *Angel* diſappeared.

Gideon perceiving by theſe Marks, that the Party he had been ſpeaking with was an *Angel* of the *LORD*, was ſtruck with Terror, as apprehending he muſt *die*, becauſe he had ſeen an *Angel*: But GOD having aſſur'd him to the contrary, commands him to go and deſtroy the *Altar* of *Baal*, to cut down the *Grove* that was about it, and afterwards to build an *Altar* to the true GOD, upon *Rock*, where he had ſeen his *Offering* conſum'd, and offer upon it a *Bullock* of 7 old, for a burnt *Sacrifice* unto the LORD, the *Wood* of the *Grove* he had cut down.

Gideon executed this Divine Order in *Night* time, for fear of being diſcover'd; the next *Morning* when enquiry was made had done this outrage to *Baal*, and that known that *Gideon* was the Man, they his *Father* to deliver him up into their that they might kill him: But his *Father* ved him from their hands, boldly telling that if *Baal* were a GOD, he had beſt himſelf for the Affront done to him in down his *Altar*, and not put Men to drudgery. *Gideon* being thus ſaved from Malice of thoſe who ſought his *Life*, contempt he had caſt upon *Baal*, was after called *Jerub Baal*.

Gideon, *by his Example, teacheth* [illegible] ſtors, *That the firſt thing they ought to* [illegible] *they have taken upon them the conduct* [illegible] *is, to be ready to hazard their Lives* [illegible] *dience to GOD, and for the deſtroying* [illegible] *And that wonderful Sacrifice, by which aſſur'd, that GOD had call'd him to* [illegible] vernour *of his* People, *was an admi* [illegible] gure *of the* Sacrifice *of* Jeſus Chriſt [illegible] *is upon this account that the* Scripture *notice, that* Gideon *offered it upon* [illegible] *which was an Emblem of our* Bleſſed [illegible] *For from this* Myſtical Rock proceeds [illegible] *that conſumes the* Sacrifice, *that is* [illegible] Fire of the Holy Ghoſt, *which the Son has by his Death procur'd for us,* [illegible] *in us the* Fleſh *of the* Kid, *that is* [illegible] of Sin; *and the* Broth *of that Flesh* [illegible] *the corrupt* Affections, *that lie hid in*

The great Myſtery (ſaith S. *Ambr* [illegible] *this Hiſtory of* Gideon *points at,* [illegible] Sacrifices *were to ceaſe one day, and* [illegible] *ſhould be no other, but that of* Je [illegible] *which alone is abundantly ſufficient* [illegible] *expiation for all our* Sins; *and which* [illegible] Sacrifices *that the* Faithful *offer unto* [illegible] *ceptable and well-pleaſing to him, throughout Ages, when they preſent their* Bodies [illegible] *and* Deſires, *as a living and holy Sacrifice to him, which is their reaſonable Service*



The Honourable S.r Richard Onslow of Clandon in the County of Surrey Baronet &etc.
For advancement of this Worke, Contributed this Plate.



The Right Worshipfull Sr. Richard Haddock Knight Comptroller of their Majestyes Navy Royall For advancement of this worke. Contributed this Plate.

GIDEON's FLEECE.

Gideon *obtains of* GOD *the Miracle of the* Fleece, *for a ſign that he had Choſen him to be the Deliverer, and Avenger of his* People.

WHen *Gideon* knew that GOD would make uſe of him, to be the Commander of his People, by the Fire that came forth from the *Rock*, and conſum'd his *Offering*, he began to caſt about, how he might beſt accompliſh the Deliverance of *Iſrael*, from the Tyranny under which they groan'd. Wherefore being informed that the *Midianites*, *Amalekites*, and other *Neighbouring Nations*, were gathered together againſt *Iſrael*, the *Spirit* of GOD came upon him, and ſounding the Trumpet, *Abiezer* was gathered after him: He ſent *Meſſengers* alſo throughout *Manaſſeh*, *Aſher*, *Zebulon* and *Nepthali*, and they came up to joyn with him: And thus without any oppoſition, he who was but a private *Perſon*, and of a mean *Family* too, ſaw himſelf *Commander* in chief of a great *Army*, being obey'd and reſpected by all as their *Prince*.

But *Gideon* perceiving himſelf arriv'd to this high degree of *Power* and *Authority*, was not thereby puft up in the leaſt; but remembring that he held that Station, only from and under GOD, he rather appeared ſo much the more humble; and the diſtruſt he had of himſelf encreaſed even to exceſs; for not being ſatisfied with the firſt *Miracle* GOD had wrought in favour of him, or the *Courage* wherewith he found himſelf extraordinarily inſpir'd, and fitted for the great Undertakings to which GOD had called him, he ſuſpended the execution of his deſigns, till GOD had given him freſh repeated Aſſurances, of the choice he had made of him, to command and deliver his People.

Which thing, as S. *Ambroſe* obſerves, he did not act more for his own ſatisfaction, than he did for our Inſtruction; and to teach us this important Leſſon, *That we muſt not eaſily ſuffer our ſelves to be perſwaded, that* GOD *has called us to far more holy Employments, than were thoſe which* Gideon *was call'd to at that time.*

Gideon then earneſtly begs of GOD, to give him a freſh aſſurance of his Divine Call, as the Captain and *Redeemer* of his People, ſaying to the LORD, *Behold I will put a fleece of* Wool *in the Floor, and if the dew be on the Fleece only, and it be dry on all the earth, then ſhall I know that thou wilt ſave Iſrael by my hand, as thou haſt ſaid; and it was ſo: For when he aroſe in the Morning, he wringed out of his* Fleece *a Bowl full of Water.* But his humble Fear and diſtruſt being not yet diſſipated, he beſought *GOD* once more; and ſaid, *Let me prove I pray thee but this once with the* Fleece; *Let it now be dry only upon the* Fleece, *and upon all the Ground let there be* Dew. *GOD* alſo performed according to his deſire, and by both theſe *Miracles* left him no ſhadow for a Doubt, but that he was indeed appointed by *GOD* to deliver *Iſrael* from their *Enemies.*

Theſe Miracles (according to the Judgment of the *Fathers*) *were an apt and lively repreſentation of the* Divine Diſpenſation *and* Conduct, *with regard to the* Jews, *and afterwards to the* Church *of the* Gentiles. *Formerly his* Grace *and* Favours *were appropriated, and as it were, confin'd to the* Jewiſh Church, *which received the Dew from* Heaven, *whilſt the reſt of the* Nations *of the* World *continued in a Barren dryneſs, burnt and ſcorched by the heat of their* Luſts, *and of the* Divine Anger.

Whereas now, by means of a contrary Miracle, *the* Church *of* GOD, *ſcatter'd over the Face of the whole* Earth, *hath in abundance received the* Heavenly Dew, *wherewith* GOD *hath watered it, whilſt the* Land *of* Judea *is all dry and parched, and whilſt her unthankfulneſs for the many Benefits* GOD *had beſtowed upon her, (which only ſerv'd to make her proud and wanton, inſtead of humbling her) has made her unworthy to partake of the Mercy of* Jeſus Chriſt.

Moreover theſe Miracles *teach us, That the* Grace *of* GOD *is a kind of* Heavenly Dew, *without the continual ſupply of which our* Souls *are in the ſame condition, in which we ſee a dry and barren Ground is, that is parched with the ſcorching heat of the* Sun, *and without any relief from the* Rain *and* Dew *of* Heaven, *and by this means is condemned to an Eternal ſterility and unfruitfulneſs. Wherefore* Chriſtians *ſhould make it their firſt and great buſineſs and care to obtain the* Grace *of* GOD, *without which all the Honours, Pleaſures, and Riches of this* World, *cannot exempt them from being in the ſame condition in the ſight of* GOD, *as is a piece of Ground that is deſtitute of the* Rain *and* Dew *of* Heaven, *that is altogether uſeleſs, barren and unprofitable to* GOD *or* Man.

THE BIRTH OF SAMSON.

Samſon *killeth a* Lion.

AFter the Death of *Jephthah*, the *Scripture* gives us no particular account of ſome following *Judges* until *Samſon*, whoſe *Hiſtory* is very circumſtantially related in thoſe *holy Records*. He was of the *Tribe* of *Dan*, and his *Birth* was before declared by an *Angel*, who aſſur'd his *Mother*, that ſhe ſhould be no longer barren, but bring forth a *Son*. He adviſ'd her alſo to abſtain from *Wine* and ſtrong *Drink*, and all unclean *Meats*, during the time of her going with *Child* of him.

Anno Mundi 2848. before *Chriſt* 1156.

As ſoon as the *Angel* was departed from her, ſhe told her Husband *Manoah* what had hapned to her, who thereupon teſtified the great deſire he had to ſee the *Angel*; who ſoon after appearing again to his Wife, ſhe made haſte and told her Husband, that he might now ſee and ſpeak with the *Angel*. *Manoah*, after he had ſpoke with him, would willingly have offered a *Sacrifice* to him: But the *Angel* knowing, that *Sacrifices* were due to *GOD* only, told him, that if he had a mind to offer a *Sacrifice*, he muſt do it to *GOD*. So *Manoah* having prepared a *Kid*, with a *Meat-Offering*, offer'd it upon a *Rock* unto the *LORD*, and when the Flame of the *Sacrifice* went up towards *Heaven*, the *Angel* aſcended in the Flame that proceeded from the *Meat-Offering*, in the Preſence of *Manoah* and his *Wife*.

This *Child*, being at laſt born, according to the word of the *Angel*, was called *Samſon*, and was Educated according to that direction the *Angel* had before given to his *Mother*. And being grown up, he went down to *Timnah*, where he ſaw one of the Daughters of the *Philiſtins*, whom he had a particular inclination for, and deſir'd his Parents to get her for him to Wife. His *Father* was very much averſe to comply with his deſires, not knowing (as the *Scripture* tells us) that it was from the *LORD*, who by this means would avenge the Children of *Iſrael* on the *Philiſtins*, who at that time had Dominion over them.

Anno Mundi 2867. before *Chriſt* 1137. *Samſon* being then about 18 years of Age.

Samſon alſo, who was a *Figure* of *Jeſus Chriſt*, by his marrying one of the Daughters of the *Philiſtins*, very lively repreſented to us, that he who is the ſtrong *Man*, ſhould one day eſpouſe the *Church* of the *Gentiles*, leaving the *Jews* in their obdurate Impenitency.

Beſides the *Scripture* ſeems to hint, that *Samſon* (by Matching among the *Philiſtins*) had hopes to meet with an occaſion of quarrelling with them, and delivering his Country from the Yoke of their *cruel Oppreſſion*.

As he went one day with his *Father* and *Mother* to viſit this *Woman*, he met a young *Lion*, who came Open-mouth'd roaring gainſt him; at which time the *Spirit* of the *LORD* coming upon him, he laid hold on him and rent him with as much eaſe, as if it had been a *Kid*; but he told not his *Parents* thereof. Sometime after he returning the ſame way, with a deſign to Marry the *Philiſtin Woman*, he ſtept out of the way to ſee the *Lion* he had kill'd, and behold there was a Swarm of *Bees*, and *Honey* in the Carkaſs of the *Lion*, and he took thereof and did eat, and carried to his *Parents* and gave ſome to them, who did eat alſo, not knowing from whence it came.

Samſon being come to his Journeys end, and Married to the *Philiſtin Woman*, and at the Wedding Feaſt, propounded this *Riddle* to the young Men his Gueſts; *Out of the Eater came forth Meat, and out of the ſtrong came forth Sweetneſs*; and told them, in caſe they would explain it within the ſeven days of the *Feaſt*, they ſhould have 30 *Sheets*, and 30 Changes of *Garments*; and if they could not, he was to have the like.

The *Philiſtins* ſeeing they could not unriddle *Samſon's Riddle*, threatned his Wife to deſtroy her and her *Fathers Houſe*, if ſhe did not procure the Solution of it from her Husband. *Samſon* tired and overcome by her importunity, declares the *Riddle* to her, who ſhe preſently told the *Philiſtins*.

This Figure (as the *Fathers* obſerve) *repreſent the Change which* Jeſus Chriſt *came to make amongſt* Heathens *and* Idolaters, *who before had been like furious* Lions, *and rent the* Chriſtians, *till* Jeſus Chriſt *and vanquiſht them without* Arms.

The Heathen Emperors, *who were the Perſecutors and Deſtroyers of the* Chriſtians, *became their* Favourers *and Nurſing Fathers, the Mouths of theſe who had devour'd* Men *were now fill'd with* Hony; *and a ſort of* People (*more cruel than* Lions) *became as it were their food and nouriſhment, their ſupport and protection; being through the Regeneration in* Jeſus Chriſt, *become one Body with them, who had formerly perſecuted and devoured them, and* Head Jeſus Chriſt *the* Prince of Peace.


68
G. freeman Delt



Mr. Edward Hilder of London Cittizen.

For advancement of this Worke, Contributed this Plate.

Samſon Slays the Philiſtins.

amſon *Slays a Thouſand* Philiſtins *with the* Jaw-bone *of an* Aſs.

AMSON ſeeing himſelf deceiv'd by his
Wife, who by her Artifice had made him unriddle his *Riddle* to her; which he had no ſooner done, but ſhe diſ-

e ſame Year 2867.

o'd it to the *Philiſtins*; he was very angry th her, and quitting her in ſome diſcontent, ve her *Parents* occaſion to think, that he d taken diſtaſte and quite left her, and erefore Married her to another *Man*. And me time after *Samſon* came to give his Wife Viſit; but her *Father* would not ſuffer him go to her, telling him, That he had Married to another, as ſuppoſing that he hated her, d had quite left her; but that if he pleaſed, might take her young *Siſter* to be his ife, who was fairer than ſhe.

Samſon not at all ſatisfied with this Excuſe, otefted, That now they might thank themves, if they came to feel the effects of his ge and *Anger*, for this their unjuſt dealing th him.

In this Reſolution he went and caught o *Foxes*, and tying them Tail to Tail, and tning a *Firebrand* or *Torch* between their il, he let them go into the *ſtanding Corn* of *Philiſtins*, and reduc'd it to Aſhes, with ir *Vineyards* and *Olive-trees*.

The *Philiſtins* being ſtrangly Alarm'd with s loſs, were very inquiſitive to know the Auor of it; and being inform'd that it was *mſon*, and what had provok'd him to do ſo, ead of endeavouring to avenge themſelves him, they turn'd all their Rage againſt his *fe* and *Father-in-Law*, and burnt them with e. But *Samſon* not thinking himſelf ſuffirly aveng'd of them, took his opportunity t long after) to ſet upon them, and deoy'd them with a very great Slaughter.

The *Philiſtins* at length rouzed by theſe eared Violences of *Samſon*, gather'd toger in great Numbers, and encamped themves in the Lot of the *Tribe* of *Judah*, who ng terrified with this approach of the *Phiins*, demanded of them, why they were come invade their *Country*? And the *Philiſtins* ing anſwer'd, That they were come to ſeize *mſon*: The Men of *Judah*, to rid themſelves theſe unwelcom *Gueſts*, promiſed to deliver *Samſon* into their hands; and as they ſoon after brought him down to them bound with two new *Cords*, and the *Philiſtins* began to ſhout for Joy, as now thinking themſelves Maſters of him, who had done them ſo much miſchief; the *Spirit* of the LORD coming mightily upon him, the *Cords* that were on his Arms became as *Flax* that is burnt with *Fire*, and his *Bands* looſed from off his *Hands*; and taking up the *Jaw-bone* of an *Aſs*, he ſlew therewith a thouſand of the *Philiſtins*, and ſaid, *With the* Jaw bone *of an* Aſs, *heaps upon heaps have I ſlain a thouſand Men; and when he had made an end of ſpeaking, he caſt away the* Jaw-bone, *and called the place* Ramath-Lehi.

The Heat and Violence wherewith he was carried forth to do this Action, had caus'd an extreme *Thirſt* in him, which made him earneſtly cry to the LORD for relief in this his extreme need. GOD immediately heard his *Prayer*, and opening an hollow-place in the *Jaw-bone*, by his Power made a Spring of *Water* to proceed from it, wherewith (when *Samſon* had quench'd his Thirſt) his *Strength* return'd, and he revived; and he called the name of the place *Enhakker*.

Theſe wonderful Events have been the Subjects of the Meditation and Admiration of the Fathers, *who conſider'd them with the Eye of* Faith *and* Godlineſs; *whereas the People of the* World, *who eye things after a human manner, and paſs their carnal Judgment on the moſt Holy and Spiritual things, are ſo far from being edified by the reading of theſe* holy Records, *that they oft make them the Subject of Profane* Jeſts *and* Drolls.

S. Gregory *takes occaſion from this* holy Figure, *to admire how* Jeſus Chriſt (*the true* Samſon) *did without* Arms, *or any outward Force, vanquiſh all the* Enemies *of his Truth, oppoſing nothing to their ſeeming inſuperable Force and Malice, but the ſimplicity of a company of poor contemptible* Fiſher-men; *as* Samſon *encountred a whole Army of* Philiſtins *with the* Jaw bone *of an* Aſs. *And yet this Simplicity, and this Patience of the* Saints, *being guided by the hand of* GOD, *did defeat and overcome all the Strength and Machinations of* Men *and* Devils.

THE

RUTH FOLLOWETH NAOMI.

Ruth *will not be perſwaded to leave her Mother-in-Law* Naom *but follows her into the Land of* Judah.

THe Hiſtory of RUTH is ſo conſiderable, that it has pleaſed the *Divine Wiſdom*, to Record it at large in a *Book* by it ſelf.

In the Time when the *Judges* Ruled *Iſrael*, *Anno Mundi* 2708. before *Chriſt* 1298. or thereabout. there hapned a great *Famine* in *Judea*, which obliged a man of *Bethlehem* called *Elimelech*, with his *Wife* and two *Sons*, to go and Sojourn in the Land of *Moab*: And *Elimelech* dying not long after their Arrival there, *Naomi* was left there with her two *Sons*, whom ſhe Married to two *Daughters* of the Land of *Moab*, whereof ſhe who was married to her younger *Son*, was called *Ruth*. And ten years after *Naomies* two Sons died alſo, who ſeeing her ſelf a ſorrowful *Widow*, without *Husband* or *Children*; told her *Daughters-in-Law*, That ſhe was reſolv'd to return to her own *Country*, foraſmuch as ſhe had heard, that GOD had viſited it with *Plenty*, as formerly; and therefore deſired them to continue in their own *Country*, and to look out *Husbands* for themſelves, to comfort their *Widowhood*.

But her *Daughters-in-Law* could not endure to hear of parting with her, and told her plainly, They were reſolv'd to return with her to *Judea*. Whereupon *Naomi* repreſenting to them her own deſolate condition, and that ſhe had no more *Sons* for them to Marry, according to the cuſtom of the *Jews*, and that ſhe ſhould be much afflicted, to make their Conditions worſe by following of her; *Orpha* at laſt (who had been Married to her eldeſt *Son*) took her Farewel of her.

Orphas Departure ſerved only to make *Ruths* great *Faith* and ſtrong *Love* the more illuſtrious and viſible; for notwithſtanding all the preſſing Inſtances of her *Mother-in-Law*, ſhe would by no means hear of leaving her; but with an immoveable firmneſs and conſtancy of Mind, anſwered her in theſe terms; *Never think of perſwading me to part from you, whereſoever you go, I will go, and where you lodge, I will lodge; your People ſhall be my People, and your GOD, my GOD; where you die, I will die alſo, and Death alone ſhall be able to ſeparate me from you.*

Naomi perceiving this fixed conſtancy of her Daughter-in-Law *Ruth*, which was the *Figure* of the Courage and Reſolution, wherewith *Church* ſhould one day follow *Jeſus* C through all Perſecutions, ſuffer'd her to with her to *Bethlehem*, the place of her where they arrived at the beginning of *Harveſt*; and becauſe their *Wants* preſſed upon them, *Ruth* deſir'd her *Mother-in-* to give her leave, to go to the *Fields* a *ing*; and having obtain'd leave, ſhe on a *Field* which belonged to *Boaz*, the man of *Elimelech*, *Naomies* Husband.

Boaz ſoon after being come from *hem*, to viſit his *Reapers*, demanded of who the young *Woman* was that Gleane them; they told him whoſe Daughte was, and gave a very good Character Whereupon he expreſt himſelf with much neſs to her, charging her not to go and in any other *Field*, but to abide with hi *dens*, and to eat and drink freely of they had provided; ordering the *Reapers* to drop *Ears* on purpoſe for her.

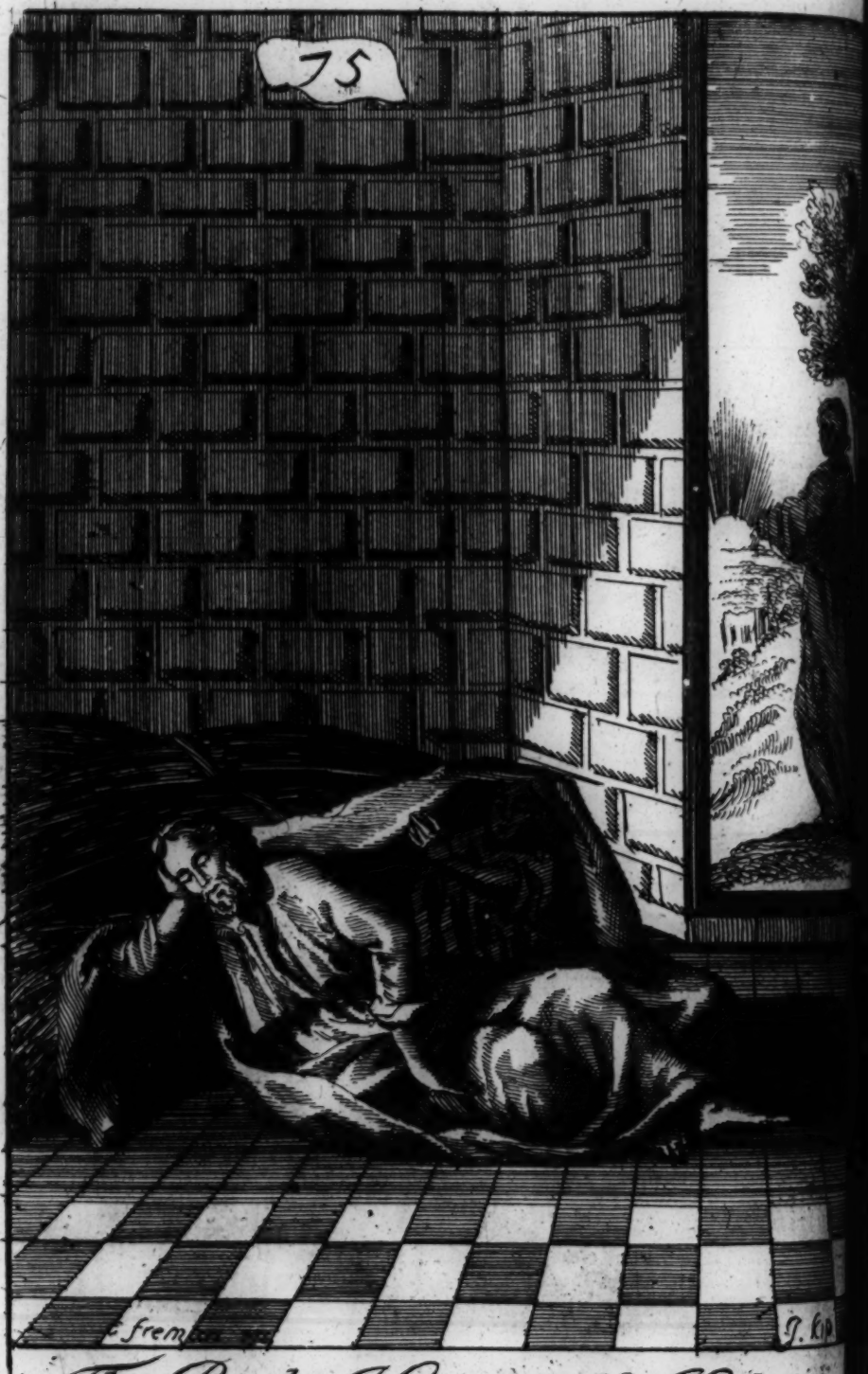
This great kindneſs of Boaz *has been upon by the* Fathers, *as a* Figure *of the bounty and condeſcenſion, with which* Chriſt *received his* Church. *He did* dain *her mean* condition; *neither her* Poverty, *nor paſt* Idolatry, *could* deſpiſe *her.*

Moreover, this holy Woman Ruth *Leſſon to all* Chriſtians, *to renounce their* Fathers Houſe, *and the Land* Nativity; *that is, the Vanity and Manners of this* World: *that they* themſelves *to the* People *of* Jeſus *Neither need they fear to loſe any thing their happy renunciation; for they* the *Love of our* Saviour, *ten thouſand more, than ever they could hope for* deceitful *ſhew of the falſe* Pleaſures World.

The Poverty of Naomi, *which* Ruth much *Conſtancy embraced, prov'd more* tagious *to her, even in this* World, *the Riches of the* Moabites; *And they with a firm love and purpoſe of Heart* to the Church, *when ſhe appears as a* Widow *upon Earth, ſhall at length* Poverty *rewarded with all the Treaſure* ven *can beſtow upon them.*



M.rs Lucy Chauntler: daughter of John Chauntler. of Laughton in the County of Sussex Centleman deceased.
r advancement of this worke. Contributed this Plate.



The Right Honourable Katherine
Lady Dowager North, and Grey
For advancement of this Worke, Contributed this

BOAZ ESPOUSETH RUTH.

Boaz, near Kinſman of Ruth, Marries her according to the Ordinance of the Law.

NAOMI being inform'd of *Boaz* his Kindneſs to *Ruth*, caſt about how ſhe might beſt improve this Inclination of *Boaz* for the good of her *Daughter-in-Law*, in order to procure her a quiet and advantagious eſtabliſhment for the reſt of her days. To this end ſhe acquainted *Ruth*, That *Boaz* was her near *Kinſman*, and knowing he was to lie that Night in his *Threſhing-Floor*, near the *Field* where they were a *Reaping*, ſhe adviſed her to repair thither, ſo as ſhe might not be perceived by any; and when he had himſelf down to Reſt, ſhe ſhould mark the Place, and lie down at his *Feet*, who would not fail to tell her what ſhe ſhould further do. *Ruth*, in obedience to her *Mother-in-Laws* Command, performed what of her ſelf ſhe would have been very backward to; and being favour'd by the darkneſs of the *Night*, came unperceiv'd of any, and laid her ſelf down at *Boaz* his Feet; who awakening at Midnight, was affrighted to find a *Woman* lying at his Feet, and demanded who ſhe was. *Ruth* having diſclos'd her ſelf, repreſented to him, That he was a near *Kinſman*, who (according to the order of the *Law*) had a right to Marry her.

Boaz, who was then above 100 years of Age, expreſt the eſteem he had for her, in that ſhe did not imitate the *Behaviour* of the *Daughters* of his Age, who (for the moſt part) followed the tranſports of a blind *Love*, and inconſiderately preferr'd young *Men* before grave and ſtaid *Husbands*; but added, That though he could lawfully Marry her, another Kinſman (that was nearer than he) was firſt to declare himſelf, Whether he were willing to perform the duty of a *Kinſman* towards her, or not.

Accordingly the next day *Boaz* went to the Gate of the City, and being ſat down with the Magiſtrates and *Elders*, who met there to do Juſtice to the *People*, he ſaw the *Kinſman* he had ſpoke of to *Ruth*, paſſing by; and having call'd to him, told in preſence of 10 of the Elders of the City, That *Naomi* did intend to ſell a parcel of her *Husbands Land*, of which he thought good to acquaint him; for, that in caſe of his Refuſal, he would buy it himſelf: The *Kinſman* having anſwer'd, That he was willing to buy it; *Boaz* replied, That at the ſame time he bought the *Land*, he muſt alſo Marry *Ruth*. But the *Kinſman* diſliking this Propoſal, paſt over his right to *Boaz*, who at the ſame time took the *Elders* and *People* of his *City* to witneſs of his purchaſing the Eſtate of *Elimelech*, and taking *Ruth* to be his *Wife*; who wiſhed him all manner of Proſperity and Happineſs with her, that ſhe might be like *Rachel* and *Leah*, who built up the Houſe of *Iſrael*, and that he might be famous in *Bethlehem* throughout all Ages.

The same Year 1708.

Thus was this *Marriage* conſummated, which GOD ſoon after bleſſed with the Birth of *Obed*, who was the Father of *Jeſſe*, and *Davids* Grandfather; upon which occaſion all her Friends and Neighbours came to congratulate *Naomi*, upon this happy Fruit of her *Daughters Marriage*; aſſuring her, That ſhe was more happy in ſuch a *Daughter*, than if ſhe had ſeven *Sons*. *Naomi* alſo overjoy'd with her little Grandſon, laid him in her Boſom, and became his *Foſter Mother*.

GOD would teach us by this Admirable Woman, *That He does not value Perſons by the Holineſs of their* Parents, *but by their Vertues and Graces. We ſee here* Ruth (*a* Moabitiſh Woman) *born of* Idolatrous Parents, *advanced by the holineſs of her* Manners *to the higheſt Honour that was (at that time) attainable upon* Earth, *by entring into the* Genealogy *of our* Saviour, *and becoming a* Mother *of his* Fore Fathers, *according to the* Fleſh.

She teaches us (ſaith S. *Ambroſe*) *not to reſt or rely upon any outward Profeſſion of a* Religion, *nor on the meer Name of* Chriſtians, *as the* Jews *did upon their* Carnal Sacrifices, *and upon the deſcent from* Abraham *of which they boaſted continually; but to endeavour to become acceptable to* GOD, *by doing violence to our own corrupt Inclinations, and by manifeſting our ſelves to be living Members of that* Body, *whereof* Jeſus Chriſt *is the* Head. *For our* Saviour *takes only thoſe for his* Spouſes *that are recommendable by their inward* Graces, *and not by any outward Advantages; He choſeth thoſe only that are meek and humble of* Heart, *which is the Character of the genuine* Spouſes *of our* Saviour, *and the true* Spiritual Virginity.

THE

THE LEVITES WIFE ABUSED

The Benjamites *of* Gibeah, *Force the Wife of a* Levite *to Death*

THE *Scripture* in the two laſt *Chapters* of this Book of *Judges*, relates a *Hiſtory*, *Anno Mundi* 2585. or thereabouts. which prov'd of great and fatal conſequence to the *Iſraelites*, as occaſioning the deſtruction of a whole *Tribe*. A *Levite* dwelling on the ſide of *Mount Ephraim*, took to him a *Wife* out of *Bethlehem*; but upon ſome miſcarriage of hers did occaſion a Separation, ſo that ſhe return'd to her *Fathers Houſe*, where ſhe continued for the ſpace of four *Months*; and at the expiration thereof, her *Husbands* Affection returning towards her, he reſolved to go to *Bethlehem* to her *Fathers*, and fetch her home again.

As ſoon as he was come to his *Father-in-Laws Houſe*, he received him with much Joy and Kindneſs, forcing him to continue with him three Days, and then being very unwilling to part with him he both by his kind Entertainment, and preſſing Invitation, endeavour'd to oblige him to ſtay longer with him than he intended; ſo that it was the fifth Day towards Evening, before he could get away from his *Fathers*; and having reach'd *Gibeah* a while after *Sun-ſet*, he was fain (with his *Wife* and *Servants*) to ſit down in the *Street*, becauſe there was none ſo kind as to offer them a Lodging; but ſoon after, an *Old Man* coming from his *Work* out of the Field, ſeeing him ſtand in the *Street*, kindly Invited him with his *Wife* and *Servants* to his Houſe, giving them an hearty Entertainment.

But as they were ſat down at *Table*, and making Merry certain wicked *Wretches* of the *City*, beſet the *Houſe* round about, and knocking at the Door, bade the *Old Man* (the *Maſter* of the Houſe) to bring forth the *Man* that came to Lodge with him, that they might ſatisfie their unnatural *Luſt* with him.

The good *Old Man* was ſtruck with horror at this their demand and endeavour'd with the ſofteſt Words imaginable, to divert them from ſo great a Villany, offering rather to expoſe his own *Daughter*, that was a *Virgin* than his Gueſts *Wife* to their *Luſt*. But all that he could do not prevailing, the *Levite* brought forth his *Wife* to them, whom they abuſed all Night till towards the Morning; and about Break of *Day*, they let her go.

The *Woman* after this Treatment had much ado to return to the *Door* of the Houſe where her *Husband* was Lodg'd; and ſooner arrived there, but ſhe fell down dead before the *Threſhold*, with her ſtretch'd forth, as demanding Vengeance her *Husband* for this inhuman outrage mitted upon her.

Her *Husband* ariſing in the Morning turn home, and finding his *Wife* with on lying at the *Door*, ſuppoſed ſhe aſleep; but finding that ſhe was dead the extream grief wherewith he was and the deteſtation he conceiv'd for minable Fact, put him upon a Reſo cutting the *Dead Body* of his *Wife* Parts, and to ſend each *Tribe* a part, to them to take Vengeance of ſo execra crying Abomination.

Upon the receipt of this ſtrange ſying Preſent the *Tribes* unanimouſly to avenge this unparallel'd Exceſs; acknowledg'd, that never was the like committed in *Iſrael*, from the time coming out of *Egypt*; and having aſſ themſelves together as one *Man*, they they would not return to their Homes had puniſhed and aveng'd this exorb rage.

S. Ambroſe *admires this their holy tion, their* Zeal *ſhewing them not to be rent in a Caſe which ſo much concer* Glory of GOD. *The Outrage done* (*Father*) *to a* Married Wife, *enflames vokes all* Iſrael; *and one* Tribe *of the* Crime, *all the reſt* League *together to deſtroy and exterm fearing leſt by conniving at it, they down upon all* Iſrael *the Divine W one of their* Tribes *had ſo juſtly de*

The ſame Father *bluſhes at the of the* Age *wherein he liv'd, by ſu frequent Profanations of that* holy *when he compared it with this mo dable Zeal of the* Iſraelites, *who ſ frivolous Excuſes to cover the Crime* Brethren, *but aveng'd it with that of Rigor, as was proper to prevent Licentiouſneſs for ever after: And* Man *thinks, he can never ſufficiently their unhappineſs, who only mind Intereſt, being unconcerned at the Profanations of the* Law *of* GOD.



Mrs Elizabeth, the wife of Captaine Richard
Leake of the Tower of London Master Gunner of
England.
For advancement of this Worke, Contributed this Plate.


73

The Punishment of the Benjamites.

he whole Tribe of Benjamin *is destroy'd by the* Israelites, *except* 600 *Men.*

HE *Children* of *Israel* being gathered together as one Man at *Mizpeh*, and the *Levite*, whose *Wife* had been Forc'd, having laid his Complaints before them

he same time. march'd against the *Authors* of this detable *Crime*, to punish them according to t.

But before they came to open Force, they some *Deputies* to the *Benjamites*, to de- those wicked Wretches that had com- this inhuman Outrage that by putting to death they might turn away the Wrath OD from *Israel*; but the *Benjamites* (in- of hearkning to these just and equal sals) declar'd, they would protect and them; and assembled themselves to fight *sraelites*, to the Number of 26000 *Men*. *Israelites* having ask'd Counsel of the D, the *LORD* approv'd of their going st the *Benjamites*; whereupon they went to fight them; but notwithstanding the success they had promised themselves the justness of their Cause; they lost that 22000 *Men*.

ey were strangly surpriz'd at this unex- Defeat, but yet resolv'd to try a second , for which they prepared themselves by Humiliation before *GOD*, and asking l of him, who again bade them go up their *Brethren*; and yet for all this the s was not answerable, for the *Benjamites* y'd 18000 more of them.

l *Israel* being astonish'd to see 40000 destroy'd by 26000, and that too in so Cause, betook themselves to GOD, by *Weeping*, and offering *Sacrifices*; and g ask'd Counsel of the LORD the third He not only bade them to go up against *njamites*, but also assur'd them of the ry.

he *Israelites* encourag'd with this Divine rance, they march'd towards *Gibeah*, g appointed a great Party to lie in Am- near the City.

he *Benjamites* (like Men drunk with their late Victories) made a furious Sally out *beah*, which was increased by the feign'd t of the *Israelites*, to draw them from the ; but soon after those that lay in Ambush Gibeah having set it on Fire, the *Benja-mites* saw they were lost, being on all sides encompast by the *Israelites*, who kill'd 25000 of their *Men*, and burnt their *Cities*; only 600 of the *Benjamites* saved themselves by retiring and hiding themselves in the Rock of *Rimmon*, who were the means afterwards of recovering that *Tribe*.

The *Israelites* after this Victory found themselves extreamly afflicted, for the loss of one of the 12 *Tribes*; and having sworn, That none of them would give their *Daughters* to the *Benjamites* for *Wives*, they went and slew all the Males and Women of *Jabesh Gilead*, because they were not come up with them to fight against the *Benjamites*, and only saved 400 of their *Virgin Daughters* alive and gave them to the *Benjamites* for *Wives*.

The Fathers *have admired the depths of* GOD's Judgments *in this* History. *Never was there a War more holily undertaken, than this of the* Israelites, *and yet they were twice beaten with great loss.*

GOD *was willing by this* (Figure) *to teach us, how Pure they ought to be, who undertake to punish other mens Faults. It is a false* Zeal *that puts Men upon purifying others, without being first clean themselves.*

Moreover, GOD *would inform us by this great* Example, *how great our* Charity *ought to be towards our* Brethren. *How detestable and flagitious soever the* Benjamites *might be, yet* GOD *will have the* Israelites *to bewail the sad necessity, that engageth them to destroy their own* Brethren.

Thus we see that all Israel *were touch'd with inward* Sorrow, *for having exterminated them, and now wholly employ'd their Thoughts, how best to recover and restore those, whom so lately they had endeavour'd utterly to destroy.*

It is a shame (say the *Fathers*) *for* Christians *in this point to give way to the* Jews *and not to be highly concern'd, not only when they see a Country or a Family lost from the* Church; *but even when they see so much as one single* Soul *cut off from their* Society *and* Body; *forasmuch as they ought to be as sensible of this loss, as they would be of cutting off of one of their Members.* For (*as S.* Paul *saith*) when one Member of the Body mourns all mourn; and when one rejoiceth, all rejoice: *Because all true* Christians *are but the different Members of one* Body *under* Christ *their Head.*

BO-

THE GATES OF GAZA.

Samſon *being ſhut up by the* Philiſtins *in* Gaza, *plucks up the* [ ] *of the City, with the two* Poſts, *and carries them up to t* [ ] *Top of a* Mountain *before* Hebron.

SAMSON having in ſo miraculous a manner ſlain a Thouſand *Philiſtins*, one would think that ſo aſtoniſhing an Inſtance of a *Divine Power* aſſiſting him, ſhould ſtop the courſe of their Malice, and hinder them (in love to themſelves) from attempting ought againſt him for the time to come. But we muſt conſider, That their Warring againſt *Samſon*, was a repreſentation of the *Devils* future Wars and Fightings againſt *Jeſus Chriſt*, and his *Holy Church*; and therefore the continually renewed Perſecutions of the *Philiſtins* againſt *Samſon*, do very fitly repreſent to us, the obſtinacy wherewith the *Devils* make War againſt the *Faithful*, and that unalterable Malice wherewith they perſecute them, without being diſcourag'd by the many Foils and Falls they receive from the *Saints*, by means of the Power of GOD, that is engag'd for them, and manifeſts it ſelf in them.

Anno Mundi 2880. before Chriſt 1124.

The *Philiſtins* therefore, inſtead of letting *Samſon* alone, upon Motives taken from their own Intereſt (as in all prudence they ought to have done) did on the contrary mind nothing more, than how they might beſt lay new Snares for him, and get him into their hands. And as they were very diligent and attentive in this enquiry, and had their *Spies* out continually, to obſerve his haunts, they were inform'd by ſome of them that he was got into the City *Gaza*; whereupon (without loſing time) being egg'd on by their extream Hatred and Thirſt for *Revenge*, they aſſembled themſelves by Night, and compaſſed the *City*, reſolving in the Morning to ſet upon him and kill him.

Samſon having notice of their deſign, ſeem'd to take little notice of it, and having ſlept till Midnight with an *Harlot* which he met with, he aroſe, and without fear went to the Gates of the *City*, plucking up the *Doors*, and two *Side-Poſts* of it, and laying them upon his *Shoulders*, carried them to the top of a *Mountain*, that is before *Hebron*, paſſing unconcernedly by, through the midſt of thoſe who were laid in Ambuſh to ſeize [ ] him, who being amazed and [ ] ſeeing thoſe prodigious effects of [ ] and *Courage*, let him paſs unmoleſted.

Thus were the Hopes the *Phil* conceiv'd (to furprize *Samſon* once [ ] feated, and they found (as former[ly] their Deſigns and Projects to deſtroy [ ] never ſo wiſely laid, and warily conc[ ] at length turn to their own confuſion [ ] throw.

This Figure (ſaith S. *Gregory*) *is ſo [ ] ſenſible, that it cannot but be ackn[ ] to be an excellent Emblem of our Sa[ ]* Chriſt. *He it was whom his* Enemi[es] *perſecuted all his life long, they at la[ ] him in a* Sepulchre, *ſeal'd him up [ ] ſurrounded his* Grave *with their* Gu[ard] *the* Philiſtins *encompaſſed the City G[aza]* Samſon *was peaceably taking his r[eſt]*

But this true and glorious Samſo[n] *ing and ariſing at Midnight by h[is]* Reſurrection, *and delivering h[im] the place, where his* Enemies *kept h[im] not only came forth from thence h[im]ſelf out being ever after ſubject to th[e] Power of* Death; *but at the ſam[e] deemed all* Mankind *from that [ ]* Enemy, *by deſtroying* Death *it ſelf*, *and* Bars *he has for ever broke and [ ] (as the* Scripture *mentions*) *and h[as] them with him to the top of the [ ] that is, to* Heaven, *which the* Re[ſur]*our* Bleſſed Saviour *has open'd to [ ] and whither his* Members *hope to [ ] according to his own faithful* Pro[miſe] where he is, they ſhould be alſo, *eternally enjoy that* Glory, *which h[e] the* Father *before the* World *was.*

For this Reaſon it is, that all tr[ue] ans *may cry out boaſtingly with* [ ] Death, where is thy Sting? O Gra[ve] is thy Victory? The Sting of Dea[th] and the ſtrength of Sin is the La[w] thanks be to GOD, who giveth us th[e] through Jeſus Chriſt our LORD.



Thomas Vincent of Felcham
in the County of Surrey Esqr.
For advancement of this Worke Contributed this Plate.



M.r Samuel Lash master Carriage maker to their Ma.tys office of Ordnance and master Block maker to their Ma.tys Navy at Chatham. For Advancement of this worke. Contributed this Plate

SAMSON'S DEATH.

mſon *diſcovers to* Delilah *that his Strength lay in his* Hair, *which ſhe cutting off, he is ſeiz'd.*

T had been well for *Samſon*, if he had been as ſtrong and powerful to reſiſt the *Mundi* 2885. Charms of a *Woman*, as *fore Chriſt* 1119. he was in tearing of *ns*, and encountring whole *Armies* alone. alas! the Enticements of *Delilah* prov'd ſtrong for him, who was the ſtrongeſt of all n; and in her Embraces he met with the diſ- r, he had ſo happily eſcaped in the moſt gerous and threatning Encounters.

The *Philiſtins* having obſerv'd, that *Samſon* rted often to *Delilah*, promiſed her a great of *Mony*, if ſhe could get out of him, rein his *Strength* lay. *Samſon* at firſt (upon enquiry) plaid upon her, as not thinking oodfil, to tell her a Truth might prove ſo il to him: He told her, That for to level *Strength* with thoſe of other *Men*, they ed only to bind him with *New Cords* that ever been uſed, or to faſten his *Locks* to ; but *Delilah* ſoon found, that theſe only deluſory put offs, to make her give her Importunity: Wherefore being gaul'd *Samſon's* mocking of her, ſhe ſet all her fices at work, and by continual urging and ing of him, made him at laſt diſcover the th to her; he told her, That from his Birth *zar* had ever touch'd his *Head*; and that were *ſhaven*, his *ſtrength* would leave , and he become like another Man.

o ſooner had *Delilah* got this Secret out m, but ſhe ſent for the *Lords* of the *Phi-* , and having made him ſleep on her , ſhe cauſed the 7 *Locks* of his Head to off. *Samſon* ſoon after being awaked the cry of *Delilah*, That the *Philiſtins* upon him, he thought to go out as at times, for he knew not that the *LORD* departed from him. So the *Philiſtins* took , and brought him down to *Gaza*, bound with Fetters of *Braſs*, put out his *Eyes*, made him grind in the *Priſon-Houſe*.

hilſt *Samſon* was thus wretchedly employ'd his *Enemies* in this hard and ſhameful , the *Hair* of his Head began to grow : And the *Lords* of the *Philiſtins* ga- ed themſelves together, for to offer a great ſolemn *Sacrifice* unto *Dagon* their *God*, having delivered *Samſon* their Enemy and oyer of their *Country* into their hand; and when they were merry, *Mundi* 2887. they ſent for *Samſon* to make them *Sport*, placing him between the *Pillars*.

Samſon touch'd to the Heart, at this their inſolent treating of him, deſired the *Lad* (that held him by the Hand) to lead him to the *Pillars* on which the Houſe ſtood, that he might reſt himſelf againſt them. And as ſoon as he was come to the place, he prayed unto the *LORD GOD*, to give him Strength only this time, that he might be at once aveng'd of the *Philiſtins* for his two *Eyes*; and laying hold of the *Pillars* with both his hands, and ſhaking them with all his might, the *Houſe* fell, cruſhing him and all the *Lords* of the *Philiſtins*, with about 3000 more of them that were therein, and on the *Roof* of the ſaid *Houſe*; ſo that he ſlew (as the *Scripture* obſerves) more at his death, than he had done in all his life.

Thus Hiſtory (as the *Fathers* tell us) *is a lively repreſentation of the effects of the* Death *of our* Saviour, *who by his voluntary Death confounded the* Devils *more, than they had been during all his Life time: For then it was that the* Devils-Houſe *was caſt down to the ground, and that the Arrogance of thoſe proud* Angels *was laid low.*

But the Fathers *do not content themſelves only in conſidering the Myſteries in this* Hiſtory, *that have manifeſt reference to* Jeſus Chriſt; *but they explore alſo the unhappy chance, whereby this invincible Strong one was vanquiſh'd and overcome of a* Woman; *he loſes all his* Locks, *that is, his* Vertues; *they put out his* Eyes, *that is, they rob him of his* Light *and* Underſtanding, *and condemn him to work in the* Mill, *that is, abandon him like a* Beaſt *to the vain Pleaſures of this* World, *where a Man meets with nothing but Trouble and Vexation, and where he continues fetter'd in the Chains of his own* Will *and* Luſts.

A Sinner *in this condition has no other way left, but to call upon GOD, that his* Locks *may grow again, that is, that he may recover his loſt* Graces. *'Tis* Repentance *that recovers the* Souls *ſtrength, and pulls down the* Pillars *of the* Devils Houſe, *and overthrows and cruſhes the* Enemies *that triumph over her, and renders the* Soul *victorious by her own ruin, making her die to her ſelf, that ſhe might live to GOD; and loſe her ſelf, that ſhe might find him who is the only ſatisfying Object and Sovereign Good of rational and intelligent* Creatures.

THE

AT the Beginning of this Book we have an account of the Birth of Samuel, and how his Mother Conſecrated him to the Service of GOD, and the Hymn of Praiſe ſhe ſang upon that occaſion. Next we find a relation of the inſolent and vicious Behaviour of the Sons of Eli; who therefore is reproved by a Man of GOD, who foretells the ruin of his Family, and which was afterwards alſo told him by Samuel, whom GOD dignified with the high Calling of a Prophet, and is owned as ſuch by all the People. Afterwards we ſee here, how the Iſraelites were beaten by the Philiſtins, the Ark of the Covenant taken; which as ſoon as Eli underſtood, he fell backwards from his Seat, and brake his Neck. The Philiſtins carry the Ark into the Temple of their Idol Dagon, which falls down, and is ſhatter'd to pieces before it; and the Philiſtins are grievouſly Plagu'd by GOD; whereupon they ſend back the Ark with Preſents, which comes to Bethſhemeſh in the Land of Judah, and from thence is brought to Kiriath-jearim; where Samuel begins a notable Reformation of the Worſhip of GOD, and aſſembles the Iſraelites at Mizpeh; the Philiſtins deſigning to ſurprize them there, GOD ſtrikes a Terror into them by great and dreadful Thunderclaps, whereupon they are eaſily defeated by the Jews.

The Sons of Samuel, being by him in his old Age appointed to judge the People, do not follow their Fathers ſteps, wherefore the Iſraelites demand a King, which diſpleaſeth GOD, who commands Samuel to repreſent to them, how their King would treat them; but the People notwithſtanding continuing obſtinate in their demand, the Lord and his Prophet agree to it, and Samuel tells Saul (who was come to him at Mizpeh) that he was to reign over Iſrael, and anoints him King.

Saul, in the beginning of his Reign, beats the Ammonites; Samuel lays down his Authority he formerly had over the People as their Judge, having firſt given an honourable teſtimony of his Innocence and Integrity in that ſtation. Saul and Jonathan his Son make War againſt the Philiſtins and others, and defeat them. Samuel declares to Saul That GOD would take the Crown from him, and Anoint David King, who fights with Goliah the Giant, and kills him. Saul being jealous of the Honours done to David for this Victory, ſeeks to kill him, who leaving the Court, comes to Samuel at Naioth, and contracts a ſtrict and firm League of Friendſhip with Jonathan; he flees to Achiſh, King of the Philiſtins, where (to ſave his life) he counterfeits himſelf Mad, and retires thence to Adullam, where his Friends and others joyn with him, who is fain to ſtray up and down to eſcape Sauls purſuit. Saul murders Ahimelech, and all his Houſe, with 85 Priests, and all the Inhabitants of the City Nob, for having innocently entertain'd David, and furniſh'd him with Bread David hides himſelf in the Wilderneſs of Ziph, and from thence retires to that of Maon, whither Saul purſues him, till News is brought him, That the Philiſtins were entred the Land, and having beaten them, he continues to purſue David; but at last acknowledging his Fault, he prays David to ſpare his Family, when he ſhould come to the Crown. After this, we have a relation of the Death of Samuel, and what paſt between David and Abigail, the Wife of Nabal; and how Saul, beginning afreſh to perſecute David, flees to Achiſh King of Gath, who gives him the Town of Ziklag to dwell in; from whence he makes excurſions upon the Neighbouring People, killing many, and getting great Spoil. After this, the Philiſtins coming with a great Force againſt Iſrael, Saul asks Counſel of the LORD, who does not vouchſafe to anſwer him, whereupon he addreſſes himſelf to the Witch of Endor. David making ready to joyn the Forces he had, with thoſe of Achiſh, againſt Saul, is countermanded. In his abſence Ziklag is ſpoiled by the Amalekites; but getting after them, he recovers all the Spoil and Captives they had taken. And laſtly, this Book concludes with the tragecal Death of Saul and his Sons.

This firſt Book of Samuel contains the Hiſtory of the Events of 80 Years, wherein paſt under the Government of Eli the High Prieſt, Chap. 4. 18. and the other 40 under the Government of Samuel and Saul, Acts 13.

This Book (as well as the following) has the Name of Samuel, becauſe they contain the Relation of his Anceſtors, his Birth, his Education, his Younger years, his Life and Actions, his Government and Death; as likewiſe the Lives of thoſe Kings, who by the Command of GOD were by him Anointed over Iſrael. The Septuagint, and the old Latin Interpretation, call theſe two Books of Samuel with the two following, and call them the four Books of Kings, becauſe in theſe four Books are related the Lives and principal Actions of all the Kings that Reigned over the Jews, from the firſt to the laſt, in whom this Monorchical Government ceaſed, and was extinguiſh'd in Iſrael by the Judgment of the LORD.

SA



Mr. Nicholas Jeffreys. second son of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr. For advancement of this Worke. Contributed this Plate

SAMUEL GIVEN TO ELI.

Hannah *Conſecrates her Son* Samuel *unto the* LORD, *and delivers him to* Eli *the* High Prieſt.

SAMUEL being to appear one day in the *World* with the luſtre of a great and holy *Prophet*, GOD diſpoſed him thereto from his tender Infancy. *Hannah* his Mother, who was more glorious in having ſuch a *Son*, than if ſhe had been Mother to the greateſt *Prince* in the *World*, after ſhe had been a long time barren, was inſtant in prayer to GOD, till at laſt ſhe obtain'd this Child, which was the fruit of her *Prayers*, and the reward of her *Faith*. And this *Holy* Mother knowing that her *Child* was the *Gift* of GOD, made no difficulty to return him to the Donor. She did not content her ſelf to reſtore him with *Mony*, or to offer him up for ſome years only; but ſhe conſecrated him to the LORD all his Life time. She had no ſooner Weaned him, but her gratitude to GOD preſſed her, to dedicate him to his Service from whom ſhe had received him; and with ſtrange diſengagement from all human conſiderations, ſhe in oppoſition to her natural tenderneſs for her only and long lookt for Son, and to all appearance of Reaſon, conſecrated him to GOD in his firſt Infancy, delivering him into the hands of *Eli*, when he was not about 3 years of Age, no more conſidering him as her own, but GOD's, to whom ſhe had given him.

This *Hannahs Sacrifice* did in ſome ſort reſemble that of *Abraham*, becauſe in parting with her Son to GOD, ſhe believ'd ſhe did nothing elſe, but render to *GOD* what was his, and what ſhe could not (without a kind of Sacriledge) withhold from him.

GOD rewarded this Devotion of the *Mother* in the abundant effuſion of his Graces upon her *Son*. And when in the Flower of his Age he was employed in the Service of *Eli* the *High Prieſt*, and the Miniſtry of the *Temple*, where he lay alſo by Night, near from the *Ark*, GOD favour'd him with ſeveral Revelations; from which it might be judg'd, what a great a *Prophet* he was like to be, when he came at his Manhood, to whom *GOD* manifeſted himſelf ſo remarkably in his early Youth.

GOD called to him thrice, as he was laid down to ſleep; but *Samuel* ſuppoſing it to be the Voice of *Eli* the *High Prieſt*, aroſe each time and went to *Eli*, to know what his pleaſure was; but the fourth time *Eli* having inform'd *Samuel*, that it was the LORD that called him, *GOD* ſpake to him, and foretold the terrible diſaſters that were to fall on *Eli* and all his *Houſe*; he told him, He could no longer endure the unhappy negligence of that too indulgent *Father*, who knowing the diſorders and crimes his *Sons* committed, and ſeeing in how many ſeveral ways they profaned the *Sacredneſs* of his *Temple* and *Altar*, contented himſelf with giving them a ſlight Reproof, inſtead of being animated againſt them with an holy *Zeal* for the Glory of *GOD*; and further declar'd unto him, that ſuch were the enormous Crimes of that Family, that they ſhould never be expiated by all the *Sacrifices* *Eli* did, or could offer.

The next Morning *Eli* was very urgent with Little *Samuel*, to know of him what the *LORD* had ſaid unto him; which tho' he was very loath to do, out of the great reſpect he had for him, yet upon his ſolemn conjuring of him, he told him all. *Eli* acknowledging at laſt the Juſtice of the Sentence paſt againſt him and his *Family*, found too late, That it is not ſufficient for a *Father* to be good himſelf, if he does not uſe his utmoſt endeavours to make his *Children* ſo likewiſe, and with a moſt humble ſubmiſſion, diſpoſed himſelf to undergo the *Puniſhment* he had deſerved by the too indulgent Education of his *Children*.

There are (ſaith S *Gregory*) *many Followers and Imitators of* Eli, *as well in the private Houſes of* Chriſtians, *as in the* Church. *I mean* (ſaith he) *thoſe* Paſtors, *who ſuffer their* Spiritual Children *to live in all manner of Diſorderlineſs, by a cruel Complaiſance and Compliance, being cruel to themſelves, as well as to thoſe whoſe* Wounds *they diſſemble; when indeed they ſhould, by ſearching them to the bottom, endeavour to heal them: Foraſmuch as it plainly appears from this* Figure, *that in ſo doing they draw down upon themſelves and their* Flock, *the juſt* Anger *and* Judgments *of an incenſed* GOD, *who will not ſuffer himſelf to be mocked, and will in a more ſpecial manner be ſanctified by thoſe, who draw near unto him and ſerve at the* Altar.

The Punishment of Eli.

GOD, in order to punish Eli *the* High Priest *for his negligence in Reproving the Disorders of his* Children, *suffers him (upon hearing the News of their being Slain, and the Taking of the* Ark) *to fall down from his Seat, and Break his Neck.*

GOD being about to fulfil the *Judgments* he had denounc'd against the House of *Eli*, he stirr'd up a New War against the *Jews*, from their Neigbours the *Philistins*. This Nation were the open and profest *Enemies* of the People of GOD, and was made use of by him, as a powerful Instrument of his Justice and Vengeance, to punish the *Jews* for their Crimes and Disobedience against him.

Anno Mundi 2888. before Christ 1116.

Accordingly at this time the LORD being highly provok'd (by the Apostacy and Backsliding of the *Jews*, and their great contempt and profanation of his *Holy Laws* and *Ordinances*) hid his Face from them, would not assist them against their *Enemies*, but made them to be discomfited. The *Jews* being surpriz'd at this their unhappy Expedition against their *Enemies*, thought they could force the LORD to be of their side, by carrying the *Ark* of his Presence with them.

But GOD, who will not suffer himself to be mocked, and when he is provok'd, withdraws his gracious Presence from all the most holy outward Things and Ordinances, suffer'd the *Ark* to go to the *Camp*, without concerning himself about its preservation. No sooner was it arrived there, but the *Army* receiv'd it with a general Shout, and joyful Acclamations, not knowing that the very thing from whence they expected their good success, would prove their Confusion, as well as their great Affliction; and that those two wicked *Priests*, *Hophni* and *Phineas*, the Sons of *Eli*, who carried the *Ark*, and whom GOD regarded with the Eye of his *Wrath*, would draw down more mischief upon them, than the Presence of the *Ark* would procure them Favour.

The *Philistins* understanding that the *Ark* was with the *Israelites*, concluded themselves beaten, and crying out, *Wo unto us, for their GOD is come into the* Camp; *who shall deliver us from those mighty* GODS, *that smote the* Egyptians *with all the Plagues?* However at length, somewhat encouraging one [illegible] to quit themselves like *Men*, their Fear [illegible] made them desperate, they fell like [illegible] sistible Torrent upon the *Jews*, took [illegible] kill'd the two Sons of *Eli*, that carried [illegible] down 30000 of them, and put the rest [illegible]

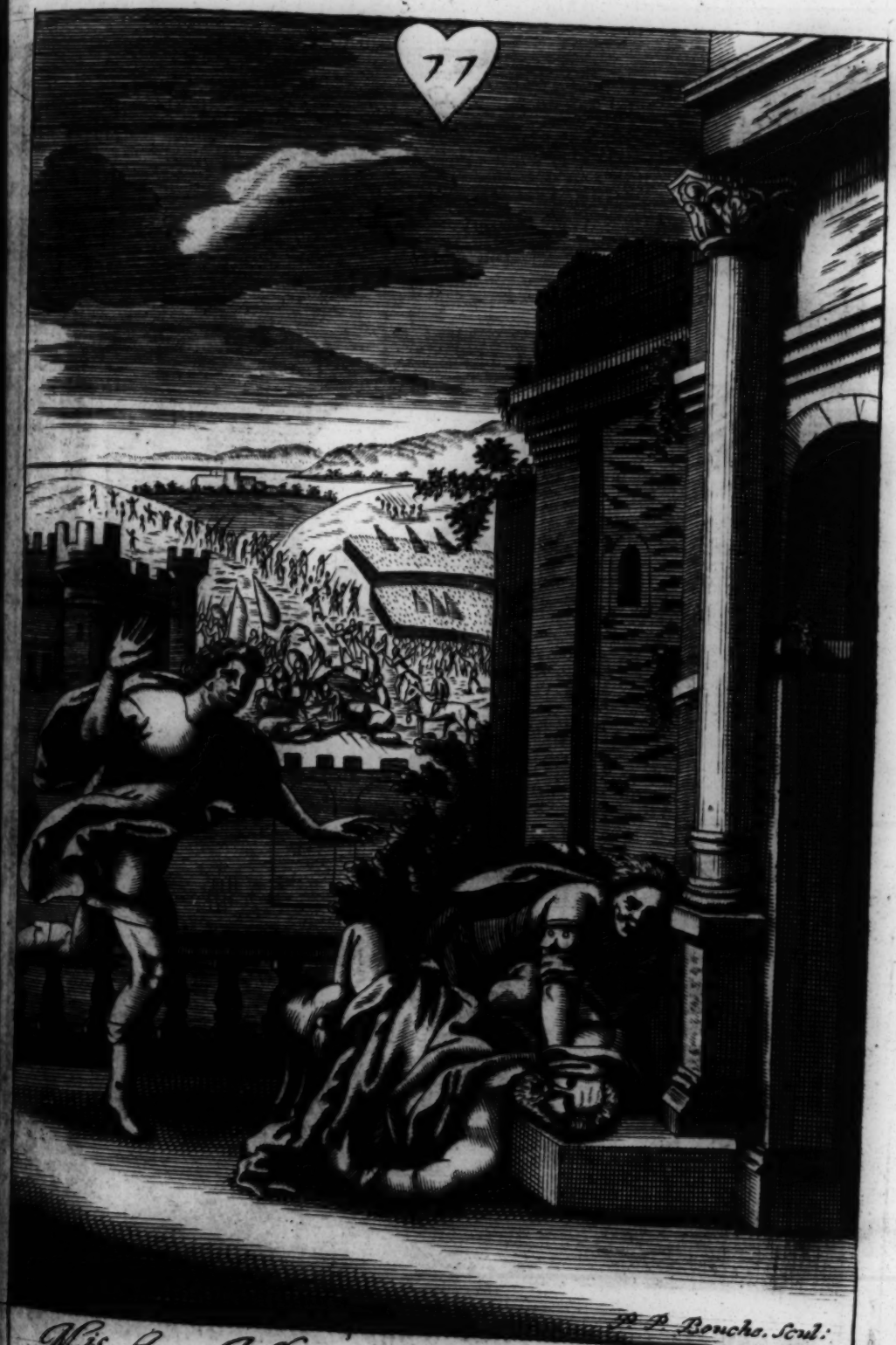
Old *Eli*, all this while, who could [illegible] sage any great good to the *Israelites*, [illegible] the Way-side, impatiently expecting [illegible] the Event of the *Battel*, and the rather [illegible] the *Ark* of the *LORD* was concern'd [illegible] good Man (for so he was, notwithstand[illegible] his Failings) trembling at the appre[illegible] its falling into the hands of the [illegible] and being profaned by them.

At last, a Man of *Benjamin* having [illegible] out of the *Army*, came to *Shiloh*, and [illegible] an account of the total defeat of [illegible] who no sooner heard him say, That [illegible] was taken; but (like a Man stunn[illegible] violent Blow) he fell down from his [illegible] brake his *Neck*.

His *Daughter-in-Law* the Wife of [illegible] having understood the Death of her [illegible] and the Taking of the *Ark*, (with the [illegible] also of *Eli* the *High Priest*, her Father [illegible] she immediately fell into Labour, and [illegible] after she had brought forth a Son, [illegible] called *Ichabod*; because (by the Taking [illegible] *Ark*) the Glory was departed from [illegible]

Never was there a more remarkable [illegible] *stance of GOD's Severity in punishing* [illegible] *phanation of Holy things; never a more* [illegible] *ing Lesson, That nothing incenseth God* [illegible] *than the* Sins *and* Disorderly Lives [illegible] *whose Holiness ought to appease his* Wrath, *when it is gone forth against* [illegible]

It teacheth also us Christians, [illegible] *confidence in the most* Holy Eucha[illegible] *the* Ark *was a* Figure, *as not at the* [illegible] *to endeavour after* Holiness, [illegible] *dispose us to be meet partakers of that* [illegible] Bread *and without which (by approa[illegible] that* Holy Table) *we shall only feed* [illegible] *Condemnation.*



Mrs Ann Jeffreys. eldest Daughter of Jeffrey Jeffreys of Llywell in Brecknockshire Esqr.
For advancement of this Worke Contributed this Plate.



Mr. William Proctor Citizen and Stationer of London.
For Advancement of this Worke, Contributed this Plate.

The Idol Dagon Falls before the Ark.

The Philiſtins *having placed the* Ark *in the* Temple *of* Dagon, *near to that* Idol, *it falls down before it, and is broke to pieces. GOD ſmites the* Philiſtins *with the Plague of* Emrods, *and forced them to ſend back the* Ark.

THe *Ark* of *GOD* being thus Taken, and in the hands of the Enemies of *GOD*'s *People*, ſeemed now to have loſt all that Honour and Glory, which till then *GOD* had ever dignified it with; but the Sequel of this *Hiſtory* will better inform us, and make it appear, That this holy Shrine of the *Divine Preſence*, was never more illuſtriouſly glorious, than in this its Captivity amongſt the *Philiſtins*.

Theſe *Idolaters*, as ſoon as they ſaw themſelves Maſters of this *Holy thing*, carried it to *Aſhdod*, and put it into the *Temple*, near their God *Dagon*, excellently repreſenting to us, by this their *Sacriledge* and *Profanation*, the Crime of thoſe, who in the ſame Heart endeavour to join *GOD* and *Belial*, and to make an Alliance between his *holy Worſhip* and the *Service* of *Devils*. But *GOD* by an illuſtrious Inſtance of his own made it appear, That as he is not at all like, ſo neither can he have any Communion with *falſe Gods*. *Dagon* could not ſtand his ground before the Preſence of the *Ark*, and the next morning they found the *Idol* fallen on its face before it. The *Men* of *Aſhdod* being exceedingly ſurpriz'd and troubled at this ſhameful Fall of their *Idol*, did their endeavours to ſet up this *God* again, who was not able to do ſo much for himſelf, and put him in his place before; but the next day they had the affliction to ſee their *Idol* caſt down once more, without either *Head* or *Hands*.

Yet the *Divine Vengeance* did not ſtop here, but paſſing from the *Idol* to the *Idolaters* themſelves, all the Inhabitants of *Aſhdod* were ſmitten with a ſhameful and dolorous *Plague*, in the moſt ſecret parts of their *Bodies*, and the ſame time that all the *Fruits* of their Country were deſtroyed by a prodigious multitude of *Mice* ſent amongſt them. This filthy Plague, which hindred them from ſitting down, and the reaſon of the extream Pain they endur'd in that part; and which was an admirable *Figure* of the ſhameful and ſecret *Plagues* of *Sin*, to affright and daunt the *Men* of *Aſhdod*, who were very ſenſible, that what they ſuffer'd was an effect of their Outrage done to the *Ark*, being in this reſpect more happy than they, who (when they are puniſh'd for their profanation of *Holy things*, are altogether inſenſible, without taking any notice of the Hand of *GOD*, that ſtrikes them.

The *Philiſtins* therefore being no longer able to endure the Preſence of that *GOD*, whoſe Power they had been made ſo ſenſible of, to their great Sorrow, ſent the *Ark* away to other of their *Cities*; but finding that it ſtill drew the ſame *Plagues* along with it, and fearing in the end to be all deſtroyed by it, aſſembled their *Prieſts* and *Diviners*, to give them advice what was beſt for them to do in this caſe; who gave them a Counſel whereby *GOD* was glorified, by an Eternal Monument of his Vengeance exerted againſt his *Enemies*. They order'd them to ſend back the *Ark* with five golden Images of the *Emrods*, and as many of the *Mice*, wherewith the LORD had plagued them, according to the number of their *Lords* and Principal *Cities*, that had been afflicted with theſe ſore *Judgments*.

Thus we ſee, that the Divine Glory *ſhone forth moſt conſpicuouſly on this occaſion, who without the intervening of any human help, forced the* Enemies *themſelves to ſet free the* Holy Ark *from the Captivity wherein it had been detained. The Joy they were ſeiz'd with, by finding themſelves Maſters of it, was ſoon chang'd to extream Grief and Sorrow; the preſent Evils they lay under, making them ſtill fear and apprehend greater, yea, utter and final ruin and deſtruction.*

We ought to learn from this Hiſtory, *That the Joy Men ſometimes have, from their being poſſeſt of that which indeed belongs to* GOD, *always proves a very ſhort and deceitful Joy; and tho' they may not ſee the* Plague *wherewith GOD ſmites them, becauſe it is behind them, and in a part that is out of their view* (as S. *Gregory* obſerves) *yet they muſt not doubt, but that GOD will ſooner or later avenge the abuſe and profanation of that which is holy and conſecrated to him by the Exemplary and Eternal ſhame and reproach of thoſe, who unjuſtly have arrogated it, or made themſelves Maſters of it.*

THE ARK SENT BACK.

The Philiſtins *ſend back the* Ark *to* Judea, *to avoid the* Plague *wherewith* GOD *had afflicted them.*

THe *Philiſtins* being no longer able to bear the Preſence of the *Ark* of that GOD, who inflicted *Plague* upon *Plague* upon them, followed the Advice of their *Diviners*, which was not to ſend it away empty, but with a *Treaſpaſs-Offering*, which by their Orders were 5 *golden Emerods*, and as many *golden Mice*, according to the number of the *Lords* of the *Philiſtins*, to the end that ye may be healed; for one *Plague* was on you all, and on your *Lords*: And they alſo ordered to be provided a new *Cart*, and two *Milch-Kine* to draw it, whoſe *Calves* they ſhut up at home from them; to the end, that if the *Kine* (contrary to their Natural inſtinct) ſhould take their way towards the Land of *Iſrael*, they might be aſſured from this ſupernatural Violence, that it was not by chance that theſe *Plagues* had followed them; but that they were a viſible effect of the Divine Power, who had thus avenged the Profanation of the *Ark* of his *Preſence*.

The ſame Year 2888.

GOD was willing ſo far to comply with their weakneſs, as to make theſe *Beaſts* (contrary to the Natural tenderneſs they had for their *Young*) to take the ſtrait Way to *Bethſhemeſh*, Lowing as they went, which was an evident Token, that their Natural love to their *Young* ſtill continued but that it was over-aw'd by Omnipotence it ſelf. Thus they drew it along the High way that led to *Judea*; and by this means became an admirable *Figure* to all true *Chriſtians*, teaching them, *That the only way to go to* God, *is by raiſing ones ſelf above, and thwarting our Earthly* Affections *and* Paſſions.

The *Lords* and *Grandees* of the *Philiſtins* followed the *Ark*, as being deſirous to be Eye-witneſſes of this conſpicuous *Miracle*, and were ſtruck with Admiration, when they ſaw the *Kine* ſtop as ſoon as they were come to *Bethſhemeſh*, which was the firſt *City* of the *Jews* they met with on their Way.

The Inhabitants of this *City* were ſurpriz'd with extraordinary Joy, to ſee the *Ark* return'd, as being the precious Pledge of the *Divine Preſence* amongſt them, for the Abſence of which all *Iſrael* had *mourn'd* for the ſpace of 7 *Months*. But alas! this their Joy was ſoon turned to Tears and Sorrow, when they found that this *holy Pledge* ſpared the *Jews* as now, as before it had the *Philiſtins*; the *Bethſhemites* out of curioſity opening the to pry into it, the LORD ſmote them with great *Plague*, whereof no leſs than died; *Becauſe* (ſaith the *Scripture*) they *looked into the* Ark *of the* LORD.

The horrour wherewith they were at this ſudden deſtruction, made them cry with fear and trembling, *Who is able to ſtand before this Holy* LORD GOD? Or, *to whom ſhall we beſtow thus dreadful Pledge of Omnipotent Preſence?* So they ſent Meſſengers to the *Inhabitants* of *Kiriath-jearim* to fetch the *Ark* of the LORD the *Philiſtins* left with them.

They of *Kiriath-jearim* came accordingly and fetcht the *Ark* of the *LORD*, and brought it into the Houſe of *Abinadab*, on the hill of their *City*, where (being the place which GOD had choſen for its abode) he did not deſtroy *Plague* that *Country*, as he had done the *Philiſtins* and the *Bethſhemites*, but bleſſed them with all manner of *Bleſſings*; making it apparent to all, That he (of whom the *Ark* was a *Figure*) deſires nothing more than to pour forth his Favours and Benefits upon all thoſe, that do not ſome way or other oppoſe and turn their Backs upon them, and withal, when his Juſtice is provoked, he ſhews the greatneſs of his Power, in the puniſhment of ſuch, who deſpiſe and abuſe his Goodneſs and *Long-ſuffering*.

The Bethſhemites *ſeemed to honour it by the great Expreſſions of* Joy, *wherewith they received it amongſt them after its 7 Months Captivity; but their Joy was a preſumptuous vain Joy; they gloried in their being poſſeſſors of this* Sacred Pledge, *without being careful humbly to obey the* Law *of him who thence diſpenſed his* holy Oracles, *who in a ſignal manner had imprinted the Marks of his* Divine Preſence *upon it.*

Thus (ſaith S. *Gregory*) *many drawing near the* Holy Euchariſt *with a too bold Confidence do periſh in the* Sanctuary; *becauſe by their careleſneſs to examin themſelves, and neglecting to come with a pure Soul to eat of the* Lamb without blemiſh, *they find their Death in that, which to the pure and worthy receivers is a* Spring of Life.



Anne Lady Wyndham, Relict of S.r Francis Wyndham. Baronet. & Coheyre to Thomas Gerard. of Trent in somersetshire Esqr. In whose house his Majesty K. Charles the 2d. was safely preserved 19 dayes after his escape from worcester fight A.D 1651.
For advancement of this worke. Contributed this Plate



S.r Samuel Gerard of Buxsteep in Sussex Knight, 2.d Son of S.r Gilbert Gerard Baronet, deceased & Grandson to y.e R.t Reverend Father in God John Cosin late Lord Bishop of Durham &c.t
For Advancement of this Worke, Contributed this Plate.

The Defeat of the Philistins.

Samuel *Sacrifices and Prays to the* LORD. *The* Philistins *are defeated by* Thunder *from Heaven.*

THe state of Affairs in *Judea* was such as hath been set down in the foregoing Relations; and GOD made it appear (by his raising *Samuel* to Honour and great Authority) that when he is inclin'd to favour a *People*, the first thing he does, is to send them good *Pastors* and *Governours*.

The same year 2888.

This *holy Prophet* finding himself animated by the *Spirit* of GOD, Preach'd to all *Israel*, representing their *Sins* to them, and promising them, That in case they would relinquish and destroy their *Idols*, and cleave to the LORD, they should be happy and successful for the time to come, and that GOD would deliver them from the Tyranny of the *Philistins*. Whereupon they having declared, That they would follow his Advice, in actually destroying the *Idols* of *Baal* and *Ashtaroth* from amongst them; *Samuel* commanded them, to assemble themselves at *Mizpeh*, that he might pray for them there unto the LORD.

The *Israelites* being met there from all parts accordingly, they kept a solemn *Fast* to the LORD, humbling themselves before GOD, and confessing their *Sins*. Whilst they were engaged in these Acts of Devotion, they were surpriz'd with the News which was brought them, That the *Philistins* had made an Inroad upon them, and were drawing near to give them Battel.

These *Enemies* of GOD's *People*, puft up with their former *Successes*, and knowing that the *Jews* were all Assembled at *Mizpeh*, thought they had now a fair occasion offer'd them, to destroy them all together in one day; and not knowing that GOD (who is the sole disposer of *Victory*) was reconcil'd to his *People*, by the Intercession of *Samuel*, they made sure of the same Success they formerly had obtain'd against them.

Samuel, upon this unexpected Alarm, and the earnest Instances of the *Jews*, That he would cry to GOD, to save them from the hand of the *Philistins*, took a Sucking *Lamb* and offered it for a *Burnt-Offering* unto the LORD, which prov'd so acceptable to him, that Thundering with prodigious *Thunderclaps* and *Lightnings* upon the *Philistins*, they were thereby struck into such a consternation, that they betook themselves to *flight* in great confusion, and the *Israelites* taking this occasion to pursue them, kill'd vast Numbers, and totally defeated them.

Thus *Samuel* (by this *Sacrifice* which he offer'd to GOD, to reconcile him with his *People*) restor'd to the *Jews* their Peace and Liberty, and governed them afterwards with the care and love of a tender *Father*. But his old Age put a stop to the current of all this *Prosperity* he had procur'd for them; for *Samuel's Sons* degenerating from the godliness and wisdom of their *Father*, aim'd at nothing more, than to satisfie their *Covetousness* by taking *Bribes*, and perverting *Judgment*.

From this ill administration of his *Sons*, the *Jews* took occasion to demand a *King* of *Samuel*, that might govern them, like all other *Nations*. *Samuel* was extreamly troubled at this their demand; and complaining of it to the LORD in Prayer, he answered him, That the *Jews* by this demand had affronted him himself, by rejecting him to be their *King* and *Sovereign*; but however, bade him do as they desired. Yet withal, he charged *Samuel* to set before them how their New *King* would behave himself, and what Treatment they might expect from his hands, thô nothing of all this could alter the Resolution they had fixed, to be like other Nations, let it cost them never so much.

Anno Mundi 2909. *Samuel* being then 60 years of Age, and having governd the Jews (since the death of *Eli*) 21 years and an half.

We are apt to admire (as the *Fathers* observe) *that the* Jews *should be so besotted, as to prefer the Government of a* Man, *before that of* GOD *himself, wherewith they were dignified above all other* Nations *of the* World; *and yet at the same time we do not wonder so much, to see* Christians *preferring the* Devil *to be their* Prince *and* Head, *before* Jesus Christ *himself, whose Members they are. For we say often often of our* Saviour, *as they in the* Gospel *did*; We will not have this Man to Reign over us: *And on the other side, we very frequently tell the* Devil, *not from our* Mouths, *but our* Hearts; Thou art our *King*, and we are thy *Subjects*. *We do not care to acknowledge or submit our selves to the* Empire *of* GOD *over us*; *for our* Law, *as well as Thine, is our own Will, and we do not care to depend upon any thing but our selves.*

The Anointing of Saul.

Samuel (*by the Command of GOD*) *Anoints* Saul *to be King of the* Jews.

GOD having reſolv'd to let the *Jews* have their Will, *Saul* was choſen their *King* after this manner: *Kiſh* his Father having loſt his *Aſſes*, he ſent his Son *Saul* with one of his *Servants* to ſeek them; but not meeting with them after a long and tedious ſearch, *Saul* was reſolved to return home again: But his *Servant* having repreſented to him, that there was a Man of *GOD*, that is, a *Prophet* near the place where they then were, and that they ſhould do well to conſult him, for that probably he would direct them to find the *Aſſes*; *Saul* conſented to his Advice.

The ſame year 2909. before Chriſt 1095.

Accordingly *Saul* and his *Servant* went to the *City* before them, to enquire for the *Prophet*; and they were no ſooner entred into it, but *Samuel* met them; the *LORD* having the day before told him, That about that time the next day he ſhould meet with a man, whom he was to Anoint King over his People, *Iſrael*, as being the Perſon he had deſign'd to be the Deliverer of his *People*, from the oppreſſion and violence of the *Philiſtins*.

As ſoon as *Samuel* ſaw *Saul*, the LORD repeated the ſame aſſurance to him, that He was the Man; whereupon *Samuel* invited *Saul* to Dine with him, and told him, That he muſt ſtay with him that Night, wiſhing him not to be concern'd about his *Fathers Aſſes*, becauſe they were already found. *Saul*, after he had been entertain'd by *Samuel* with all manner of Honour and reſpect, was call'd up by him the next Morning by Break of Day, and having accompanied him through the *City*, he bid *Saul* command his *Servant* to paſs on before, for he had ſomething from *GOD* to communicate to him.

As ſoon as *Samuel* ſaw himſelf alone with *Saul*, he took a Vial of *Oil* and poured it upon his *Head*, and *kiſſed* him; adding, That what he had done was by expreſs Order of the LORD, who had choſen him to be *King* over his People *Iſrael*. And for proof that what he had ſaid was true, he told him, That on his Way, near to *Rachels Sepulchre*, he ſhould meet with thoſe, who would tell him that the *Aſſes* were found, and that his *Father* was no more concern'd about them, but greatly grieved about his *Son*, not knowing what was become of him; and that ſoon after he ſhould meet with a great number of *Prophets*, and ſhould *Prophecy* with them himſelf.

This *Man* ſo happy according to the [illegible] of the *World*, who in his ſearching for [illegible] had found a *Kingdom*, did not give the [illegible] hint to his *Father* of what had paſt. [illegible] GOD willing to have him publickly declar'd [illegible] *King* in preſence of all the *People*, or [illegible] *Samuel* to appoint a general Meeting of [illegible] at *Mizpeh*. When they were aſſembled [illegible] *Samuel* repreſented to them the great [illegible] they had committed in rejecting GOD [illegible] had ſo miraculouſly preſerved and [illegible] them, in deſiring a *King*; and bade [illegible] caſt *Lots*, that they might know whom [illegible] had appointed to that Dignity.

When they had caſt *Lots*, the *Lot* fell [illegible] the *Tribe* of *Benjamin*, and in that *Tribe*, [illegible] *Saul* the Son of *Kiſh*; who having abſented and hid himſelf, was brought forth and declared *King* by *Samuel*; who ſhewing him to the *People*, told them, That the LORD had choſen him to be their *King*, who was the moſt comly and tall Perſon of all *Iſrael*.

Saul being declar'd *King*, carried himſelf at firſt with a great deal of Modeſty and Humility; but not long after he made it appear, (and chiefly by the *Sacrifice*, he would needs himſelf offer to GOD, without ſtaying for *Samuel*, to whom that *holy Function* did belong) that it is a rare and difficult thing for Men to continue humble, after they are raiſed to the higheſt Pinnacle of *Sovereign Power*.

The Fathers *have always conſider'd Saul in the* Figure *of thoſe who are choſen to high places either in* Church *or* State, *who ought always to tremble when they ſee themſelves raiſed above others; yea, even when they begin to have great aſſurances, that* GOD *calls them to thoſe employments; becauſe if then they lend an Ear to the enticements of Pride and* Ambition, *without conſidering, that they are the* Officers *and Servants of that* God *who* reſiſts the Proud, *he at laſt rejects them notwithſtanding the Choice he had before made of them, and takes that away from them, for which they are proud, which he had beſtowed upon them, when they were humble.*

JON



Coll Jacob Richards. Principall Enginier to their Majesties Traine of Artillery in Ireland and third Enginier in England.

For advancement of this worke. Contributed this Plate ——



The Honourable Susanna Noel, widdo^w of the Honourable Baptist Noel of North Luffenham in Rutlandshire Esqr. son of the R^t. Honourable Baptist Viscount Campden. For advancement of this Worke, Contributed this Plate.

Jonathan and his Armour-Bearer.

Jonathan, Saul's *Son* (*accompanied only with his* Armour-Bearer) *goes into the* Camp *of the* Philiſtins, *and puts them to Flight.*

SAUL being eſtabliſh'd *King*, and waging War againſt the *Enemies* of *Iſrael*, the *Philiſtins* gathered themſelves together in great numbers to fight him. *Saul* on his part was not idle on this occaſion, but aſſembled what *Forces* he could, to oppoſe their deſigns: And as both the *Armies* were encamped near one another, after ſeveral *Skirmiſhes* and *Attacks*, *Jonathan* the Son of *Saul* took a moſt Heroick reſolution, founded upon his ſtrong Faith and Confidence in GOD; for having call'd his *Armour-bearer*, he communicated to him the deſign he had formed of ſetting upon the *Philiſtins*, as being aſſured, that it was as eaſie for the LORD to deliver by few as by many, with whoſe *Bleſſing* even a ſingle Man might be ſufficient to defeat a whole *Army*.

Anno Mundi 2911. before Chriſt 1093.

As ſoon as his *Armour-bearer* had declar'd himſelf willing and ready to accompany him, they both got up an high *Rock*, which was between the *Camp* of the *Iſraelites*, and that of the *Philiſtins*; and notwithſtanding they were diſcover'd by the *Enemy*, they boldly ventur'd in the ſight of them, to climb up another *Rocky Precipice* upon their Hands and Feet, before they could come to their Out-guards, whom they fell upon, and at the firſt Onſet kill'd 20 of them; which Action having alarm'd all the *Camp*, and GOD at the ſame time ſmiting them with Terror and Confuſion, they turn'd their *Arms* each Man againſt his Fellow, routing and defeating themſelves.

The Noiſe of this their Confuſion and Diſorder being heard by the *Iſraelites*; *Saul* made enquiry who was found wanting amongſt them; and being told, that *Jonathan* was abſent, he ſoon gueſſed what had hapned, and thereupon made all the haſte he could to purſue the *Philiſtins*, and to finiſh a Victory his Son had ſo happily and couragiouſly begun. And to the end he might the better husband this happy opportunity of giving them a total defeat, and being fully avenged of them, he curſed thoſe that ſhould eat any thing until the *Evening*.

The *Iſraelites* ſoon after being come into a *Wood*, where they found ſtore of *Hony*, tho' they were very faint for want of *Meat*, and tir'd with the hard purſuit after the *Philiſtins*, yet durſt not eat any of it, becauſe of the *Kings Curſe*: But *Jonathan*, who knew nothing of what had paſt, forc'd by extream faintneſs and wearineſs, dipt the end of a *Rod* he had in his Hand into an *Hony-Comb*; which he had no ſooner taſted, but he found himſelf wonderfully ſtrengthned and refreſhed.

In the *Evening*, after they had refreſhed and reſted themſelves a while, *Saul* made a Propoſal of falling again upon the *Philiſtins* by Night; but thought it adviſable, before he undertook that *Enterprize*, to ask *Counſel* of GOD, as he did, but receiv'd no Anſwer; from whence he concluded, That ſome one or other of his *Army* had provoked the LORD and ſwore, That whoſoever he was (tho' it were *Jonathan* himſelf) he ſhould certainly die. Accordingly he order'd *Lots* to be caſt, and the *Lot* fell upon *Jonathan*.

Saul ſeeing his Son taken by the *Lot*, demanded of him what he hod done? *Jonathan* told him, he had only taſted a little *Hony*, and bemoan'd himſelf, that for ſo ſmall a matter he was to die; but *Saul* with a ſtrange firmneſs perſiſted in his Reſolution of having his *Son* put to death, becauſe he had been the means of hindring the total overthrow of the *Philiſtins*.

But the *People*, who were extreamly pleas'd with this Heroick Undertaking of *Jonathan*, ſwore, They would never ſuffer him to be put to death, by whom GOD had wrought ſo miraculous a Deliverance for them; and ſo reſcued him from his *Fathers* hands.

This Hiſtory (ſay the *Fathers*) *teacheth us, how dangerous a thing it is to taſte never ſo little* Hony; *that is, the* Pleaſures *of this* World; *and to let our ſelves be ſeduced by the ſweetneſs of them, after the great and miraculous Victories we have obtain'd againſt the* Devils, *who are here repreſented by the* Philiſtins.

This Hony (ſaith S. *Ambroſe*) *pleaſeth us for the preſent, but at laſt brings* Death *with it, as* Jonathan *would have found by ſad Experience, if the greatneſs of his former Actions had not been ſufficient to obtain his Pardon.*

AGAG SPARED.

Saul (*contrary to* GOD's *Command*) *ſpares* Agag. GOD (*by* Samuel) *denounces his* Anger *againſt him.* Samuel *himſelf kills* Agag.

THE *Sins* of the *Amalekites* being mounted to their *Zenith*, GOD (by the Mouth of *Samuel*) commands *Saul* utterly to deſtroy and exterminate that *Nation*, ſparing neither *Man*, *Woman*, or *Child*, together with all their *Herds* and *Cattle*, without ſaving any thing that did belong to them. *Saul* having received this Command, marcheth againſt that *Idolatrous People* with an *Army* of 200000 *Men*. But inſtead of ſimply obeying this expreſs Command of *GOD*, he put an interpretation upon it ſuitable to his humor and inclination; for he gave way to the ſparing of *Agag* King of the *Amalekites*, and the beſt and choiceſt of their *Flocks* and *Cattle*; but every thing that was *vile* and *refuſe*, that they utterly deſtroy'd, and cut off all the *People* with the Edge of their *Sword*.

Anno Mundi 2930. before Chriſt 1074.

GOD being provoked with this raſh and preſumptuous Diſobedience of *Saul* to his expreſs Command, order'd *Samuel* to go and declare to him in his Name, That it repented him, that he had elevated him to be *King* over his *People*. At this Command of the *LORD*'s, *Samuel* was grieved and cried to the LORD all Night; but early in the Morning he went to meet *Saul*, who was gone to *Gilgal*, to acquit himſelf of the Charge GOD had laid upon him; and was inform'd, that *Saul* had cauſed a *Triumphal Arch* to be erected for his late Victory, the glory whereof he had ſullied and obſcur'd by his Diſobedience and Rebellion.

Saul having underſtood, that *Samuel* was coming towards him, went to meet him; and after Salutation, told him, That he had perform'd the *Commandment* of the *LORD*: But *Samuel* replying, ask'd him, *What meant then the bleating of* Sheep, *and the lowing of* Oxen, *which he heard? Saul* anſwer'd him, *That the* People *had ſpared the beſt of the* Flock *and* Cattle, *for to offer them in* Sacrifice *unto the LORD*.

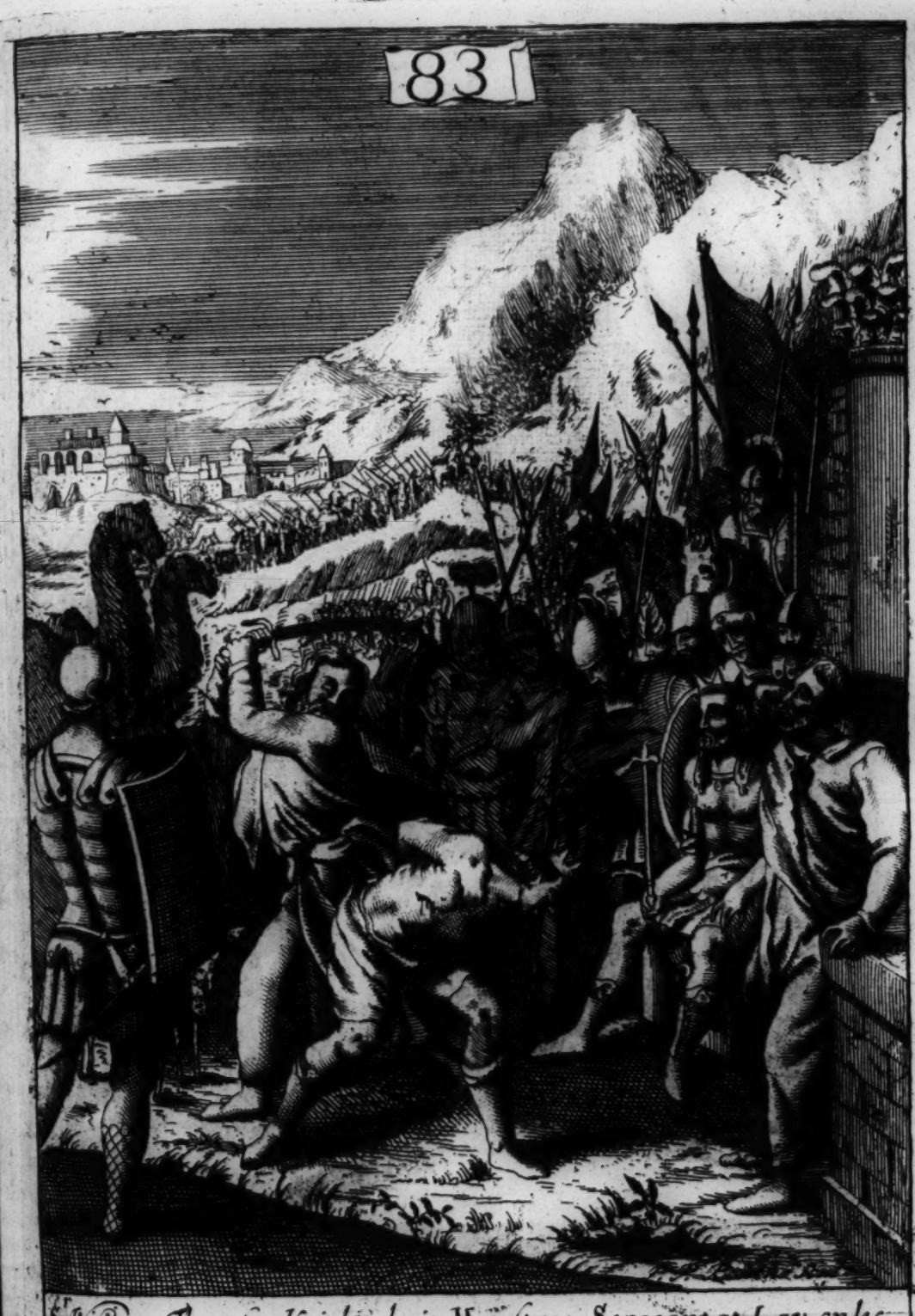
But that *holy Prophet*, enflam'd with a *Divine Zeal*, repreſented to that proud *Prince*, his former low Eſtate, and the Favour and Bounty of GOD towards him, in raiſing him to that high pitch of *Sovereign* Honour and Dignity; and how, notwithſtanding all this, he had (for to ſerve a baſe Intereſt, and to comply with the *People*) ventur'd to diſobey an expreſs and plain Command of GOD. He told him, what averſion the *LORD* had to ſuch *Sacrifices*; that an humble and reſigned Obedience was the thing he above all other requir'd of *Man*, as highly preferable before all *Victims* and *Offerings*; That *Diſobedience* was like the *Sin* of *Idolatry*, becauſe he that follows his own Will, ſets himſelf up for a *God*: And in concluſion aſſur'd him, that GOD had rejected him, and taken his Kingdom from him.

Saul being touch'd at theſe Words, confeſſes his *Sin*; tho' this his Confeſſion has always been look'd upon as a *Figure* of falſe and hypocritical Repentance, which is ſo far from effacing *Sin*, that it increaſes it, and ſtirs up the Anger of GOD, rather than his *Mercy*. For this *Prince*, to ſhew how little he was concern'd at GOD's *Anger*, deſired only the Favour of *Samuel*, That at leaſt he would honour him before the *People*. Thus his Ambition made it appear, how juſt it was with GOD, not to mind his Hypocritical Confeſſion; for he who minds the *Heart*, found that in *Saul*, fill'd with a Paſſionate deſire, to be honoured of *Men*.

Samuel, after all this, commanded *Agag* (King of the *Amalekites*) to be brought before him; and being puſh'd on by a faithful Zeal, to execute the Orders GOD had given, he himſelf hew'd *Agag* in pieces before the *LORD* in *Gilgal*; thus by a holy and commendable Severity killing him, who had been the ruin of *Saul*, by the falſe Compaſſion he had for him.

" Saint *Ambroſe* ſaith, *That this memorable Example ought to teach the* Paſtors of the Church, *not to make uſe of a cruel* Pity, *and perverſe* Tenderneſs, *in ſparing the Sins of thoſe who are committed to their Charge, and repreſented by the* Amalekites; *but rather to imitate* Samuel, *who without doubt had a greater ſhare of* Charity *than* Saul, *but was at the ſame time alſo was too clear-ſighted to know, that in flattering* Sins *by too much Indulgence, we deſtroy* Sinners; *and on the contrary ſave them, by healing the Wounds* Sins *have given them, by the ſharp Remedy of ſevere and earneſt* Repentance.

DAVID



S.r William Thomson Knight, their Majestyes Sergeant at Law. only Son & heyr of Henry Thomson of Hoslin hall near Rippon in yorkshire Gent. by Elizabeth Daughter & coheyr of S.r Henry Blencow of Blencow in Cumberland Knight. For. Advancement of this Worke Contributed this Plate.



Mary Lady Thomson. Wife of Sr William Thomson Knight. Sergeant at Law to their Majestys King William and Queen Mary.

For Advancement of this Worke, Contributed this Plate.

DAVID PLAYS ON THE HARP.

being rejected by GOD, *is troubled with an* Evil Spirit. *He ſends for* avid *to play on his* Harp; *who by his Harmony cauſes the* Evil Spirit *to depart from him.*

UL being rejected of *GOD* for his Diſobedience, *GOD* made choice of another *King* to govern his *People*, and ſent *Samuel* to anoint him; and when that *holy Prophet* repreſented to the *LORD*, n ſo doing he ſhould extreamly enrage and expoſe himſelf to the hazard of kill'd by him; the *LORD* was pleaſed him into a way ſo to carry the matter, might know nothing of it. He bade take a *Heifer* with him, and go to em, and offer *Sacrifice* there, making e pretext of his coming, and that he call *Jeſſe* to the *Sacrifice*, one of whoſe had pitch'd upon to be *King* over *Iſrael*. uel in obedience to this Command be- me to *Bethlehem*, invites *Jeſſe* and his o the *Sacrifice*, and afterwards to *Feaſt* im. *Jeſſe* being come to the *Feaſt* with en Sons, *Samuel* look't upon them one , as ſuppoſing that one of them was to over *Iſrael* inſtead of *Saul*. But that an ſoon found, that *GOD* ſees not as es, nor judges according to outward nce, but eyes the Heart. For *Samuel* *Eliab* (the eldeſt of *Jeſſe*'s Sons) a tall d of a comly proportion, he concluded elf, that he was the Man that was to over *Iſrael*; but *GOD* ſoon informed herwiſe.

aſt, when amongſt thoſe ſeven Sons of e fail'd to find the Man he was to A- he demanded of *Jeſſe*, whether thoſe l the *Children* he had? who told him, one more, that was the youngeſt of ll, who kept his *Sheep* in the *Field*. wiſh'd him immediately to ſend for elling him, He would not ſit down to he was come.

on as *David* was come, the *LORD* muel, he was the Perſon he had cho- ereupon he took an *Horn* of *Oil* and ed him in the midſt of his *Brethren*, m that time forward, the *Spirit* of the came upon *David*, and departed from This deplorable *Prince* being abandon'd Spirit of *GOD*, became immediately an *Evil Spirit*, which caſt him into Tranſports, and cruelly tormented him. This Accident, which was a juſt puniſhment of this ingrateful and diſobedient *King*, and a ſign that ere long he would be deveſted of the *Royal Authority*, prov'd the beginning of *David's Elevation*: For *Saul* being tormented with the furious Agitations of the *Evil Spirit*, his *Courtiers* and *Officers* advis'd him to look out for a Man that was skilful in Playing on the *Harp*, that the *Evil Spirit* being forc'd to retire at the ſweetneſs of that Harmony, he might be refreſhed and come to himſelf again.

Enquiry being made for a Perſon ſo qualified, none was found more expert in that Art than *David*; and was beſides of ſo beautiful an Aſpect, that as ſoon as *Saul* had ſeen him, and felt the powerful effects of his charming Skill, in driving away the *Evil Spirit* that tormented him, he conceiv'd a great love for him, and preferr'd him to the place of being his *Armour-bearer*.

The Fathers *look upon this* Hiſtory *as an admirable and lively* Figure, *repreſenting to us how the true* Miniſters *of the* Church, *pointed out by* David, *ought by the ſweetneſs and energy of their words and ſpiritual Diſcourſes, to calm the* Souls *that are toſt and agitated by the violent Whirlwinds of* Paſſion.

*S.*Gregory *obſerves, That* David *ſome years after this ſtood in need of the ſame help from* Nathan *the* Prophet (*in delivering him from the tyranny of the* Devil *and* Sin, *by his divine and ſpiritual* Remonſtrances) *which he had only figuratively afforded* Saul, *in giving him a ſhort and unſtable ſatisfaction and refreſhment by his ſweet and harmonious touching of the* Harp; *which however powerful and charming it might be, yet was not able to diſſipate the black deſign he had conceived to murther* David, *to whom he was ſo much obliged.*

The Pſalms *of this holy* King *and* Prophet, *are at this day of greater efficacy and energy than his excelling* Harmony *then was; and ſpiritual and well diſpoſed* Souls, *find them a never failing help on all occaſions. For* (as *S. Auſtin* well obſerves) *nothing can be more powerful and charming than the* Pſalms *of* David, *and that Divine Harmony they convey to the open and well purged* Ear; *or more powerful to chaſe* Evil Spirits, *and attract the* Holy Spirit of God.

GO-

GOLIAH SLAIN.

David *kills* Goliah *the* Philiſtin, *a* Giant *of a prodigious* *with a* Sling.

SAUL waging War againſt the *Philiſtins*, and their *Armies* being encamped near to one another, *Goliah* (a *Philiſtin* of a monſtrous bigneſs of Body, and correſponding Pride and Inſolence) came for forty days together, inſulting over the *Iſraelites*, and challenging them to ſend forth a Man to fight with him; telling them, It was better thus to finiſh their quarrel by a ſingle Combat, than to hazard both the *Armies*; and that if he ſhould chance to be overcome, the *Philiſtins* would ſubmit to them and be their *Servants*; as (on the contrary) if he ſhould have the better, the *Iſraelites* muſt be theirs. But ſuch was the vaſtneſs of the Body of this *Giant*, and his *Arms* and Warlike Accoutrements ſo terrible, that the hardieſt of the whole *Army* of *Iſrael* durſt not take him up, and enter the Liſts with him.

Anno Mundi 2942. before *Chriſt* 1062. *David* being about 23 years of Age.

It was at the ſame time, that *Jeſſe* ſent his Son *David* to his three Brothers that were in *Sauls Army*, to bring them ſome *Proviſions*. As ſoon as he was come into the *Camp*, he ſaw this proud *Giant*, and finding himſelf powerfully animated and ſtir'd up with Zeal for the *Glory* of *GOD*, he demanded of thoſe he met with, what would be the Reward of him who ſhould undertake to fight and kill that profane and proud *Philiſtin*, who had taken upon him to defie the *Armies* of the *Living GOD*? Who told him, that *Saul*, beſides the *Royal Preſents* and *Immunities* he would beſtow upon him that ſhould kill the *Giant*, would give him his *Daughter* to Wife.

But his *Brethren* hearing him talk at this rate, reproached him for the Pride and Vanity of his *Heart*, and bade him, Go look after his *Sheep*, which he had expos'd to the Ravenous *Beaſts* of the *Wilderneſs*, only to pleaſe his vain Curioſity to ſee the *Battel*. But *David* finding in himſelf very different Motions from thoſe of human Pride and Preſumption, and inflam'd with a Divine Zeal, declar'd himſelf openly in the *Army*, That he was ready to fight that Proud *Philiſtin*, whom he did not fear at all.

As *David* was talking at this rate with extraordinary Zeal and Reſolution, ſeveral of the *Army* minding his Words and manner of Expreſſion, brought him before *Saul*, who comparing *David*, (that was ling) with the bulk and ſtrength would never have conſented that hazard himſelf in ſo unequal a under ſuch ſeeming inſuperable but that *David* told him, that he kill'd a *Bear* and a *Lion* that came his *Sheep*, and that he queſtion'd but that the Great and Glorious had deliver'd him from the Paws and *Lion*, would deliver him out of that *Uncircumciſed Philiſtin*.

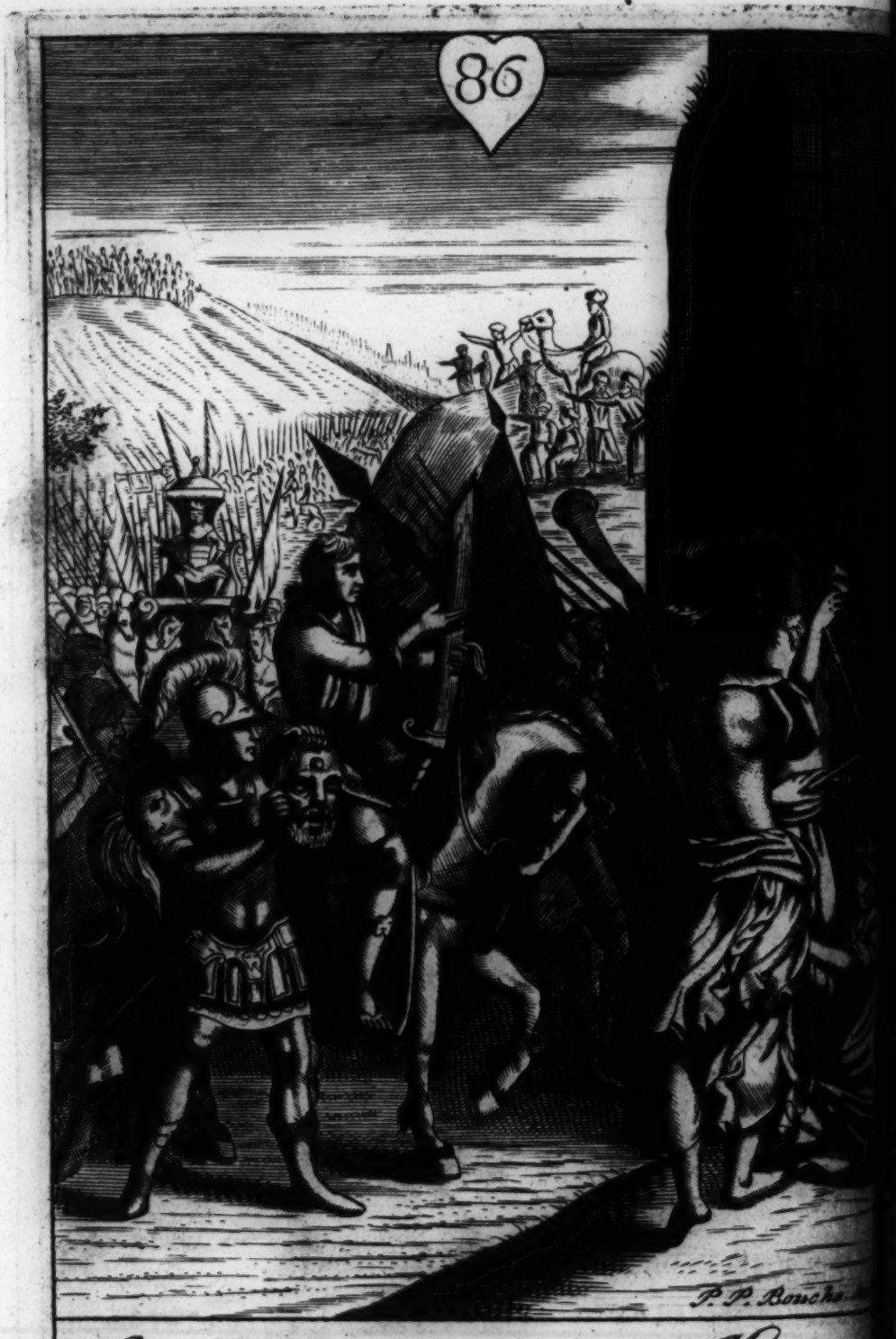
Saul overcome by the force of gument, agreed to let him under *bat*, girding him with his own putting his *Armour* upon him; finding himſelf cumbred with the theſe *Arms*, quit them all; and ſelf to his accuſtomed defence of *Sling*. *Goliah* ſeeing him draw Equipage, was enraged to ſee ved, and ask'd him, Whether he a *Dog*, that he came to fight him and *Sling*, threatning, He would to the *Fowls* of the *Air*, and the *Field*: But *David* boldly anſwe the Name of his *GOD*, ran to having put a *Stone* into his *Sling* in the *Philiſtin's Forehead*, who *Face* to the Ground, and then upon the *Philiſtin*, and cut off his own *Sword*. The *Philiſtins* the Death of their *Champion*, took and the *Iſraelites* purſuing after them a great overthrow, and ed their *Tents*.

Thus Victory is an admirable *Victory, which the meek and* *obtain'd againſt the* Angel *of* Pride thers *have alſo conſider'd thus* *Image of* Pride, *which is the* ple *of* GOD *ought to fear above* *tho they have already overcome* ons, *that is, the ſtrongeſt* Luſts. *alſo taken notice, that thus* Enemy *overcome with any human* Arms, Staff, *which is a* Figure *of the* Chriſt; *and a* Stone, *which is* *the firmneſs and Omnipotence of*

DA



S.r Thomas Mompesson of Bathampton
in the County of Wilts Knight
for Advancement of this Worke. Contributed this Plate.



James Craggs of the Parish of S.t Martins in
the Fields in Middlesex Gentleman.

For advancement of this Worke. Contributed this Plat

DAVIDS TRIUMPH.

having killed Goliah, *the* Jewiſh Women *come forth to meet* Saul *and* David, *with Singing and Dancing and Inſtruments of* Muſick.

Joy and ſurprize of the *Jews* at the ſeat of *Goliah* was ſuch, that they could not ſufficiently admire, neither the danger year 2943. ch they ſaw themſelves ſo happily nor the Courage of him who had bleſſed Inſtrument thereof. King to enquire more particularly who ſel Youth was; who was his *Fa*to what Family in *Iſrael* he be-

the Son of *Saul*, who had him- ed ſuch glorious Actions againſt the was ſo far from bearing a baſe En- wonderful *Stranger*, who by this had dim'd the luſtre of all his moſt Actions, that on the contrary he con- greateſt Affection for him, and lov'd own *Soul*; and as a mark of his unparallel'd Love, he ſtript himſelf *Robe*, *Arms*, and *Ornaments*, and upon *David* his Friend.

were the *People* wanting to expreſs ration and high eſteem they had for for as he return'd from the defeat of carrying his *Head* in one Hand, and in the other, the *Women* of *Iſrael* th in multitudes to meet him, and his Triumph with *Singing* and *Dan*all *Inſtruments* of *Muſick*, repre- to us (by theſe tranſports of their Joy) raits, which the *Churches* repreſented theſe *Jewiſh Women*, ſhould one day to the *LORD Jeſus Chriſt*, to honour and Triumph over the *Devil*.

rtheleſs this *Triumph* (which was but knowledgment of the Salvation *David* ought for all *Iſrael*) was the beginning ſufferings, and had like to have prov'd o him, if by his *Prudence* and *GOD*'s over him, it had not been prevented. *Women* in their *Songs* of *Joy* declaring, aul *had kill'd his Thouſands*, *but* David *thouſands*, did ſo irritate and provoke ood *Prince*, and ſo poſſeſt him with Jea- that inſtead of imitating the generous s of his Son *Jonathan*, he abandon'd to cruel Envy, which made him ever after to look upon *David* with extream hatred and malice, whom till then he had conſider'd as the only Perſon in his *Kingdom*, that deſerv'd his Affection moſt, and to whom he (in ſome ſort) ow'd his Crown. He complain'd highly of the bold Impertinence of his *Subjects*, who attributed only the defeat of *Thouſands* to him, at the ſame time when they extoll'd *David* for having ſlain his *Ten thouſands*; and the trouble and diſorder that this Paſſion engaged him in from that time forwards to the day of his Death, may ſerve as an excellent Leſſon to all the *World*, but more eſpecially to thoſe who have Authority in the *Church*, that they ought to fear nothing more than Envy, thô unhappy Experience makes it appear every day (as S. *Chryſoſtom* obſerves) *That as nothing is more ordinary in the* World, *ſo it is alſo frequently found in the* Church *of* Jeſus Chriſt.

The more that Men *of large* Hearts, *and generous unbiaſt* Spirits, *ſignalize themſelves, and ſhine forth in great and glorious* Graces *and* Actions, *the leſs can we endure them*; *and the luſtre of their* Vertues *ſcorches ſome, at the ſame time that it enlightens and cheriſheth others. Men are apt to look upon theſe brave Souls as their* Enemies, *and endeavour to deſtroy and ruine them for no other Crime, but their being guilty of none, and for living irreproachably in the* World.

But great reaſon have ſuch as theſe to comfort themſelves in the unjuſt Perſecutions of their Adverſaries, *foraſmuch as they not only have the Approbation of all good and pious* Men, *who not being blinded or biaſt by* Paſſion, *judge of things as they are in themſelves, and according to their juſt value*; *but alſo the favour and good will of* GOD, *who is the Patron and Protector of vertuous and gracious* Souls; *and who at the ſame time that they meet with Envious haters and perſecutors, does highly exalt them in the Eſteem of others, who honour* Vertue *whereſoever they meet with it, and reſpect it by ſo much the more, as it is perſecuted and oppreſſed by the* Wicked *and* Ungodly; *as knowing that* GOD *will in his due time, ſooner or later, Crown all thoſe that ſuffer for* Righteouſneſs *ſake.*

SAUL

Saul deſigns the Death of David.

Saul *full of Malice againſt* David *throws a* Javelin *at him, as he was playing before him on*

SAUL's Envy againſt *David* encreaſing dailly, he thought of nothing more now, than how he might beſt rid himſelf of a Perſon, who was a continual Eye-ſore to him: As *David* (on the other hand) who was very ſenſible of his deſigns, was not wanting to make uſe of all his Prudence, to avoid the Snares which that *Prince* laid for him.

Anno Mundi 2943.

"On a time when the *Evil Spirit* from the *LORD* was upon *Saul*, and *David* playing on his *Harp* before him, he with all his might threw a *Javelin* at him, with deſign to have ſtruck him faſt to the *Wall*; but *David*, who was always upon his guard, or rather, who had the *LORD* always watching over him, eſcap'd the blow and fled. *Saul* ſeeing himſelf diſappointed of his aim, apply'd himſelf to other ways of contriving his ruin. He was oblig'd by his Promiſe to give his *Daughter* to *David*, as a reward of his having kill'd *Goliah*; but his Envy and Hatred made him to neglect his Promiſe, and beſtow his eldeſt Daughter *Merab* upon another.

"However (ſome time after) being informed that *Michal* his ſecond Daughter loved *David*, he was very well pleaſed with it, and told *David*, that thô indeed he had married his eldeſt Daughter to another, yet he had not ſo forgot his Promiſe, as not to intend ſtill to make him his Son: Which Propoſal *David* received with a great deal of ſubmiſſion and humility, repreſenting his mean condition, and how unworthy he was to be the *Kings* Son-in-Law.

But *Saul*, who aim'd at nothing in this Propoſal of a Marriage betwixt *David* and his *Daughter*, but to have a fair opportunity to make away with him; told *David*, *That he was very well ſatisfied of his worth, and that he would not have him think of providing a Dowry for his* Daughter, *who had enough; only if he would be pleaſed to expreſs the Regard he had for his* Sovereign, *and the Love he had for his* Miſtreſs, *by preſenting him with an hundred* Foreskins *of the* Philiſtins, *it would abundantly ſatisfie him, and ſhould be all the Dowry he would require of him.*

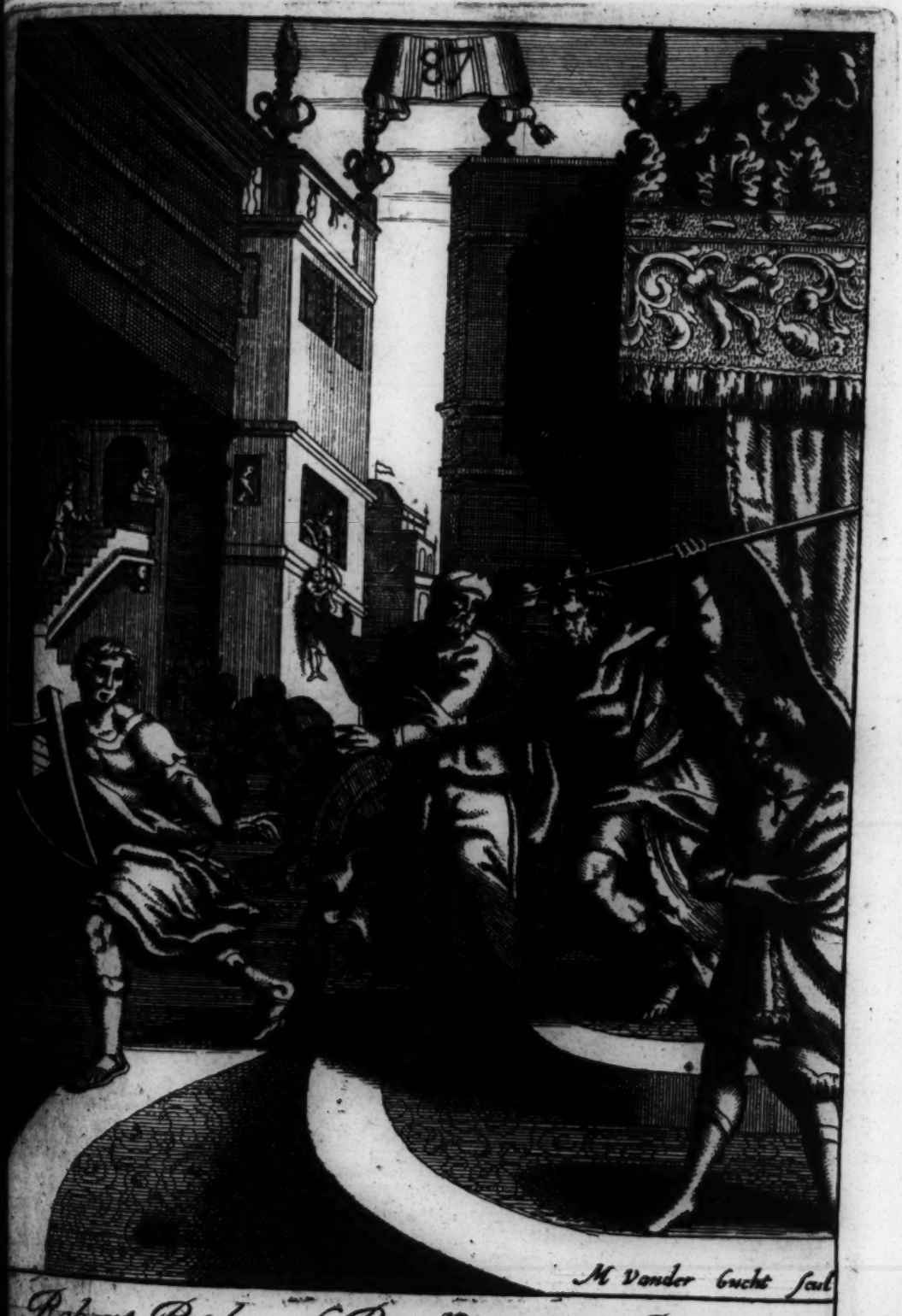
"*David* thô he was not ſo ſtupid, as not to perceive, that all this was level'd only at his ruin accepted of the Condition very readily, and making an excurſion with his Regiment upon the *Philiſtins*, kill'd 200 of them, and deliver'd their *Fore-Skins* to the *King*, being double the number he had requir'd of him; and thereupon was Married to M... Daughter.

Saul in the mean time perceiving t... ever he deſign'd for *David's* ruin a... ction, turn'd to his great glory a... tage, was ſtrangely enraged and e... again to ſtrike him through with h... as he was Playing before him; b... happily avoided the ſtroke and fled, ... *Jonathan* ſeeing his *Father* thus ... bent to kill *David*, did his utmoſt ... by ſoft Perſwaſives and moving ... to change the Heart of his *Father* to... but all in vain; for not long after, being able to ſatisfie his Rage b... Death, he ſent Armed men to beſet ... in the Night, in order to kill hi... Morning; but *Michal* his Wife, ... him as well as her *Father* hated hi... down through a *Window*, to make h... and when the Men came that Sa... to kill him, they found nothing ... but an *Image Michal* had laid the... them, and give *David* time to get ... of Town, that they might not be a... take him.

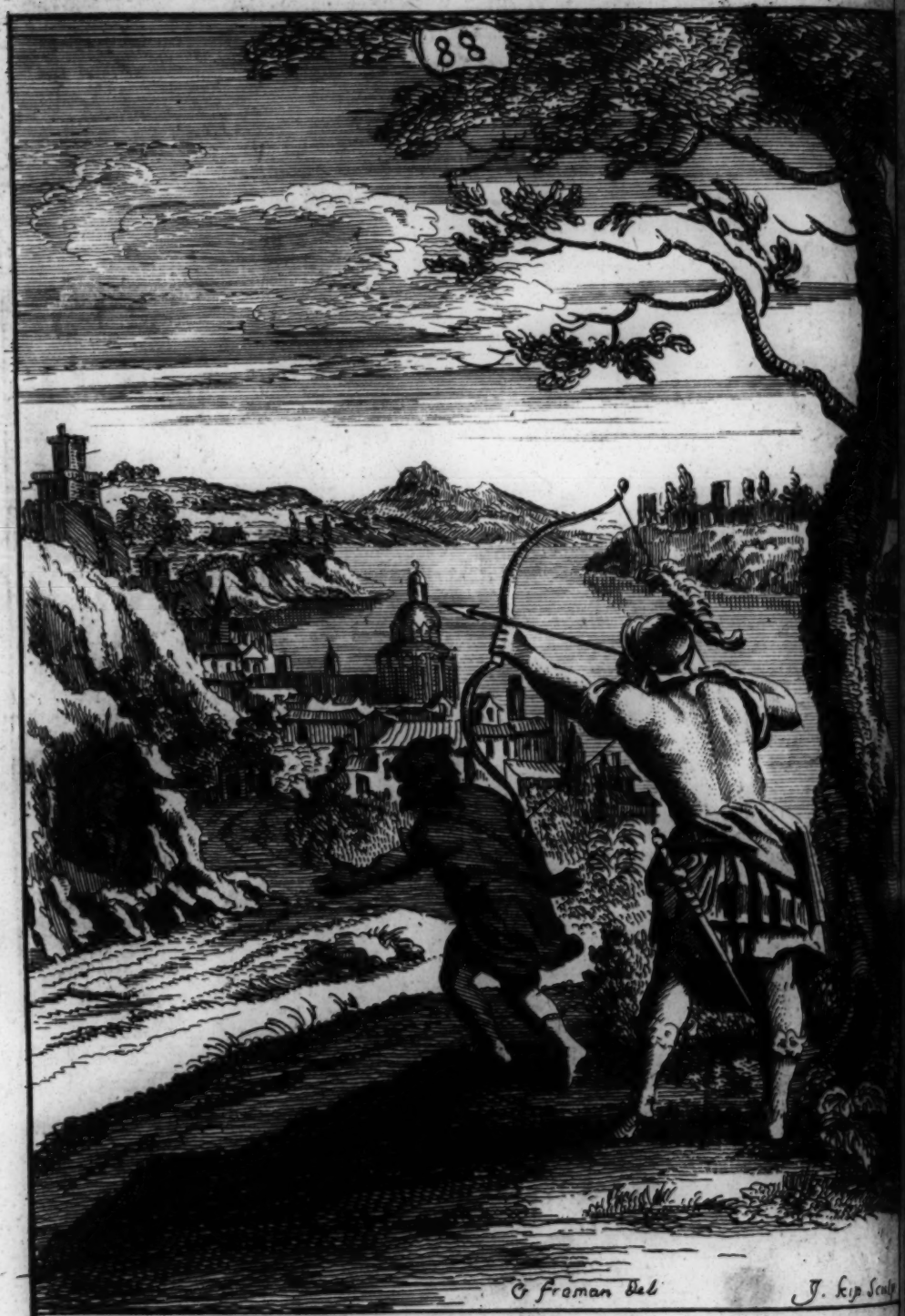
David having eſcaped this dan... to *Samuel*, who upon his coming ... *Naioth*, where they dwelt together. being inform'd, That *David* was ... *muel*, ſent Meſſengers to fetch h... who as ſoon as they came among ... *phets* that were with *Samuel*, the S... *LORD* came upon them, and they ... *Saul* wondring that none of the *Offi*... ſent to take *David*, return'd to giv... account of the Matter he had ch... with, was reſolv'd to go and ſee w... be the reaſon of it, and to do th... which his *Officers* had been backwa... ligent in; but he alſo no ſooner came ... the *Prophets*, but he Prophecied like... ſo return'd without harming *David*.

Saul *made it appear, by the fruſ... all his deſigns againſt David, that ... powerful Men in the* World *can n... make uſe of their Power, than as GOD ... who when he pleaſes ſets bounds to t... lence, and ſtops them in the midſt of t... rious Career, and with a wonderful ... delivers thoſe he has a mind to ſave, ... hands of Men, either by making them l... he favours, as* Jonathan, *or unable ... them, as* Saul.

DA...



Robert Baker of Birchden in the Parish of Rotherfield in the County of Sussex Esqr.
For advancement of this Worke Contributed this Plate.



Peter Birch D D. Chaplaine in ordinary to their Maiestyes, and Prebendary of S.t Peters Westminster.

For y Advancement of this Worke, Contributed this Place.

DAVID AND JONATHAN.

Jonathan perceiving the obstinate Hatred of his Father Saul *against* David, *advises him to retire from the* Court.

JONATHAN, who with great grief perceiv'd his Fathers bitterness against *David*, but however hoped, that Time and his Absence might allay it, and inspire him with milder thoughts, advised *David* not to think of leaving the Court for good and all, till he had better sounded his *Fathers* inclinations towards him. To this end it was agreed between them, that *David* should absent himself from the *Kings Table*, on the Feast of the *New Moon*, at which time all his *Officers* did use to Dine with him; when *Saul* seeing *Davids* place empty, would not fail to enquire for him, and by his *Carriage* would give them sufficient notice, how he stood affected towards him. Which hapned accordingly, for *Saul* (upon *Davids* absence from the *Feast*) was transported into such a Rage, that *Jonathan* could not but conclude, that he had formed a resolution to kill him: Whereupon he went and informed *David* of all that had past, and advised him to escape for his Life; and so those two dear Friends, after they had sworn a perpetual Amity to one another, parted, *Jonathan* returning to the *City*: But *David* finding himself in this desolate Condition, went to *Nob*, to *Abimelech* the *High Priest*, and told him, that the *King* having charged him with some urgent Affair, he was oblig'd to depart in great haste, that he had no time to provide necessary Provisions with him, and therefore desired him to give him a few *Loaves* for himself and his Company.

Abimelech having no other *Bread* at hand, gave him the *Shew-Bread* consecrated to the *LORD*, and as many of them as he desired, and moreover upon him also the *Sword* of *Goliah*; which Kindness of his cost him his Life; for *Doeg* the *Edomite*, one of *Sauls* Officers, who had seen *David* with *Ahimelech*, took occasion to tell *Saul*, as he was complaining, that not only all his Subjects, but even his Son *Jonathan* also, favoured *David* his Enemy. How *Abimelech* had entertained *David*, and by what he gave occasion to *Saul*, to make his Memory execrable throughout all Ages, as unheard of *Cruelty* and *Sacrilege*; for having sent for *Abimelech* the *High-Priest*, who justified himself, by protesting, that he knew nothing of any Enmity there was between the King and his *Son-in-Law*; but the justice of his Defence was not able to rescue him from *Saul's* Fury, who commanded him to be killed, which was accordingly perform'd by *Doeg* the *Edomite*, who besides *Ahimelech*, slew Fourscore and five *Priests* of the *LORD*.

David in the mean time (to secure himself from *Saul's* Fury) put himself under the Protection of *Achish* King of *Gath*, where the Fame and Reputation of his former great Actions had like to have been the cause of his Death; for being told by his Officers, that the Person he so kindly entertain'd was *David*, who had atchieved so great things against his Subjects, was resolv'd to kill him, if *David* by feigning himself Mad, had not escaped the Danger: so that this appearing Folly of *David* was indeed a most refined piece of Wisdom, whereby he sav'd himself from the imminent danger of Death that threatned him.

The Fathers *in this respect have considered* David *as a* Figure *of* Jesus Christ, *whose Life and Death seems to Worldly Eyes nothing but meer Foolishness; and* Christians *also (in imitation of their* LORD *and* Master) *have not been ashamed to appear Fools to the Eyes of Men, when yet they were acted by the Wisdom of* GOD; *as knowing that the Folly the World accus'd them of, was the true Wisdom; and that the Wisdom of the* World, *was the height and top of all Folly.*

The horrid and execrable Cruelty of Saul *in murthering* Ahimelech *the* High Priest, *with all his* Family, *and all the* Priests *of* Nob, *together with their* Wives *and* Children, *their* Flocks *and* Cattel, *is a pregnant Instance of the terrible condition of those Men who for their* Sins *are deprived of the* Spirit *of* GOD, *and instead thereof are wholly acted and guided by the* Evil Spirit, *who is a* Murtherer from the beginning; *for such as these being depriv'd of the restraining Grace of* GOD, *fall from one* Sin *to another, and proceed from one abomination to a greater, till they fill up the Measure of their* Iniquity, *and till the* Earth *be no longer able to bear them, and they become a burthen to themselves; As we find it hapned to this wicked* King, *who was always a torment to himself, and terror to others, and who at length forsaken of* GOD *and* Men, *desperately became his own Executioner, inflicting a full punishment upon himself, for having so unjustly inflicted Punishments upon others.*

A-

ABIGAIL ENTERTAINS DAVID.

Abigail *the Wife of* Nabal, *by her kind and diſcreet Behaviour, appeaſeth* David's A

THE life *David* was fain to lead, after that *Saul* had declar'd him his Enemy, was very ſad and deplorable, being forc'd to flee from one *Mountain* to another, and from one *Cave* to another to hide himſelf, ſtill finding every where thoſe that were ready to betray him; to the end, that being by all theſe Toils and Troubles prepared, he might be afterwards the fitter to wear a *Crown*, and more humble than *Saul*, who without any foregoing *ſufferings* or *hardſhips* had been exalted to that *Royal Dignity*.

Anno Mundi 2945. before *Chriſt* 1059.

One of the greateſt Troubles *David* found in this his Vagabond ſtate, was the care that lay upon him to provide for the ſix Hundred Men that always accompanied him: Wherefore having lately eſcaped the hands of the *Ziphites*, who intended to betray him to *Saul*, he thought of providing ſome Refreſhments for himſelf and his Men, who had been miſerably harraſſed with *Marches* and *Countermarches* for many days together; and to this end, ſent Ten Men to *Nabal*, a rich and wealthy Man, but of a bruiſh and inſupportable Temper; who having repreſented to him (in the name of their Maſter,) That all the while that he and his Men had been in his Neighbourhood, they were ſo far from doing any hurt, that they had been a guard and defence to his *Servants*, *Shepherds*, and *Herdſmen*, and therefore deſired him (at this good and Feſtival time of his *Sheep-ſhearing*) to ſend him and his Men ſome Refreſhments, as he ſhould ſee good

Anno Mundi 2947. being the year wherein *Samuel* died, being near 100 years of Age.

Nabal having heard this Propoſal made to him in the Name of *David*, anſwered them very inſolently, *That he knew not who this* David *was they talked of; but that he knew there were abundance of Fugitive Servants abroad, who being run from their* Maſters, *would fain have their Extravagance ſupplied by the ſweat and labour of other* Men; *and that for his part they muſt expect nothing from him upon ſuch an account.*

David being inform'd of *Nabal's* Reply was ſeiz'd with a ſtrange Indignation, at this inſupportable Affront, and immediately having girt his *Sword* about him, commanded Four hundred of his Men to follow him, with a forward reſolution to kill him and all his Family.

But *Abigail*, *Nabal's Wife*, a Woman of an excellent Beauty and Temper, and was as wiſe as her Husband was brutiſh ſtupid, being inform'd by one of her Ser what an unworthy reception her Husba given to *David's* Men, made haſte to g meet him, and addreſſed her ſelf to him ſo much ſubmiſſion and prudence, t *Behaviour*, and the *Preſents* where backed her Diſcourſe, did allay and *vid's Anger*, and made him ſeriouſly upon the horror of the Fact he was ing to commit, had he not been happ by means of this *incomparable Wom*

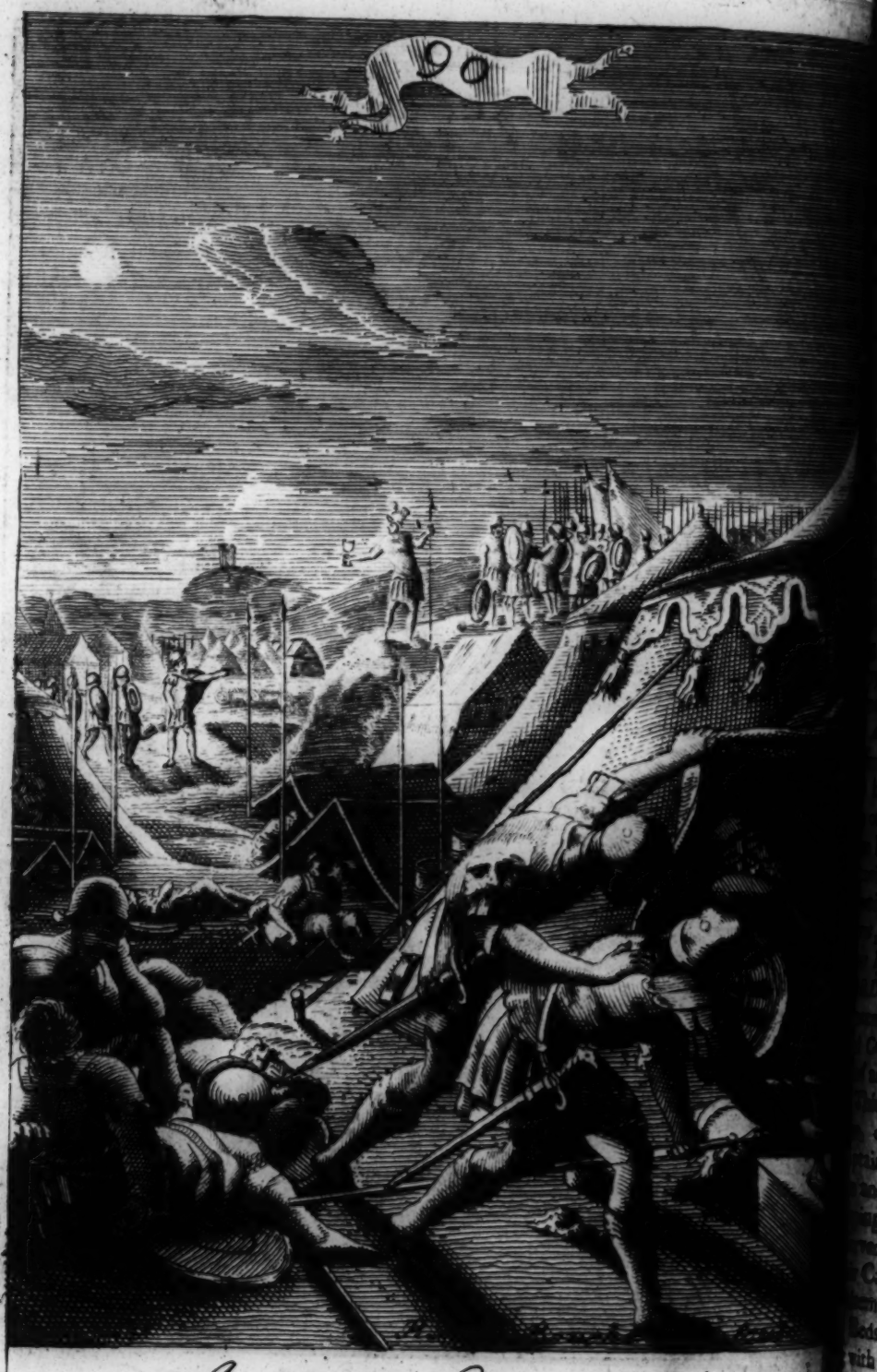
Abigail having thus obtain'd her of *David*, according to her hearts de having overcome him, whom his Ene ver could, return'd to her Houſe with ſatisfaction; but made no mention her Husband of what had paſt, bec found him wholly overcome with *dri* ving kept a great Feaſt that day account of his *Sheep ſhearing*; where reſolv'd not to communicate the thing till Morning; at which time *Nabal* ſtanding the danger he had expoſed to, and all his Family, by his bruti *liſhneſs*, was ſeized with ſo great a ſt amazement, that Ten days after he with Death by a Judgment from G avenged *David* more innocently than ever have avenged himſelf.

David being inform'd of *Nabal's* ſent ſome of his Men to acquaint *Ab* the deſign he had to take her to *W* which her Modeſty reſiſted for ſome judging her ſelf unworthy of that but this reſiſtance of hers ſerv'd only it appear, that ſhe now *deſerv'd* that *Humility* and *Modeſty*, which before merited by her *Wiſdom* and *Prude* thus ſhe became the Wife of a *Prin* appeaſing of whoſe *Anger*, ſhe had before ſet us an excellent Pattern, *ought to endeavour with humility, ſ and ſubmiſſion, to calm and appeaſe t of* Kings, *even tho' it be unjuſt; At D the other hand*) *in letting fall his An the remonſtrance of a* Woman, *is a gre ample for* Princes, *not to think it their to accompliſh their violent Reſolutions, poſe it unworthy for Crowned Heads t way to Reaſon, or to break a deſign, w they have been hurried on by violent Pa*

DA



The Honourable the Lady Mary Goodricke of Great Ribston in yorke shire.
For advancement of this Worke. Contributed this Plate.



Anthony Segar of Twyford in Hantshire Gentleman.

For advancement of this Worke, Contributed this

DAVID SPARES SAUL.

GOD delivers Saul *into* Davids *hands, who notwithstanding does him no harm, only contents himself to take away his* Spear *and* Cruse.

SAUL perſecuted *David* with that violence, that to compaſs his ruin, he rais'd the
Anno year 2947. Forces of his *Kingdom*,
Ante Chriſt 1057. and coming to the Wil-
derneſs of *Ziph*, where he had heard that *David* was, encamped himſelf there with a reſolution to take him, whatſoever it might coſt, many repreſenting him as the worſt and most formidable of all his *Enemies*.

David in the mean time, having ſent out Spies, who brought him an account, that Saul himſelf was in the *Camp*, he thereupon went himſelf and took a View of *Saul's Army* and the place of his and *Abner's Tent*; after he had well obſerved, taking *Abiſhai* (*Joab's* Brother) along with him, he came down to the *Camp*, and found *Saul* and *Abner Saul's General*, together with all his Army and *Souldiers*, in a deep Sleep, as being in purſuit of an *Enemy*, from whoſe hands they feared nothing, thô *David* at the ſame time had great reaſon to fear all from theirs. *Abiſhai* ſeeing ſo favourable an opportunity offered for *David* to rid himſelf at once of all his Troubles, and to ſet the *Crown* upon his Head, earneſtly entreated him to give him leave to kill *Saul*, whom *GOD* had ſo miraculouſly delivered into his hands; but *David* reſpecting in his Enemy the holy *Ointment* wherewith he had been Anointed *King of Iſrael*, by ſpecial Command from the Lord, would not ſuffer *Abiſhai* to touch him; but reſolving himſelf to take away his *Spear* and the Cruſe of *Water*, that ſtood at his *Bolſter* where he lay aſleep.

This done, *David* being return'd to his Station called with a loud Voice to *Abner*, the Captain of *Saul's Guards*, and reproached to him and the whole Army their negligence in not guarding their *King*; telling them, they had deſerved to be puniſh'd with Death for this their Careleſneſs; and at the ſame time ſhewed them the *Kings Spear* he had taken from his Bolſters ſide, whilſt they ſlept. *Saul* awaking with the Noiſe, and hearing *David's* Voice, called him his Son, and ſpake to him with a great deal of ſeeming Tenderneſs. Whereupon *David* took occaſion (with the greateſt Submiſſion) to demand of *Saul*, Wherefore he perſecuted one of his Faithful Servants, with ſo much Animoſity and Violence? He repreſented to him the Innocence of his Behaviour towards him, telling him, That if the *LORD* had ſtir'd him up againſt him, he ſhould hope to appeaſe him with an *Offering*; but if they were Men that provok'd him to this perſecution and purſuing of him, whereby he was driven from the *LORD's Inheritance* and his *Sanctuary*, that they were accurſt for ſo doing.

Saul had nothing to anſwer to theſe juſt Complaints of *David*, but openly confeſſed his Sin in what he had done, and acknowledged his Folly; aſſuring him, That he might return to his home when he pleaſed, for that he was reſolved never more to ſeek after him, to do him any harm. *David* hereupon ſhewed the *King* his *Spear*, and deſired him to ſend ſome one to fetch it; concluding with this wiſh, That *GOD* (who renders to every one according to his *Works*) would be pleaſed to let his Life be as precious in his *Eyes*, as the Life of *Saul* had been in his, whom he had ſpared, when *GOD* delivered him into his hands; and that in his due time he would be pleaſed to deliver him from all his Tribulations.

All the Fathers *highly commend and extol this extraordinary goodneſs and ſweet temper of* David. S. Ambroſe *is wrapt in Admiration to ſee a Man, who with one blow could rid himſelf of a mortal Enemy, ſecure his own Life, and gain a* Crown, *reſiſting all the ſtrong Reaſons of his Friend to do it, eſpecially conſidering, that he might have done it without being perceived by any, and chooſing rather to continue in daily trouble and jeopardy of his Life, than to procure his Eaſe at that rate.*

And that which doubles the glory of this Action is, that David *could not expect from* Saul *the leaſt Acknowledgment for this his ſtrange and aſtoniſhing Kindneſs, as having but a little while before had a pregnant Inſtance hereof, when coming upon* Saul *unawares, and without being perceived by him, he cut off the Skirt of his* Robe, *without doing him any further harm, when it was in his power to kill him. For thô* Saul *at that time owned* David's *Generoſity and Innocence, the evidence of Fact forcing that Confeſſion from him for the preſent, yet ſoon after he return'd again to his wonted heat and eagerneſs, in purſuing of him, and thirſting after his* Blood.

DAVID

David flies for Refuge to King Achiſh.

The Amalekites *ſpoil and burn* Ziklag, *in the abſence of* David; *who being inform'd what had paſt, overtakes, routs them, and recovers the Spoil.*

DAVID perceiving that the hatred *Saul* had conceiv'd againſt him, was irre-
Anno Mundi 2949. concilable, reſolv'd to
before *Chriſt* 1055. provide for his ſecurity by retiring out of his *Dominions*, and accordingly went with the 600 Men that were with him, to *Achiſh* King of *Gath*, who very kindly received him, and at his requeſt frankly beſtowed upon him the City *Ziklag*. But this Kindneſs of *Achiſh* had like to have brought *David* into great Trouble; for the *Philiſtins* at the ſame time deſigning a War againſt *Saul*, *Achiſh* would needs engage *David* to accompany him in that Expedition, and to fight for the *Philiſtins* againſt his own *Prince* and *People*.

But GOD, who with his favour and good Will always accompanied *David*, by a *happy Accident* deliver'd him from the perplexing trouble of being forc'd, either to take *Arms* and fight againſt his own Countrymen the *Jews*; or in caſe of his Refuſal, to fall a *Victim* to the rage of *Achiſh*; for the *LORDS* and great Men amongſt the *Philiſtins*, fearing that *David* being a *Jew*, might in the Fight take occaſion to betray them, or at leaſt to run over to the *Enemy*, and thereby diſhearten their *Army*, deſired *Achiſh* to make him return to *Ziklag*.

But *Achiſh* had entertain'd ſo good an opinion of *David*, that he excuſed him to the *LORDS* of the *Philiſtins*; aſſuring them, that now for ſome years he had experience of his *Faithfulneſs*, and that they had no reaſon to fear any ſuch Treachery by him; but the *LORDS* perſiſting in their formal Reſolution, oblig'd *Achiſh* to deſire *David* to return, who diſmiſt him with very high Commendations, and Aſſurances of the good Opinion he had of him, and that he was troubled, to ſee that his *LORDS* without any Reaſon did diſguſt and ſuſpect him.

This perplexity being overpaſt, another accident hapned upon the neck of it, which cauſed a moſt ſenſible Sorrow and Affliction to *David*, and all that were with him: For when they were come to *Ziklag*, they found the *City* burnt with Fire, and all their *Wives*, and *Children*, and all that they had, carried away by the *Amalekites*. *David* and his Men being equally ſharers in this ſad Misfortune, were overwhelmed with grief and ſorrow, weeping and lamenting till they were able to weep no longer; And, to increaſe *David*'s diſtreſs, the Men that were with him, in the
and bitterneſs of their Spirits, for the
loſs they had ſuſtained, ſpake of Stoning
as if he had been the cauſe of this Diſa

Yet notwithſtanding all this *David*
caſt down, but comforting himſelf in the
his *GOD*, who had ſo frequently and
raculouſly deliver'd him from ſo many
nent Dangers, he took courage, and
to *Abiathar* the *High Prieſt*, to bring
Ephod to him; he enquired of the
Whether he ſhould purſue the *Amal*
and if ſo, Whether he ſhould overtake
conquer them? The *Divine Oracle*
aſſur'd *David* of good Succeſs, he marc
purſuit of them with all his Men; but
of them were ſo faint, for want of Re
ment, being tired with continual Ma
and caſt down with Sorrow, that *David*
to leave them by the way, the other
lowing him, in hopes to overtake thoſe

On their way they happily lighted
Egyptian, the *Amalekites* had left
them, being one of their Servants, who
formed *David* which way the *Amalekites*
gone, and guided him to the place where
were ſpread abroad upon the ground,
drinking, and *dancing*, becauſe of the
Spoil they had taken out of the Land
Philiſtins, and out of the Land of
So *David* and his Men fell upon them,
killed every Man of them, except 400
Men, who fled upon *Camels* and made
eſcape; and took all the *Spoil* they
ken, ſo that nothing was wanting to
them, of all they had left in *Ziklag*
and above which, they took a great
them, which they had plundered elſe
But ſome of *Davids* Men being unwilling
let the 200 Men that ſtaid behind, ſhare
them of their Spoils, *David* reproved
and told them, *That it was all the reward*
the World, that thoſe who kept the Bag
ſhould ſhare alike with thoſe that went to fight
Which Example may be a comfort to
that are weak and feeble in the Church
becauſe as long as they continue living
bers of that Body, they ſhare and partake
the Graces and Advantages of all the
Members, as being all of them but one Body
der Chriſt *their* Head.

SA



Robert Squib of St. Margarets Westminster in Middlesex Esqs.

For advancement of this Worke. Contributed this Plate.



P. P. Bouche Scul:

The Right Honourable Sr Henry Goodricke,
Leiutenant Generall of their Majesties ordenance
and one of the Lords of their most Honourable Privy Co
For advancement of this Worke, Contributed this Plate.

Saul and Jonathans Defeat and Death.

ul's Army is defeated: Three of his Sons *are ſlain in the* Battle, *and being ſorely Wounded he falls upon his own* Sword, *and kills himſelf.*

T prov'd well for *David*, that the Lords of the *Philiſtins* would not ſuffer him to go along with them to fight againſt *Iſrael*, because *Saul* and his Sons ing to fall in that Fight, he might otherſe have been lookt upon as a Complice of *Philiſtins*, and Acceſſory to their Death, particularly to *Jonathan*'s, whom he loved dearly.

e ſame year 3949. o years after the eath of Samuel.

This unhappy *King* being forſaken by the nt of *GOD*, was ſeiz'd with a preſaging and Trembling at the approach of the *iſtins Army*, and having ſeveral ways En- d of the *LORD* concerning the Event of *Battle*, without receiving any Anſwer, he me mad and deſperate, addreſſes himſelf the *Devil*, for that which he found he could obtain from *GOD*; and notwithſtanding ſevere *Laws* he had made againſt *Witches*, himſelf now to conſult them.

On this deſign, having diſguis'd himſelf, he (being accompanied only by two of his ants) by Night to a *Witch*, and prays her raiſe up *Samuel* before him. But the *Witch* the appearance of *Samuel*) perceiving that was King *Saul*, who was come to her in diſguiſe, and not doubting but that he come on purpoſe to betray her, and have occaſion to condemn her in conformity to Law he had made, againſt thoſe of her Profeſſion, was ſorely affrighted; but aſſured by *Sauls* Proteſtations to the con- y, ſhe proceeded to gratifie his deſire.

Saul having enquir'd of her the Habit and n of the Perſon ſhe had rais'd, and being by the *Witch*, that he was an Old Man d with a *Mantle*, perceived that it was *uel*, and bowed himſelf with his Face to ground. But *Samuel* with a dreadful Voice d *Saul*, why he had diſqu'eted him, and ed him by *Magick* Art; ſeeing the *LORD* forſaken him, and was now with *David*, was to Reign in his ſtead? He told him, this was the very time *GOD* would fulfil denunciations againſt him, rend his *King*from him, and deliver him into the hands the *Philiſtins*, and that the next day He his Sons ſhould be with him.

Samuel at theſe words diſappeared, and *Saul* ſtruck with the horror of this denunciation, and the terrors of a guilty *Conſcience*, fell down flat to the ground. The *Woman* ſeeing him in this condition, deſired him to get up and refreſh himſelf by eating a bit of *Meat*; but *Saul* (notwithſtanding he was faint for want of nouriſhment, as having Faſted all that day, and the Night before) refuſed to eat any thing. The *Idea* of the Tragical *Exit* he and his Sons were to make the next day, had already wholly taken up his *Spirit*, and the time appointed by *Samuel* haſtning upon him, he carried to the *Battle* a Heart aſſur'd of a certain defeat. In fine, his *Troops* were cut in pieces, his Sons killed, and himſelf expecting Death at every moment, which he knew was inevitable; and having received ſeveral *Wounds*, deſired his *Armour-bearer* to kill him; which he refuſing to do, he fell upon his own *Sword* and killed himſelf; his *Armour-bearer* following his *Maſter*'s Example.

Thus was the end of this unhappy *Prince*, who for having ſpared *Amalek* by an indiſcreet and ungodly Compaſſion, and without cauſe murthered ſo many of the *Prieſts* of the *LORD*, was forced to avenge theſe *Crimes* upon himſelf, by falling upon his own *Sword*. Happy had he been, could he either always have continued in a private condition, or conſtantly practis'd that Humility of which he gave ſome pregnant Inſtances at his firſt elevation to the *Throne*: But the greatneſs of his Authority and Power dazled his *Eyes*, and lifted up his *Heart*, and by ſtopping his *Ears* to the Voice of the *LORD*, and his *Prophets*, his fair and promiſing beginnings terminated in a moſt tragical End, and has made him a terrible Example to all proud and ungodly *Princes* throughout all Ages.

This made ſome of the Fathers *ſay, That* Saul *in the* Old Teſtament, *does much reſemble* Judas *in the* New; *both of them being at firſt choſen of* GOD, *and afterwards rejected, the one for his* Pride, *the other for his* Avarice, *they both fell into deſpair; and may teach the ſtrongeſt always to tremble and ſtand in awe, and to be afraid of being raiſed up to honour, leſt being lifted up in their* Minds, *they ſhould loſe the Grace of* Humility, *without which no Man can be acceptable to* GOD.

The Philiſtins offer Sauls Head to their Idol.

The Philiſtins *rejoice for the Death of* Saul, *and ſet up his* Armo*ur in the Temple of their* Idol. David *laments his Death, and returning to* Judea, *is Proclaimed* King *in* Hebron.

THe *Philiſtins* overjoy'd at the *Death* of *Saul*, their great and dreadful *Enemy*, cut off his *Head*, and ſent it in Triumph throughout all their *Cities*, and ſet up his *Armour* in the Houſe of *Aſhtaroth* their *Idol*, and faſtned his *Body* to the Wall of *Beth-ſhan*. In all which they did nothing but what the generality of Men uſe to do, who rejoice at the Death of thoſe, who in their life-time have vexed and oppreſſed them. The ſame Year 2949.

But *David*, who was guided by other Principles, conceiv'd very different Sentiments on this occaſion; for ſhutting his Eyes to the Good the Death of *Saul* was like to procure him, as well as to the Fatigues and Troubles it would deliver him from, with an unfeigned Sorrow lamented the Death of *Saul* and *Jonathan*, compos'd an *Elegy* or *Song* of Mourning for them, Curſing the Mountains of *Gilboa*, on which thoſe two Mighty *Princes* had been unhappily ſlain. And afterwards having underſtood, that the Men of *Jabeſh-Gilead* had by Night taken down the *Bodies* of *Saul* and of his *Sons* from the Walls of *Beth ſhan*, and had ſolemnly celebrated their *Funeral Obſequies* with Faſting and Lamentation 7 days together, he by an honourable Deputation, teſtified the high eſteem he had for them, for attempting ſo hazardous an Enterprize, and performing the laſt duty to the Bodies of their *Lord* and *Sovereign*, and his *Sons*, in Burying of them. aſſuring them he would never be unmindful of it, and would not fail to reward this their *Vertue*, and acknowledge it upon all occaſions.

But the great and inward reſpect he had for *Saul*, appeared yet more illuſtrious on another occaſion; for an *Amalekite* being come to *David*, two days after he had defeated the *Amalekites*, with his *Cloaths* rent and *Earth* upon his *Head*, gave him an account of the Event of the *Battel*, and of the Death of *Saul* and his So.. ; and to confirm that what he ſaid was true, he told him, That hapning the ſame time to be on Mount *Gilboa*, he ſaw *Saul* leaning on the Point of his *Spear*, with deſign to run himſelf through, but ſeeing the *Philiſtins* ready to fall upon him, he deſir'd him to kill him, that the *Enemy* might not take him alive, to inſult over him; that accordingly in Pity to him he had complyd with his deſire, and had brought the *Crown* to *David*.

David, who found himſelf pierc'd with ſenſible Grief at this Relation, was ſo far from thinking himſelf obliged to a Man, who for he brought him *Saul*'s *Crown*, yet at the ſame time confeſt that he had contributed to his *Death*; that rending his *Cloaths*, he commanded of this *Amalekite*, How he durſt ſo bold to lay his hand on the *Lords* And at the ſame time commanded one of Attendants to kill him; leaving (by this Behaviour) a great *Example* to us all, Not to rejoice at the Death of our *Enemies*, or the Evils that happen to them.

After the Death of this miſerable Prince *David* having firſt ask'd Counſel of God return'd to *Judea*, where the Tribe of *Judah* Proclaimed and Anointed him *King* in Hebron when he was about 30 years of Age. And in the mean time (who was General of Saul's Army) ſet up *Iſhboſheth*, *Saul*'s Son, to be King over the other *Tribes*; but he being ſhortly after murthered by two *Ruffians*, who brought his Head to *David* as a Preſent, which he ſuppoſed could not chooſe but be very acceptable to him, *David* expreſſed no more ſatisfaction in the death of the *Son*, (which opened him into a peaceful poſſeſſion of the Kingdom of all *Iſrael*,) than before he had manifeſted for the Death of the *Father*, which put him into poſſeſſion of the *Crown* of *Judah*. And having given the ſame reward to the two *Villains* (who without doubt had already ſwallowed the hopes of great Treaſures and Honours, as a reward for this their Villany which before he had given to the *Amalekite* who brought him the tiding of the Death of *Saul* and his *Crown*, he by this repeated *Example* exhibited an illuſtrious Inſtance of unparallel'd generoſity and ſweetneſs of temper and Diſpoſition; *Who was ſo far from insulting over the Misfortune of his Enemies, or to make their Miſeries* (notwithſtanding the *great Advantages they procur'd to him*) *the matter of his Joy and Triumph*, that on the contrary he heartily lamented and ſorrowed *for their Miſhap, and ſeverely avenged* their Death.



The Honourable John Charleton Esqr
survey our Generall of their Majestyes ordnance.
For advancement of this Worke, Contributed this Plate.



The CONTENTS of the Second Book of *SAMUEL*, otherwiſe called the Second Book of the *KINGS*.

In this Book *are recited the Matters that happned ſince the Death of* Saul, *under the Reign of* David. *We find therein a lively repreſentation of the incomprehenſible Grace and particular Favour of* GOD *towards him.*

Firſt in regard of Temporal Bleſſings; GOD *hath wonderfully graiſed him by his wonderful Providence, through manifold Troubles and Afflictions, to the Throne of* Judah, *and afterwards to that of all Iſrael, to the great comfort of his* People; *hath beſides bleſſed him with a numerous* Poſterity, *brave* Officers, *valiant* Souldiers, *and crowned him in his own* Perſon *with a moſt Princely* Generoſity, *eſtabliſhed his* Kingdom, *hath extended and enlarged the Limits of it, and Crowned his* Wars *with many* Victories *obtain'd againſt his* Enemies, *as well at home as abroad.*

Secondly, In regard of Spiritual Mercies, *by illuminating him by the Spirit of* Faith, Adoption, *and* Prophecy, *inſpiring him with an extraordinary Godlineſs, and an unparallel'd affection to his* Service, *by enriching him with the* Vertues *and* Graces *of his* Holy Spirit, *as* Wiſdom, Juſtice, Clemency, Humility, Patience, *and other ſuch like, which did ſhine forth moſt brightly in all his Behaviour and Government: And over and above all this, by making him a* Promiſe (*occaſion'd by his intention to build him a* Houſe) *concerning the* Spiritual, Celeſtial, *and* Eternal Reign *of the* Meſſiah, *Our* LORD *and* Saviour JESUS CHRIST, *who ſhould be born of his* Seed, *according to the* Fleſh, *of whom he had made a* Figure, *as well as his Son* Solomon *before him.*

Thirdly, on the contrary, here are alſo ſet forth particularly, the great Sins wherewith that excellent Servant *and* Man *of* GOD *was ſometimes defiled, to the provocation of his great Wrath, being overcome by the Deceit of the* Devil, *and the infirmity of his* Fleſh; *above all the Matter of* Uriah *the* Hittite, *and the proud Numbring of the* People; *of which (by the Grace of* GOD) *moſt heartily and ſincerely repented; yet notwithſtanding was therefore moſt ſeverely chaſtiſed and puniſhed by* GOD, *for his own good and the edification of his* Church.

Amongſt the Chaſtiſements of GOD *upon him for his* Sins, *we may reckon his Son* Amnon's *Raviſhing of his Siſter* Tamar, *who two years after for that Fact was murthered by his Brother* Abſalom's *Command, who for that purpoſe had invited him and all the* Kings Sons *to a* Feaſt; *as likewiſe that horrible Conſpiracy and Rebellion of* Abſalom *his Son againſt him, whereby he was forced in his old Age to flee before him, though indeed the* LORD *never forſook him, neither in his extremity or otherwiſe; but on the contrary ſtrengthned and ſupported him by a firm Faith and Confidence, and afforded him a good and favourable Iſſue; by giving him the* Victory *over his* Enemies; *by defeating and infatuating their* Councils *againſt him; and by turning all things in the end to his good and advantage; as on the other hand to the utter ruin of his* Oppreſſors *and* Adverſaries, *that ſo he might ſhew himſelf a Holy and Faithful* GOD, *who notwithſtanding the divers defects, ſins, and unworthineſs of his* Children, *doth inviolably keep his gracious* Covenant *with them, yet without the leaſt approving of, or indulging them in their* Sins.

This Book *contains the* Hiſtory *of about Forty years* (Chap 5. ver. 4.) *from the beginning of* David's *Reign, to the end thereof; except only, that the laſt Conſpiracy of his Son* Adonijah, *and his Death, are not here inſerted, but are ſet down at the beginning of the following* Book, *which is the firſt of* Kings.

It ſeems as if the former part of the Firſt Book of Samuel, *as well as that of* Judges *and* Ruth, *was writ by* Samuel *himſelf; but the reſt of it, with this of the ſecond Book of* Samuel, (*as well as the Books of* Kings) *were writ by other holy* Perſons *and* Prophets, *inſpired by* GOD; *ſuch as* Nathan, Gad, *and others.*

UZZAH SMITTEN BY GOD.

David *fetcheth home the* Ark: Uzzah *putting forth his Ha and laying hold on it to keep it from falling, is ſtruck Dead.*

IMmediately upon the Death of *Iſhboſheth*, *Sauls* Son, King of *Iſrael*, all the other *Tribes* came to *Hebron*, and owned *David* for their *King*, he being the Perſon who not only was by GOD appointed to the Royal Dignity, during *Saul's* Reign; but had alſo ſhewed himſelf (in all his Behaviour) very worthy of it; and having made a League with him, they Anointed him *King* over all *Iſrael*.

The ſame year 2959.

David acknowledging the Hand of GOD in this his Eſtabliſhment on the *Throne*, (which he had promiſed to him ſo long ſince,) took care to diſcharge the Duty, which that high Place required of him; and far from ſuppoſing, that now he was *King*, he might freely indulge himſelf in Pleaſure, he puts himſelf at the Head of his *Army*, and lays Siege to *Jeruſalem*, which was yet in the hand of the *Jebuſites*, and took it, together with the ſtrong Hold of *Zion*, which was by him called the City of *David*, becauſe he ſetled his Abode, and kept his *Court* there.

No ſooner had *David* made himſelf Maſter of *Jeruſalem*, and that the Affairs of his *Kingdom* began to be ſetled, but he expreſſed more *Piety*; that is, *Love to GOD and his Worſhip*, than ever *Saul* had teſtified during all his Reign. For whereas that Miſerable *Prince* had no concern for the *Ark*, or any thoughts of fetching it from the Houſe of *Abinadab*, ſince the time that the *Philiſtins* ſent it back about 70 years ago, *David* was ſo far from imitating him in this his Indifference, that on the contrary having gathered toge her about 30000 of his *Subjects*, he went with them in triumph to fetch the *Ark* of the *LORD* from the Houſe of *Abinadab*, and to bring it to the City of *David*.

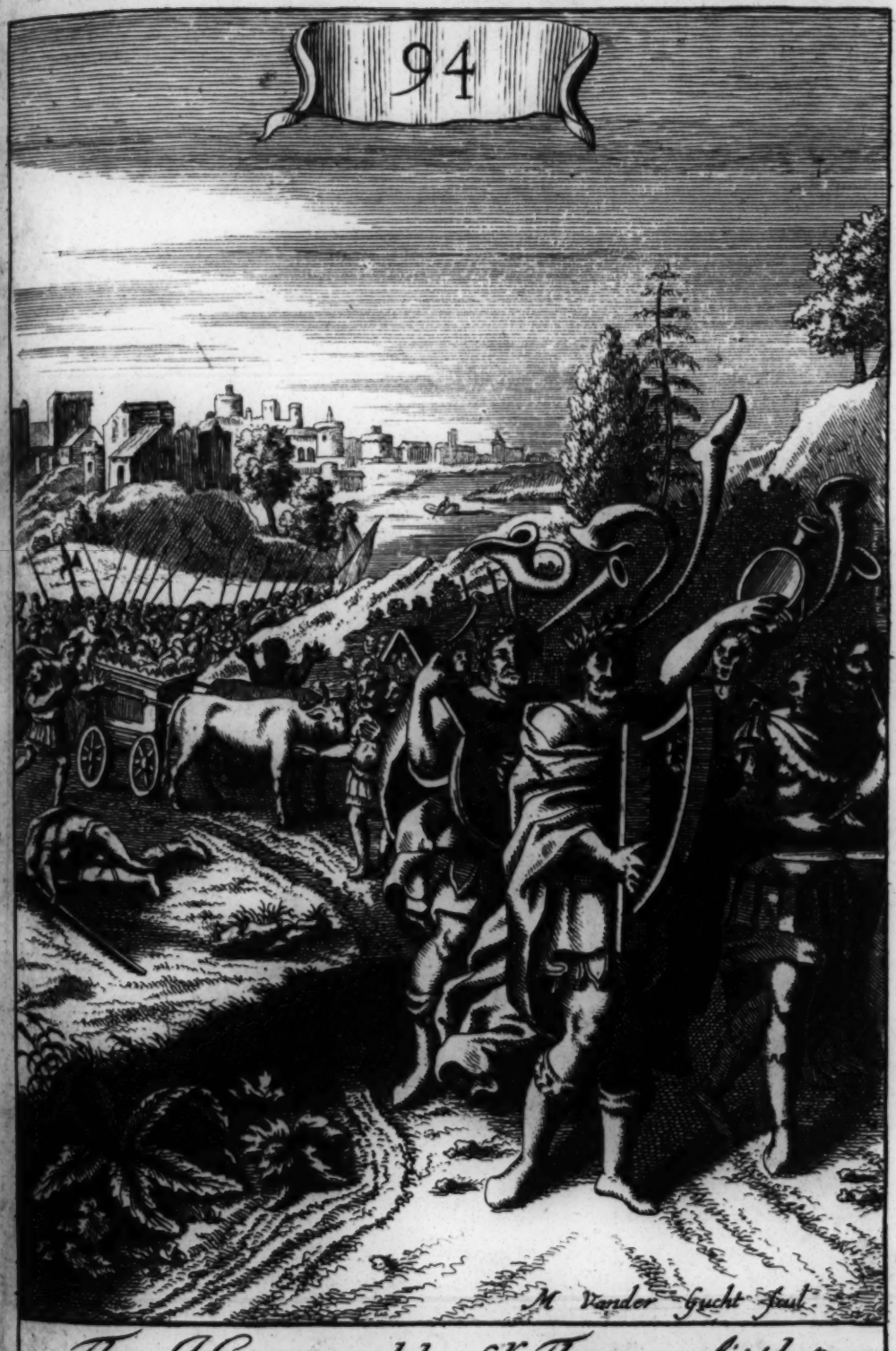
This Solemnity was celebrated with all the Pomp and Magnificence, as well as with all the teſtifications of *Joy* and *Gladneſs*, which *David's* great Piety could prompt him to. He himſelf play'd on his *Harp* before the *Ark*, at the ſame time when all his *Subjects*, in imitation of their *King*, ſounded forth their Joy from their *Mouths*, as well as from all ſorts of *Inſtruments*, praiſing and magnifying the *LORD*, that dwelt between the *Cherubims*.

Whilſt this holy Pomp and Solemnity [illegible] the hearts of all the *People* with great joy [illegible] ſatisfaction, to ſee that Sacred Pledge of [illegible] Divine Preſence ſo happily reſtor'd unto [illegible] (the happy effects of which they had been [illegible] prived of ſo long,) an unlookt for Acci[illegible] hapned, which immediately chang'd all [illegible] Joy into ſadneſs, and dampt the Spir[illegible] the *Jews* with horror and amazement: [illegible] *Uzzah* the Son of *Abinadab*, who guided [illegible] *Cart*, on which they had placed the *Ark*, [illegible] ing one of the *Oxen* that drew it, ſtumbl[illegible] that the *Ark* thereby was in danger of fa[illegible] laid hold on it with his hand to prevent [illegible] miſchance; but inſtead of hindring the [illegible] from falling, he himſelf fell down dead [illegible] ground, being ſtruck by GOD, for his rash [illegible] in laying hold on the *Ark*. *For* (as the [illegible] *ture* ſaith) *GOD's Anger was kindled a[illegible] Uzzah, and he ſmote him for his rash [illegible] in medling with the* Ark.

All thoſe who were Witneſſes of this [illegible] rible Judgment and Inſtance of the Di[illegible] *verity*, were ſeiz'd with fear and call[illegible] name of the place *Perez-Uzzah*; and D[illegible] himſelf being ſtrangly affected ther[illegible] chang'd the reſolution he had taken of [illegible] ing the *Ark* to him, to the City of D[illegible] but inſtead thereof carried it aſide t[illegible] Houſe of *Obed-edom* the *Hittite*, where i[illegible] tinued three Months, during which ti[illegible] *LORD* multiplied his Bleſſings upon the [illegible] of *Obed-edom*, and all that belonged to

We ſee by this Example, that the Pro[illegible] ſuch a terrible GOD, *as our* GOD is, [illegible] David *from bringing the* Ark *to the* [illegible] *had prepared for it in* Jeruſalem; *A[illegible] Apprehenſion ought more juſtly to ſtrike [illegible] are leſs Righteous than* David, *for [illegible] theſe our days ſome Stranger like Uzz[illegible] is not called to the Miniſtry and Ser[illegible]* Ark, *might ſuffer himſelf to be dra[illegible] indiſcreet Zeal, or ſome ſpecious Pret[illegible] forth his Hand raſhly to thoſe Myſteries [illegible] do not comport with the ſtate and [illegible] which he is, and ſo provoke the Wrath [illegible] againſt him, by a Service which [illegible] moſt acceptable to him.*

D[illegible]



The Honourable S.r Thomas Littleton Baronet, Clerke of their Majesties Ordnance. For advancement of this Worke, Contributed this Plate.



William Meeslers Esqʳ, Store Keeper to the office of their Majesties Ordnance.
For advancement of this Worke Contributed this Plate.

David Danceth before the Ark.

David *being reſolved a ſecond time to bring the* Ark *to* Jeruſalem, *commits that Charge to the* Levites, *to avoid the like Judgment as had hapned to* Uzzah. *He Danceth before the* Ark: Michal *his Wife deſpiſeth him for ſo doing.*

THree Months being paſt ſince the Death of *Uzzah*, who was ſtruck dead before the *Ark*, and *David*'s Fear being ſomewhat allayed, by the Proſperity wherewith he was informed, *GOD* had bleſſed the Houſe of *Obed-edom*, where the *Ark* had continued during this time, he reſolved a ſecond time to bring it to him to *Jeruſalem*. And fearing that the Death of *Uzzah* was partly occaſioned, becauſe there were no *Levites* nor *Prieſts* to attend the *Ark*, to whom that holy Function did particularly appertain, he ordered a great number of them to be in a readineſs, not to guide it in a *Cart*, as before, but to carry it on their *Shoulders*.

The same year 2959.

Thus with a very ſolemn and triumphant Proceſſion, did *David* and all the Houſe of Iſrael, bring up the *Ark* of the *LORD*, with Shouting and with the ſound of *Trumpets*, and other Inſtruments of *Muſick*; and when they that bare the *Ark* had gone ſix Paces, *David* ſacrificed *Oxen* and *Fatlings*; and being himſelf cloathed in a *Linnen Ephod*, he *danced* before it with all his might. In this manner the holy *Ark* entred into *Jeruſalem*, being carried through a prodigious throng of People, who from all parts of the *Holy Land* were come to aſſiſt at that Solemnity, and to partake of this Univerſal Joy, to the *Tent* and *Tabernacle David* had cauſed to be erected for it.

But *Michal*, the Daughter of *Saul*, *David*'s Wife, as ſhe was looking out of a *Window*, to ſee the *Ark* paſs by, ſeeing *David* without his *Royal Robes* aſſiſting at the Solemnity, and leaping and dancing before the *Ark* in a *Linnen Ephod*, ſhe deſpiſed him in her Heart, conceiving a great diſdain for this his Behaviour which to her ſeem'd ſo diſproportionate to his Royal Dignity and Authority.

Now when *David* had ſet the *Ark* in its place, to wit, in the midſt of the *Tabernacle* that he had pitched for it, and had offered *Burnt-Offerings*, and *Peace-Offerings* before the *LORD*, and had diſtributed to all the People as well *Women* as *Men*, to each a *Cake* of *Bread*, a good piece of *Fleſh*, and a *Flagon* of *Wine*, and was returned to his *Houſehold*, to bleſs it in the Name of the *LORD* of *Hoſts*, *Michal* his Wife meeting him, in a deriding way ſaid to him; *How glorious was the King of* Iſrael *to day, who laying aſide the marks of his* Majeſty, *uncovered himſelf in the* Eyes *of the Handmaids of his Servants, skipping and dancing before his* Subjects *as one of the Vain-Fellows, that openly expoſes himſelf for the Laughter and diverſion of others?*

But *David*, whoſe Soul was raiſed far above theſe Female Sentiments and falſe Notions of Honour, and without being troubled, or bluſhing at her diſdainful Mockery, told her with ſome earneſtneſs; *What I have done this day, I have done to the Honour of* GOD, *and in his ſight, who hath choſen me before thy* Father, *and before all his* Houſe, *of whom I hold my* Kingdom, *and to whom alone I owe this peaceful eſtabliſhment on the Throne of* Iſrael: *Wherefore if you think this a vilifying of my ſelf, you are like to ſee more of it, for I am reſolved yet to be more vile than thus, and to be baſe in my own ſight, and will raiſe my Glory by humbling my ſelf before the* LORD, *in the preſence of the meaneſt of my* Subjects.

Thus this Holy King, *forgetting his Sovereign Dignity, and ſo many* Victories *he had obtained, over* Men *as well as* Beaſts; *over* Monſters *in bulk and ſtrength: over all ſorts of* Enemies, *and in all ſorts of* Dangers, *being great and honourable in the Eyes of all, was only baſe and little in his own. He deſpiſeth himſelf, and does not take it ill that others do ſo too.*

David (*by this illuſtrious Example of his*) *teacheth all* Chriſtian Princes, *never to apprehend the abaſing or leſſening of their* Majeſty, *by ſubmitting themſelves to* GOD, *and in giving their* Subjects *an Example of the humble Adorations and Service they owe to the Supream* Majeſty *of* Heaven. *And 'tis a ſign, That they are afraid of* Womens *Talk, who fear on ſuch occaſions as theſe, to proſtitute their Grandure and Authority. They muſt be like* David, *when they meet with a* Michal, *who dares ſo unjuſtly reproach them; who for her puniſhment was ſtruck with* Barrenneſs, *That ſhe might not trouble the World,* (ſaith S. *Ambroſe*) *with her Proud breed.*

Davids Ambassadors to Hanun.

David *sends* Joab *with an* Army *against the* Ammonites, *to avenge himself of the Outrage done to his* Ambassadors *by* Hanun *their* King, *who used them like* Spies.

WHen the Civil Wars, which *David* had been engag'd in a great while, *Anno Mundi* 2967. against *Israel* and the before *Christ* 1037. House of *Saul*, were happily terminated by the Death of *Ishbosheth*, being now free from Intestine Divisions, as well as from Wars with those *Gentiles*, who till then had possessed some portion of the *Holy Land*, he hapned to be engaged in a War against the *Ammonites* upon this occasion.

Nahash, King of the *Ammonites* dying, *David* (in acknowledgment of the Kindness he had received from him in his Life) resolved to send *Ambassadors* to his Son *Hanun*, to condole the Death of his *Father*, and congratulate his Accession to the *Crown*, as likewise to offer him his Friendship for his *Fathers* sake, who had always been his kind Friend. As soon as *David*'s *Ambassadors* were arriv'd at the Court of *Hanun*, King of the *Ammonites*, his *Lords* perswaded him, That these *Ambassadors* of *David* were no other than *Spies*, and tho they pretended to come to comfort him, and in honour to his *Father*; yet their true intent was only to discover their strength, that they might be the better prepared to overthrow them upon occasion, and make themselves Masters of his *Kingdom*.

Hanun, too flexible and easie of belief, suffered himself to be seduced by these Insinuations of his *Lords*, and supposing that what they suggested was true indeed, he treated them in the most villainous and outragious manner imaginable; he ordered the one half of their *Beards* to be shaved, and cut off their *Garments* below their *Waists*, and so sent them away. *David* being inform'd thereof, very highly resented this Affront done to his Representatives, and being much concern'd for the shameful condition wherein *Hanun* had sent them away, he sent Messengers to meet them, and comfort them, ordering them by no means to shew themselves at *Jerusalem* in that condition, but to stay at *Jericho* till their *Beards* were grown, and that after that they might come up to the *Court*.

David in the mean time resolved, not to let this heinous *Affront* go unpunished; and the rather, because that he heard that the *Ammonites* were making great warlike Preparations and Alliances against him, with the *Syrians* and other of their Neighbours, of whom they had procured very numerous Forces to assist them against *Israel*. *David* being informed of all this, thought it was no time for him to be an idle Spectator, but sent *Joab* with the choicest of his *Forces* to fight the *Ammonites*.

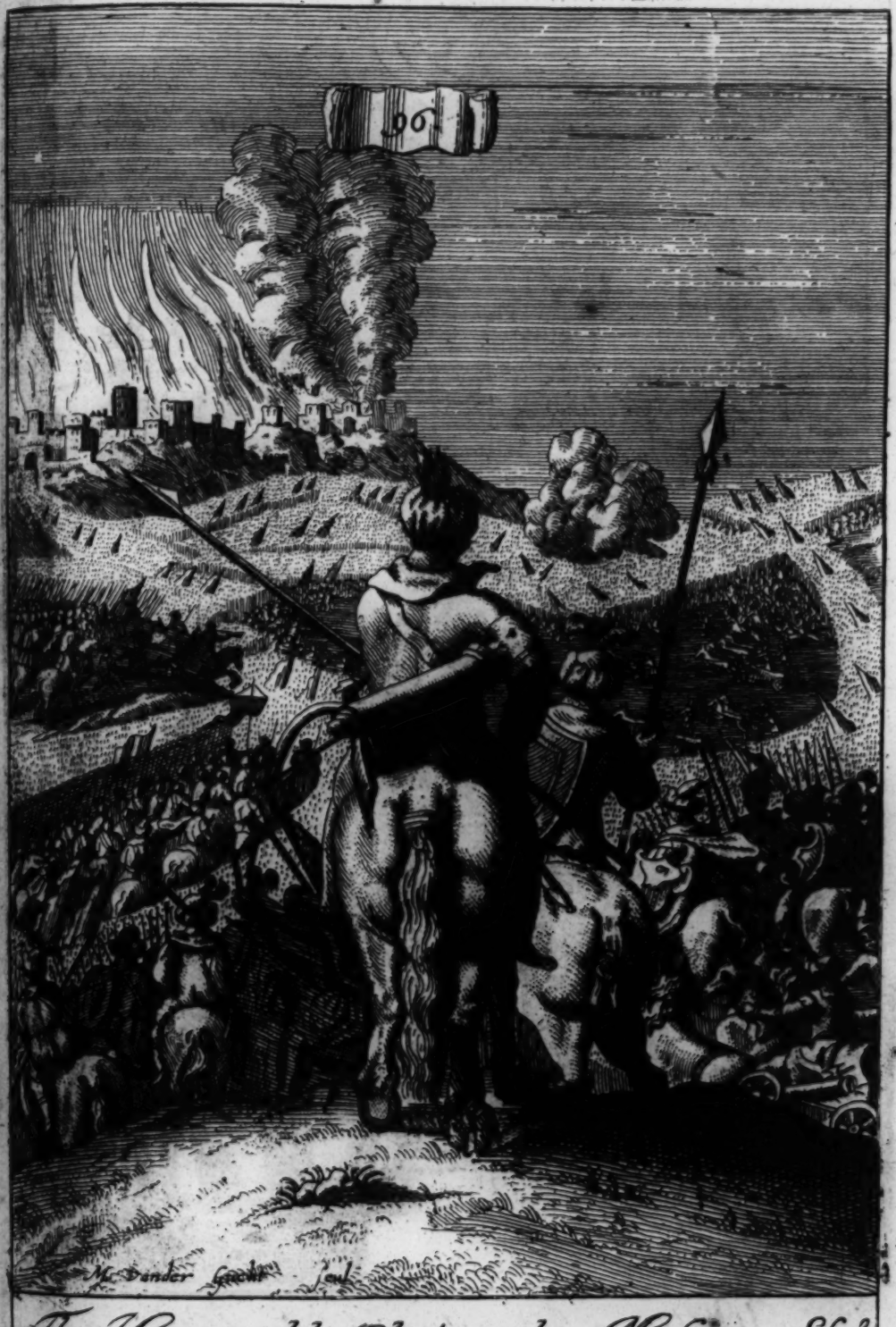
Joab being come in sight of the *Enemy*, he found their *Army* so posted, that the *Israelites* before they were aware, had an *Enemy* before and behind them; wherefore *Joab* (with the choice of the *Army*) resolved to fall on the *Syrians*, whilst *Abishai* his Brother, with the rest of the *Troops* set upon the *Ammonites*, promising each other, that the stronger should come to the help of the weaker. *Joab* having encouraged his Men, set upon the *Syrians* with that Conduct and Valour, that they were soon routed; and the *Ammonites* seeing their Friends defeated, betook themselves to flight likewise.

The *Syrians*, desirous to avenge this their shameful defeat upon the *Jews*, assembled a vast *Army*, against which *David* marched in Person, at the Head of all his Forces, and defeated them a second time, killing no less than 40000 of their *Foot*, besides the Men that were in 700 of their *Chariots*. Upon this defeat, the *Syrians* feared to assist the Children of *Ammon* any more, and all Neighbouring Princes began to stand in aw of *David*, who became every day more and more formidable, to all the *Kings* and *Nations* that were about him.

This History *of the unadvisedness of* Hanun *King of the* Ammonites, *shews us very lively How unhappy those* Princes *are, that are led aside by Evil Counsel, the whole ruin of* their Kingdom *being here occasioned by his indiscreet Credulity, and inconsiderate Listning to the false suggestions of his* Lords.

Neither is this the first or only Instance, that the safety or ruin of a State oft depends on good or bad Counsel; and that Prince *is happy indeed, who being himself the Sovereign Arbiter of his Kingdom, is so wise to discern who are fit to be his Counsellers, and the Instruments of his Royal Power and Authority, that he may not ruin himself by the Counsel, or ill Administration of his Officers.*

DAVID



The Honourable Christopher Musgrave Esqr,
Clerke of the deliveries of their Majesties Ordnance.
For advancement of this Worke Contributed this Plate



William Boulter Esqr Assistant Surveyour of their Majesties ordnance, For advancement of this Worke, Contributed this Plate.

DAVID's CRIME.

David *from the Roof of his Houſe ſeeing* Bathſheba, *the Wife of* Uriah, *Bathing her ſelf, conceives an unlawful Luſt for her, and cauſes* Uriah *to be Slain.*

DAVID now enjoying a profound *Peace*, after the great defeat he had given to the *Ammonites* and the *Syrians*, their Allies, ſent *Joab* at the Head of his *Army*, to make an Inroad upon the *Ammonites*, to waſte and ſpoil their Country, who having beſieged *Rabbah*, the Capital City of the *Ammonites*, ſoon after took it and deſtroy'd it, and ſent the Crown of the *King* of the *Ammonites* to *David*, which weighed a Talent of *Gold*, and was ſet with *Precious Stones*.

Anno Mundi 3969. before *Chriſt* 1035. *David* being then 50 years of Age.

Whilſt *Joab* was thus employ'd abroad, *David* took his repoſe and enjoy'd himſelf at *Jeruſalem*; and one day in the Evening, as he was walking on the Terrace of his *Palace*, he ſaw a *Woman* Bathing her ſelf, that was exceeding fair and beautiful. *David* having conceived a Luſt for her, ſent to enquire who ſhe was; and being told that ſhe was *Bathſheba* the Wife of *Uriah*, he ſent for her, and committed *Adultery* with her.

Bathſheba ſoon after finding her ſelf with *Child*, and fearing leſt her *Husbands* Abſence (who was in the *Army* with *Joab*) would be a means to diſcover her *Adultery*, and conſequently expoſe her to the Capital Puniſhment the *Law* ordained for *Women* guilty of that Crime, ſent and acquainted *David*, that ſhe was with *Child*, and the Fears ſhe had juſtly conceived thereupon. *David* (upon this Information) ſends word to *Joab*, the General of his *Army*, to ſend *Uriah* to him; who (when he was come) *David* askt him ſeveral Queſtions about the ſtate of the War, and what progreſs they had made in the Siege of *Rabbah*, the Metropolis of the *Ammonites*? and then wiſh'd him to go home and refreſh himſelf for a ſeaſon? But *Uriah* inſtead of following the *King's* Advice, and going to his Houſe, lodged that Night with the *King's Guards*.

The next day, when *David* underſtood that *Uriah* was not gone to his Houſe, he ſent for him, and demanded of him, why he did not go home? who very generouſly anſwered *David* with theſe remarkable Words? *The* Ark *of the* Lord, *and all* Iſrael *and* Judah, *and my Lord* Joab, *and the* Servants *of my Lord are encamped in the open Fields; Shall I then go to my Houſe to eat and to drink, and to lye with my Wife? As thou liveſt I will not do this thing.*

David ſeeing his deſign thus fruſtrated, by *Uriah's* Courage and Greatneſs of *Soul*, and that he was not to be removed from the noble Reſolution he had taken by any Temptations of *Reſt* or *Pleaſure* whatſoever; and ſeeing *Bathſheba* expoſed to the ſhame and hazard of her Crime divulged; he in theſe Circumſtances form'd a Reſolution very different and oppoſite to that ſweetneſs of Temper, which till then had always appear'd ſo natural to him; and by *Uriah* ſent Letters to *Joab*, with orders to poſt him in ſuch a Quarter againſt the *City*, where he might be moſt expos'd to danger; and in caſe of a *Sally*, to retire from him, that he might fall by the hand of the *Ammonites*.

Joab (in obedience to theſe Orders of the *King*) appointed *Uriah's* Poſt againſt a Quarter of the *City* where he knew Valiant Men were, where, upon the firſt *Sally* they made, he was ſlain, with ſome others of the *Army*. *Joab* ſent the News of *Uriah's* Death to *David*, who ſeem'd little concern'd at the loſs of ſo couragious and faithful a *Servant*, whoſe Death he was the principal cauſe of. *Bathſheba* being inform'd of her *Husband's* Death, mourned for him; and when the days of her *Mourning* were accompliſhed, *David* ſent for her, and ſhe became his *Wife*.

This double Crime of ſo great and glorious a Saint, as David *was, makes it appear, That* Men, *how great or Righteous ſoever they may be, are ſtill but* Men, *and retain always ſome part of the frailty and weakneſs of the* Clay, *from whence they were taken and formed at firſt. Theſe terrible Falls of* David (ſaith S. *Auſtin*) *ought to make all Men tremble, eſpecially thoſe that are weak, when they ſee the ſtrongeſt themſelves overtaken.*

The Scripture *alſo ſets forth theſe Examples, not to excuſe thoſe who follow theſe Great Men in their Falls, and who will imitate them in thoſe Actions, which themſelves from their heart have abominated and deteſted; but to keep all good Men in a ſaving Humility and Fear, and to teach all thoſe who chance to Fall with* David, *to riſe again with* David *by ſincere Repentance.*

DAVID's REPENTANCE.

GOD *ſends* Nathan *the Prophet to* David, *to repreſent his* Sin *to him, and denounce* Gods Judgments *againſt him.* David *acknowledgeth his* Sin, *and humbles himſelf before* GOD.

DAVID having committed theſe two great *Crimes*, made it appear, by the *Anno Mundi* 2970. ſmall care he took to before *Chriſt* 1034. ariſe again from his Fall, with what thick darkneſs *Sin* overcaſts and clouds the *Souls* of the greateſt Saints. He continued in *Peace* for a whole year, under the guilt of theſe horrid *Sins*, if ſo be *Peace* may be ſaid to be the Inmate of an Heart, which hath in ſo high and exorbitant a manner offended *GOD*.

Whilſt *David* was thus forgetful of *GOD* and himſelf, *GOD* took pity of him, and ſent *Nathan* the *Prophet* to him to open his *Eyes*, to lay his *Sin* before him, and to ſearch his Wound to the quick, of which he had ſeem'd for ſo long a time altogether inſenſible. This *Holy Prophet* being charg'd by GOD himſelf with this troubleſom and hazardous Commiſſion, ſhews us, (by his dextrous manner of Addreſs to him on this occaſion) With how much Wiſdom and Prudence *Men* of *David's* Rank ought to be Reproved, for fear of offending them, and raiſing their Anger by too ſevere and keen Expreſſions.

Nathan, in purſuance of the *Divine Command*, makes uſe of a *Parable* of a Rich Man, who having many *Sheep*, robb'd a Poor Man of an *Ew Lamb*, which he had bought and nouriſhed up, and tenderly loved, as having no more but that one; and taking it from him by force, dreſſed it, to accommodate a Stranger that was come to Viſit him, whenas he might eaſily have furniſh'd himſelf from his own *Flocks*.

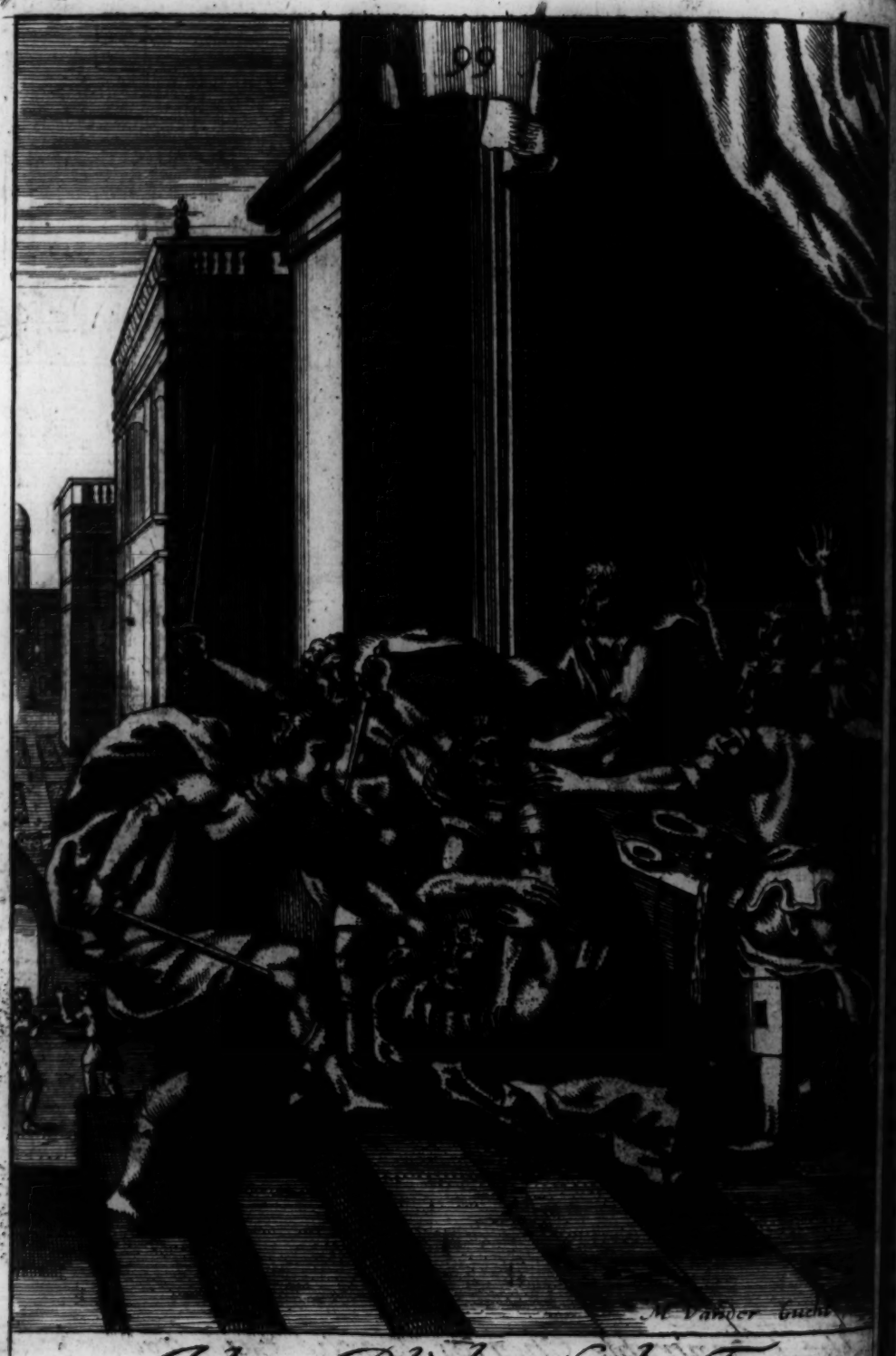
David, how blind ſoever he might be with reſpect to his own *Guilt*, was very clear-ſighted in a Caſe which he thought did not concern him; and his Anger being kindled againſt the horrid Injuſtice of the Rich Man, he (unknown to himſelf) pronounc'd his own Sentence, and confirm'd it with an Oath, ſaying, *As the* LORD *liveth, the Man that hath done this thing ſhall ſurely die.* Whereupon *Nathan* laying aſide the diſguiſe of his *Parable*, told him with a gravity and earneſtneſs becoming his Perſon, That he himſelf was the *Man*; and in the Name of the *LORD* repreſented to him all the multiplied Benefits GOD had heap'd upon him, and the *Enemies*, *Perils*, and *Diſtreſſes* he had deliver'd him from. He laid before him, in what an outragious a manner he had affronted the Divine Bounty and Beneficence towards him, by recompencing ſo many Graces and Favours with extream Ingratitude and Forgetfulneſs of his Duty to his Great Benefactor.

David at this Remonſtrance turning inwards, and there taking a view of the heinouſneſs of his Offence, was not exaſperated at the Truths *Nathan* had repreſented to him, notwithſtanding that they condemn'd him, and expos'd him as a notorious Criminal. He was not incens'd at the *Prophet*, who held this *Looking-Glaſs* before him, which inſtead of flattering him, ſhew'd him all his hidden Deformities! He did not queſtion him, how he who was but a *Subject*, durſt undertake to Talk at this rate to his Sovereign; but ſeem'd for this time to have forgot that he was *King*, that he might the better remember that he was a *Sinner*. Inſtead of flying out in a Paſſion againſt the *Prophet*, he humbles himſelf before *GOD* and him, and cries out, *I have ſinned againſt the LORD*; which Words were the mark of a more ſincere Repentance in him, than they were in *Saul*, or than they are at this day in many *Chriſtians*.

He embraced with an humble ſubmiſſion all the terrible Denunciations Nathan *(in the Name of GOD) thunder'd out againſt him, and conſider'd that long ſeries of Diſaſters by GOD's Divine Juſtice entail'd on his Family, as a means* GOD *in mercy would make uſe of, to ſatisfie his Juſtice and appeaſe his Anger; and with bitter regret and extream ſorrow taking a view of the ſtate from whence he had precipitated himſelf, he caſt himſelf down in the deepeſt humility before* GOD, *yet did not deſpair of his Mercy* (as S. *Chryſoſtom* obſerves) *who upon this occaſion admires David's great Courage and Confidence in* GOD: *for as ſoon as he was made ſenſible of his ſin, without further troubling himſelf, endeavour'd to repair it with the aſſiſtance of the Divine* Grace, *by a* Repentance *which laſted as long as his Life; and which made S.* Ambroſe *ſay, That there are many who imitate David in his* Sins, *but very few that follow him in his* Humiliation, *and continued courſe of* Repentance.



The Honourable Charles Bertie Esqȝ. Treasurer, and Paymaster of their Majesties Ordnance.
For advancement of this Worke, Contributed this Plate.



John Blake of the Tower of London Gentleman:
For advancement of this Work o. Contributed this Plate

THE DEATH OF AMNON.

alom causeth his Brother Amnon *to be slain at a* Feast, *for Ravishing his* Sister. Absalom *rebels against his Father* David, *and forces him to flee from* Jerusalem.

GOD having brought *David* to a serious reflection upon his *Sin*, and earnest *Mundi* 2972. Repentance for it by *Christ* 1032. means of the Remonce made to him in his Name by *Nathan Prophet*, he made it appear by his dealing him afterwards, that the greatest Favour be shew'd to *Sinners*, is not to indulge or them. For first of all, he struck with h the *Child*, that was the fruit of his tery; neither could *David's Tears* and g repeal the Sentence GOD had past. Son *Amnon* soon after Ravishes his Sister r; and *Absalom* provok'd with this Out- committed against his Sister, resolv'd to *Amnon*. He waited two whole years for a cient Occasion to do it; and then In- g all the *King's Sons* to a Feast, in the of their Mirth and Jollity, caused his nt, to fall upon *Amnon*, and murther him. *Absalom* being fain to flee, and leave the upon this Murther of his *Brother*, retir'd King of *Geshur*; but *Joab* perceiving he *King* had an inclination for *Absaloms* n to *Jerusalem*, he order'd it so, that 3 years after he became reconciled to *ther*. But this Recalling of the *Son* was *Mundi* 2979. like to have prov'd the of the *Father*: For no sooner did this ateful and graceless *Son* see himself re- to his *Fathers* Favour; but he began to Designs against his *Crown* and *Life*, this end *Absalom* made it his business *Mundi* 2980. to inveigle the Affections ood-Will of the *People*, by a feigned ex- n of Kindness for them, and readiness to them, and do them right; intimating, if he was *King*, he would take care to them all by a ready and speedy course *Mundi* 2981. of *Justice*, and that none have reason to complain of him. g this for 4 years together labour'd to himself popular, and draw a Party after e desired leave of King *David* his Fa- go to *Hebron*, upon pretence of paying he had made unto the *LORD*, during le from the *Court* at *Jerusalem*. *alom* having obtain'd his *Fathers* con- nted to *Hebron*, where he immediately himself to be Proclaimed *King*. *David* nform'd of this unexpected Rebellion Son, and that the *People* from all parts flock'd to him, was forc'd to flee from *Jerusalem* on Foot, being now above 60 years of Age, accompanied only with 600 of his Guards that usually attended him, and passing the Brook *Kedron*, he went up Mount *Olivet* bare-foot, Weeping and having his Head covered; which was a *Figure* of what one day was to happen to the true *David*, that was to proceed from his *Loins* according to the *Flesh*.

In this condition, he with a strange and unheard of Humility, bore all the railing Reproaches and Curses of *Shimei*, who flung *Stones* at him and his *Officers* as he passed by; for looking upon this Rebellion of his *Subject* as a *Looking-Glass*, which reflected the Image of his own Apostacy, he meekly accepted of his outragious Language as an effect of the *Divine Justice*, and receiv'd all his Railing Expressions with the same submission, as if GOD had given a special Command to *Shimei*, thus to Curse and Revile him.

Absalom, in the mean time, having made his triumphant Entry into *Jerusalem*, began his *Usurpation* (according to the Counsel of *Achitophel* and *Nathans* prediction to *David*) with violating his Fathers *Concubines* in the Face of the *Sun*.

Thus David *learnt by sad Experience, that when* Man *rebels against GOD, all other* Creatures *rebel against him, to revenge the Affront done to the* Divine Majesty; *and saw his Crime punished by those horrid disorders in his Family; by the Ravishing of* Tamar; *by the Murther of* Amnon; *by the Rebellion of his dearest Son* Absalom; *by his* Friends *leaving him, and his* Subjects *rebelling against him; by the Railing and high Abuses of* Shimei; *and lastly, by the imminent danger of* Death, *for the escaping of which he was fain to expose himself to a shameful* Flight, *accompanied with so many Extremities, that nothing less than the* Divine Presence, *and the hopes of seeing him at last appeased by all those Evils he groaned under, could have enabled him to endure them.*

This Example teacheth us, *That forasmuch as we are all* Sinners, *if we would be reconcil'd to GOD, we must judge our selves, and willingly take from his hands all the Evils inward or outward, which it pleaseth him to lay upon us; because* Sin *must certainly be punished sooner or later, either in this World, or that which is to come.*

THE

THE DEATH OF ABSALOM.

Abſalom *fleeing from the* Battel, *is caught up by his* Hair, *and hung on the Boughs of a* [Oak]. Joab *ſtrikes him through with three* Darts.

ABSALOM being thus become Maſter of the City *Jeruſalem*, conſider'd how
The ſame year 2981. before Chriſt 1023. he might beſt circumvent and deſtroy the *King* his *Father*: and having aſſembled his Council, *Achitophel* (who was the ableſt *Counſellor* of them all) advis'd him without any delay to purſue and ſet upon *David*, before he could have time either to reinforce his Army, or put them into any order, and whilſt the conſternation of this unlook'd for Rebellion was yet freſh upon them.

But GOD happily overthrew and fruſtrated this *Counſel* which without doubt would have prov'd *David*'s ruin, by the means of *Huſhai*, *David*'s Friend; who being of Intelligence with him, declar'd in *Council*, That he could not approve of *Achitophel*'s Advice for this time. He repreſented to *Abſalom*, how dangerous it was to ſet upon *Men* that were exaſperated and deſperate, as *David* and his *Men* were; and that his own Party being yet in a great meaſure wavering and unreſolved, as *Mens* Spirits are apt to be at the beginning of any great Change or Revolution, if only a few of them ſhould chance to fall in the firſt Onſet, it would go near to diſhearten them all, and to loſe the day; wherefore his Advice was, to Summon all the Forces of *Iſarel* and that *Abſalom* ſhould go in the Head of them, and give *Battel* to his *Father* and the *Troops* that were with him.

This *Counſel* of *Huſhai* prevailed, which did ſo provoke and vex *Achitophel* that going home he hanged himſelf. *Huſhai* in the mean time inform'd *Zadok* and *Abiathar* of what had paſt in *Council*, and wiſhed them (by ſome means or other) to ſend word to *David*, to paſs the River *Jordan* leſt he ſhould be ſet upon by the Enemy at unawares. *David* being acquainted herewith, paſſed over *Jordan*, he and all the Forces that were with him that Night, before Break of Day, and having got together all the Forces he could, prepared himſelf for a *Fight*, being reſolv'd to command the *Army* himſelf, but his Great *Officers* would not ſuffer it; and before he retired, he gave a ſtrait Charge to *Joab*, and his other general *Officers*, to ſpare *Abſalom*.

Both the *Armies* being at laſt Engaged, that of *Abſalom*'s was beaten, notwithſtanding it was much ſuperiour in number to that of *David*, and above 20000 of his *Men* kill'd.

Abſalom ſeeing the Day was loſt for him endeavour'd to ſave himſelf by Flight, riding on his *Mule* under an *Oak*, his [luxuri]ous Head of *Hair* caught hold of, and [he] led on the *Boughs* of it, and the *Mule* continuing its courſe, left him hanging there.

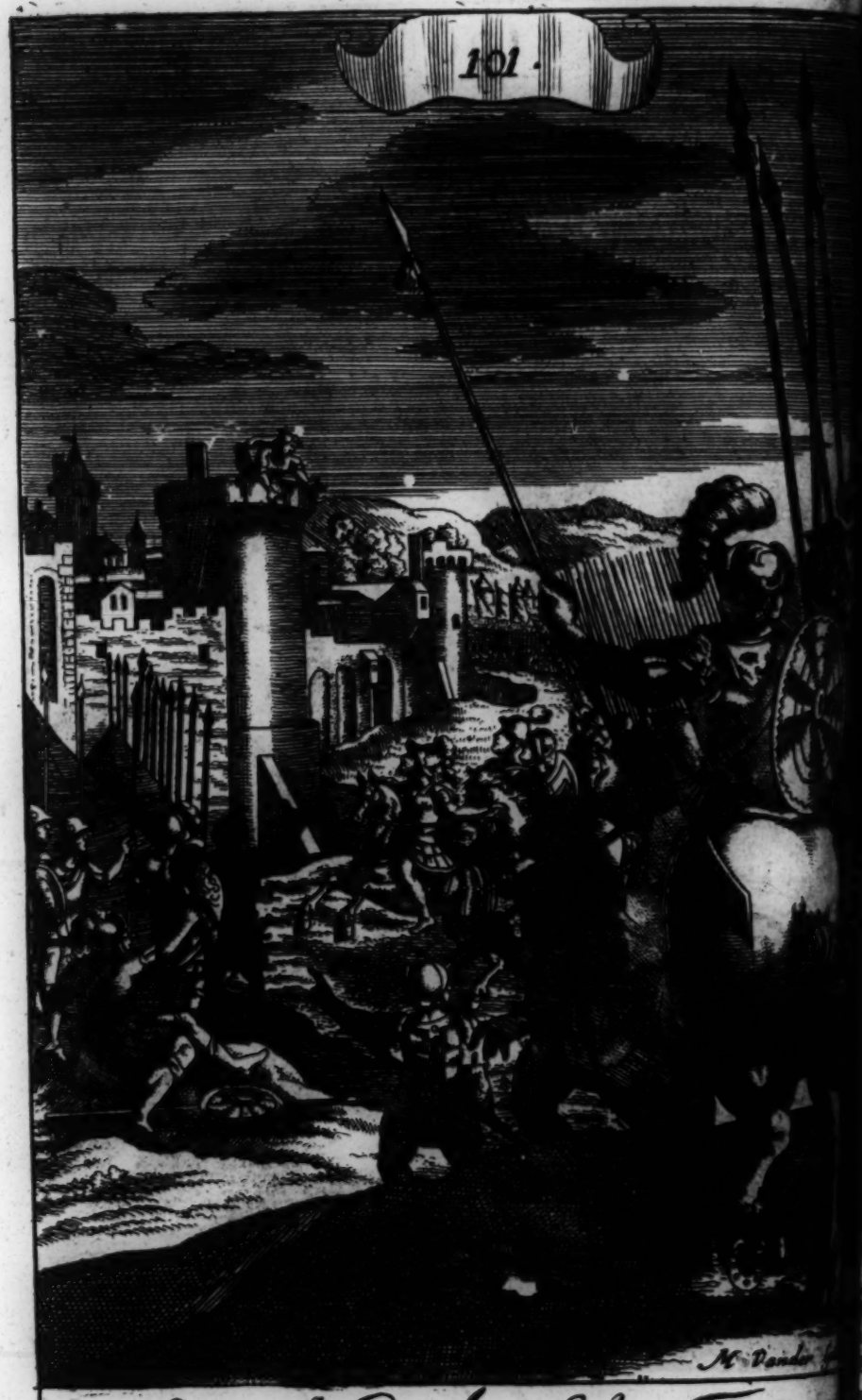
Joab being inform'd thereof by [one] who had ſeen him hanging in that [poſture] was angry with him, that he had not [ſlain] *Abſalom*; and finding all about him [backward] to this Service, for fear of incurring the [King's] diſpleaſure, who in the hearing of them all had charged his *Generals*, to ſpare the young *Man*, he went himſelf to the place, and ſlew him with 3 *Darts* through the *Heart*, while he was yet hanging alive on the *Tree*, and immediately cauſed a Retreat to be ſounded, to prevent any farther effuſion of Blood.

The News of the Succeſs of the Battel and *Abſalom*'s Death was immediately brought to *David*, who was not concern'd for the Victory ſo much as the Life of his dear Son, being at length told, That he was diſmay'd, chang'd the Joy of his *Victory* into Lamentation and Mourning. But *Joab* being highly offended, that the *King* ſeem'd, ſo little concern'd for the Service he had done him in keeping the *Crown* upon his *Head*, treated him with a great deal of liberty, ſaying, That he loved his *Enemies* more than his *Friends*, in thoſe that hated him and ſought his Life, more than thoſe that had hazarded their Lives to ſave all that was near and dear to them, and threatned him, That except he would ariſe and ſhew himſelf to the *People*, and ſpeak kindly to them, in acknowledgment of their great and ineſtimable Service they had done for him, that before the next *Night* he ſhould find himſelf abandon'd and forſaken, and plunge himſelf into a worſe Misfortune than ever yet had befallen him.

Upon this ſharp Remonſtrance *David* ſhewed himſelf to the *People*, and his Grief for *Abſalom* ſtill continued. *Carriage of his, he was a great Example to all* Ghoſtly Fathers, *to repreſent to them far their Love towards their Spiritual* dren *ought to carry them.* David *for all the horrid Outrages his* Son *had committed againſt him, and remembers only that he was his* Son, *and that he was dead not only Corporally, but Spiritually alſo.*



Captaine Jonathan Andrews of Kenton
parke in the County of Middlesex Gent.
for advancement of this Worke. Contributed this Place.



Samuel Cricke of the Tower of London Gentleman

For advancement of this Worke contributed

THE DEATH OF SHEBA.

fter the Death of *Abſalom*, the chief Men that had taken part with him in
year 2981. his Rebellion, made
Chriſt 1023. haſte to make ſome re- of their Crime, by their return to *David*, and ſwearing Fealty to him; as they, who (during his Diſgrace) openly declar'd themſelves againſt now the firſt that came to meet him, for Pardon.

i, who had ſo highly affronted and the *Majeſty* of the *King* by his *Words riage*, being ſenſible what his wicked- ould draw down upon him, came and ſelf at *Davids* Feet, accuſing and ing himſelf; and when *Abiſhai* (*Joabs*) could not well bear the *Kings* par- ſo great a Crime, to ſo wicked and a Perſon, and deſired leave to kill ſe he had Curſed the *King*; *David* That he would not ſully the Victory d given him, with the *Blood* of any ſon.

ſame time alſo *Mephiboſheth* the Son came to meet *David*, to congra- his Victory; and when *David* asked Why he did not come to him during *Rebellion*? He repreſented to him, orthily *Ziba* his Servant had dealt , in ſlandering him before the *King*, ding him, That he ſtaid at *Jeruſa-* es of attaining (by means of that) the Crown of *Iſrael*; whereas in- had been ſo far from any ſuch thoughts, ncern had been ſo great for the *Kings* he had neither trimmed his *Beard*, his *Cloaths*, from the Day the *King* till he came again in Peace.

David had ſo far given credit to Accuſation of *Ziba*, that he had upon him all his *Maſters Eſtate*; but is yet more ſurprizing in this *holy* That after he had heard how *Mephi-* juſtified himſelf, and manifeſted *Ziba's* and Calumny, he contented himſelf reſtoring to *Mephiboſheth* the Moiety *ſtate*, leaving the other half in the of this Impoſtor and Betrayer of *r*.

this Defeat of *Abſalom*, all things to concur to a Peaceful State of the , if one *Sheba* (a Factious Spirit of of *Benjamin*) had not caſt it into new Troubles, who at the ſame time when all *Iſrael* were aſſembled to renew their Obedience to *David*, inſolently Sounded a *Trumpet*, declaring, That he would never ſubmit to *David*; and exhorted all *Iſrael*, to do the like; who generally followed this Seditious *Son of Belial*, as the *Scripture* terms him; but the Tribe of *Judah* continued ſtill faithful to their true *Prince*.

David apprehending the ſequel of this new *Rebellion*, and foreſeeing that it might prove more dangerous than that of *Abſalom*, and the rather becauſe happing ſo cloſe on the neck of it, reſolved to ſtifle it in the birth, and commanded *Joab* to purſue *Sheba*, who was ſtrengthning himſelf in the City *Abel*. *Joab* in purſuance of *Davids* Command, lays cloſe Siege to the *City*, and would have deſtroy'd it, if a *wiſe Woman* dwelling there had not been a means of Saving it; by perſwading the Chief Men and Elders of the *City*, to cut off *Sheba's Head*, and caſt it over the *Wall* to *Joab*; upon ſight whereof he broke up the *Siege*, and return'd with his Army to *Jeruſalem*.

Thus the Death of one Man *procur'd the Safety and Peace of a* City, *yea, of the whole* Kingdom; *and as it cannot be denied, that in this (as well as on many other occaſions)* Joab *did great Service to the* King; *ſo (on the other hand) it is evident, That he was a true* Figure *of thoſe ambitious Spirits, who are not afraid to hazard their Lives for the Service of their* Prince, *but execute their Orders with a great deal of Courage and Magnanimity; and yet by other Inſtances make it appear, that their grand Motive all along, was nothing but their own Intereſt and Glory.*

That Joab *was ſuch another, appears by his baſe Aſſaſſinating of* Abner, Sauls *Uncle, contrary to* Davids *inclination, who was greatly afflicted for his Death; as alſo by his murthering of* Amaſa, *upon whom* David *intended to confer the Command of his* Army, *and to deprive him of it, becauſe he had killed* Abſalom, *contrary to the expreſs Command he had given him.* David *was fain to bear with the* Pride *of this his inſolent* Servant *all his life time, notwithſtanding he was guilty of theſe and the like Exorbitances, as judging that it was but juſt, that he ſhould bear with the Inſolence of a Subject, who in ſpight of him commanded his Armies, having himſelf revolted from GOD by a double Crime, after he had received ſo many Benefits and Favours from him.*

THE

The Judgment of the Plague.

David *having cauſed his* People *to be Numbred, by a motion of* Pride and Vanity, GOD *afflicts his* Kingdom *with a* Plague, *which in* 3 Days *time took away* 70000 *of his* Subjects.

DAVID had ſcarce taken breath ſince the manifold Troubles, GOD had in ſeveral ways excited to him in his own *Family*, as well as in his *Kingdom*, to puniſh him for the *Sin* he had committed, when the Repoſe he began to enjoy became the cauſe of his falling into new ones, and thereby became a teaching Inſtance of this great Truth, *That a* Man, *how righteous ſoever he may be, is but ſtill a* Man; *and after all continues to lie open to freſh Temptations, and new Falls.* His firſt *Sin*, was his being overcome by carnal *Luſt*; but now he was ſeduc'd by his *Pride* and *Vanity*, which is an Inclination that ought to be always fear'd by the moſt Perfect, as being a Paſſion that moſt intimately cleaves to Mans Nature.

Anno Mundi 2978. before Chriſt 1016. *David* being then 68 years of Age.

'Twas this corrupt Affection prompted *David* to take an exact account of the Number of his *People*, that from thence he might make an eſtimate of his Grandeur and Power. *Joab*, and the reſt of his *Officers*, ſeem'd very backward and oppoſite to this his deſign, and told him, that they begg'd of GOD, That he would increaſe and multiply his *Subjects*, but did not ſee any neceſſity of taking the exact number of them. But *David* being reſolved upon the Point, would be obeyed. So *Joab* and the reſt of the *Officers* departed to execute the *Kings Orders*, and were 10 Months in taking an account of all the People of *Iſrael* and *Judah*; and when they had caſt up their Accounts, and brought them to *David*, there were found 1300000 Valiant Men, bearing *Arms* in *Iſrael*; and 500000 of the like Men in *Judah*.

But *David* being check'd in his *Conſcience* for this Undertaking, humbly confeſſed his *Sin* before the LORD, declaring, That he had done *very fooliſhly*, and beſeeching him to take away his *Iniquity*. Whilſt *David* was engaged in *humbling* himſelf before the LORD, and imploring his Grace and Pardon, GOD ſent the Prophet *Gad* unto him; not to bring his *Pardon*, but to give him his choice of three ſorts of Puniſhment, *viz.* Whether 7 years of *Famine* ſhould afflict his *Land*; or whether he would be expos'd to *Wars* for 3 Months, wherein he ſhould continually be worſted; or to ſuffer a *Peſtilence* of 3 Days?

David having heard his Sentence from the Mouth of the *Prophet*; declared, That he was in a great ſtrait about the Choice he had to make, becauſe tho' he made his Choice never ſo well, it would ſtill occaſion much Miſchief and Miſery; but however deſired that he might fall into the hand of the LORD rather than into the hands of *Men*, becauſe his Mercies were great. Thus having made choice of the *Peſtilence* for 3 Days to afflict his Country; GOD gave his Commiſſion to the *Deſtroying Angel*, who ſmote 70000 of them with the *Plague*, that they died within the prefixed time, in the compaſs of his *Dominion*.

David's Behaviour (during this affliction of the *Plague*) was a great Example for Kings, teaching them, how great Tenderneſs and Compaſſion they ought to have for their *People* and *Subjects*: And as it may ſerve for a Leſſon for them, ſo alſo it is a good Inſtruction for the *Paſtors* of the *Church*, how they ought to offer up themſelves as *Victims* in behalf of the *People*. For this good King conſidering himſelf as the ſole cauſe of the dreadful Affliction which at that time deſolated his *People*, cried earneſtly to GOD in their behalf, ſaying, *I have ſinned, O LORD, I have done wickedly; but as for theſe Sheep, what have they done? Turn rather thine Hand againſt me, and againſt my Fathers Houſe, for I am the cauſe of it, whereas they are innocent.*

Upon this Prayer and Humiliation of *David*, GOD ſent the Prophet *Gad* a ſecond time to him, commanding him to erect an *Altar* unto the LORD in the Threſhing-floor of *Araunah* the *Jebuſite*, where he had ſeen the *Deſtroying Angel* ſmiting the People. *David* immediately obeyed this Divine Command, and having offered there *Burnt-Offerings* and *Peace-Offerings*, GOD was entreated, and the *Plague* was ſtayed.

GOD *made it appear by this Inſtance* (ſay the *Fathers* obſerve) *That as he often puniſhes a People for the* Sins *of their* Rulers; *ſo often turns away his Fury from them, when they becomes reconciled, when their Paſtors* Governours *ſtand in the Gap, and become Interceſſors for them.*



John Hooper of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate.



commonly called the Third Book of KINGS.

IN *this and the following* Book *is set forth the* History *of the* KINGS, *who Governed the* People *of* GOD, *from* David *until the time of the* Babyloniſh Captivity; *for which reaſon they are called the First and Second* Book *of* Kings. *The former of theſe begins with a relation of the* Sickneſs *and* Death *of King* David, *and the Succeſſion of his Son* Solomon *to the* Throne, *who after he had received the grand and holy Inſtructions and Admonitions of his* Father, *concerning his wiſe Conduct in adminiſtring and ſetling the* Affairs *of his* Kingdom, *that thereby he might eſtabliſh himſelf in the* Throne, *and ſecure it to himſelf and* Poſterity; *and over and above had been aſſured by* GOD, *with an immediate manifeſtation and revelation of himſelf, he was in an extraordinary manner bleſſed by* GOD, *with the* Gifts *of* Wiſdom, Riches, *and* Honour, *and in his* Country *with* Peace, Trade, *and all manner of Abundance and Affluence. And now (after that he had order'd all things relating to his* Court *and* Family) *he built and dedicated a magnificent* Temple *to the* LORD, *beſides ſome other* Royal Edifices. *All which effects of his* Wiſdom *and great* Riches *rais'd him ſo high a* Renown (*both far and near,*) *that the* Queen *of* Sheba *came to viſit him in great Pomp and* State, *and all his Neighbouring* Princes, *ſent their* Ambaſſadors *to him with rich* Preſents, *and proffers of Friendſhip and Alliance. Notwithſtanding all theſe* Bleſſings *and* Favours *he had received from the Hand of* GOD, *ſuffer'd himſelf to be corrupted and ſeduced to* Idolatry, *by the many ſtrange* Wives *and* Concubines *he had taken to himſelf; by which means the* LORD *being provoked againſt him, raiſed him up* Enemies, *and by the Prophet* Ahijah *denounced to him the rending and dividing of his* Kingdom.

Thus Rent *accordingly happned, when his Son* Rehoboam (*by ill and unadviſed* Counſel) *alienated the Ten* Tribes *of* Iſrael *from him, and choſe* Jeroboam *the Son of* Nebat *to be their King,* Rehoboam *retaining only his* Dominion *over the* Tribe *of* Judah, *and part of the* Tribe *of* Benjamin; *being expreſly forbid by the* LORD, *to endeavour the reduction of the ſaid Ten* Tribes *to his Obedience by force of Arms, as he had intended to do. Moreover, becauſe of his* Sins, *and of the* Sins *of the People, the* Temple *at* Jeruſalem *was pillaged by* Shiſhak *King of* Egypt. *His Son* Abiam *after his Death ſucceeds him in the* Throne, *and imitates his* Vices *and* Sins. *But* Aſa *and* Jehoſaphat *being good and religious* Princes, *reform and re-eſtabliſh the Worſhip of* GOD.

As to the Kings, *who after the diviſion of the two* Kingdoms *Reigned over* Iſrael, *and whoſe* Hiſtories *are related in this* Book, *they were all* Idolaters *and corrupted the true* Religion *by divers Abominations: For* Jeroboam, *beſides his ſetting up of the* Calves *of* Gold, *in a manner totally changed the outward order and way of* Worſhip, *and inſtituted* Prieſts *of his own, that were not of the* Tribe *of* Levi, *but of the Scum of the* People; *and by this means were the Ten* Tribes *turn'd from the true Worſhip of* GOD, *to* Idolatry. *His Succeſſors followed his ſteps, and in particular* Ahab; *for beſides his* Idolatry, *in which he out-did all his* Predeceſſors, *he exerciſed a tyrannical and cruel Perſecution againſt thoſe few good* Men *which feared* GOD, *that were left among his* Subjects. *And for this Reaſon it was, that the* Crown *of* Iſrael *did not continue in one* Race, *but paſt frequently from one* Family *to another, not without great Commotions and Blood-ſhed. And tho'* GOD *was not wanting to ſend his Prophets* Ahijah, Shemaiah, Iddo Azariah, Jehu Hanani, Elijah *and* Micaiah, *to the revolted* Iſraelites, *to exhort them to* Repentance, *and to return from their* Idolatry *and* Apoſtaſie; *yet for all this they ſtill went on in their* Sins, *notwithſtanding that the foreſaid* Prophets *frequently confirmed their* Divine Call, *by great and ſtupendous* Miracles.

The pure Worſhip *of* GOD, *and true* Doctrin, *were ſomewhat better rooted in* Judah *becauſe there the Good* Kings *put their hands to this Work, together with the* Prophets, *and with a great deal of fervour and Zeal endeavour'd a Reformation. So that in this* Book *we have a very lively repreſentation of the mutability of the outward ſtate and condition of the* Viſible Church *in this World, as well as of the ſtedfaſtineſs and unchangableneſs of the* Grace *of* GOD *towards his own tho' many times unknown and hid from the eyes of* Men.

This Book *contains the* Hiſtory *of* 118 *years, whereof the firſt* 40 *belong to the Reign of* Solomon, *and the other* 78 *concern the Government of thoſe* Kings *that ſucceeded him, as well in* Judah *as* Iſrael, *as far as this* Book *reacheth.*

SOLO-

SOLOMON MADE KING.

David's Age and approaching Death, gave occaſion to his *Sons* to contend about the *Succeſſion*, by the ambition they had of riſing to the *Royal Dignity*; but whilſt all were in ſuſpence, to know who would be the new *King*, *Adonijah*, his eldeſt *Son*, (*Abſalom*'s younger Brother) being impatient to wear a *Crown*, made a great Feaſt, to which he invited *Joab* and other *Grandees* of the *Court*, whom he had gain'd to be of his Party; with intention, that after the Feaſt they ſhould Proclaim him *King*.

Anno Mundi 2989. before *Chriſt* 1015. *David* being then 70 years of Age, and *Solomon* 18.

When the Day appointed for this Conſpiracy was come, *Nathan* the Prophet being inform'd of the whole Matter, and who knew that (according to the *Divine Oracle*) *Solomon* was to ſucceed his Father *David*; went to *Bathſheba*, *Solomons* Mother, and adviſ'd her to go to the *King*, and acquaint him with *Adonijahs* Conſpiracy, and to put him in mind of his Promiſe, to make *Solomon* his Succeſſor. *Bathſheba* followed *Nathans* Counſel, and repreſented theſe things to King *David*; and whilſt ſhe was yet ſpeaking *Nathan* came in alſo, and preſenting himſelf before the *King*, he enquir'd of him, Whether it were with his Conſent and Allowance, that ſome of his *Subjects* had Declar'd *Adonijah* King?

David ſeem'd much ſurpriz'd at theſe Tidings, and not thinking it fit to delay the time, ordered *Nathan* the *Prophet*, to take ſome of his *High Officers* along with him and to Anoint and Proclaim his Son *Solomon* King. Which being accordingly performed, and the Report of it ſpread abroad through the *City*, all thoſe who had taken part with *Adonijah* were fain to flee for it; and *Adonijah* himſelf apprehending *Solomons* Anger, went and laid hold of the Horns of the *Altar*, in order to ſave his Life; the news of which being brought to *Solomon*, he promiſed to Pardon him, in caſe of his good Behaviour for the future.

About ſome ſix Months after this, GOD called *David* out of this World, after he had given to his Son *Solomon* good Counſel and neceſſary Inſtructions, how to behave himſelf in the *Government*, and communicated to him ſome private Orders, which he would have him to execute after his Death. *Adonijah* ſoon after his *Fathers* Deceaſe, moved *Bathſheba*, to ſue King *Solomon* on his behalf for *Abiſhag*, that he might Marry her. This *Abiſhag* was a beautiful *Virgin*, that cheriſhed attended King *David* towards his latter when his Natural heat began to fail him, that they could not keep warmth in But *Solomon* ſmelling an Ambitious deſign this Suit of *Adonijah*, caus'd him to be In like manner he alſo ſerved *Joab* his *General*, according to the Command he given him. *Shimei* alſo, who had ſo donably affronted and abuſed his *David*, in the time of his Flight from *lom*, was fain to ſubmit to the ſame Fate.

Solomon being thus happily eſtabliſhed the *Throne*, made an Alliance with the King of *Egypt*, and Married his *Daughter*. Some time after, GOD appeared to him in a Dream in *Gibeon* where he had offering 1000 *Burnt Sacrifices*, and bade ask what he would of him. *Solomon* dering that he was *King* over a great and that Sovereign Power could not manag'd without an extraordinary *Prudence* and *Wiſdom*, and that the Elevation was, the ſtronger his Obligation to great and excellent Actions, thought was nothing he ſtood ſo much in need *Wiſdom*, whereby he might be enabled vern his *Subjects* well and happily, and fore made that alone his Petition of GOD.

Anno Mundi before Chriſt being the 2 of *Solomons* the 3d of his

The LORD was ſo well pleaſed his Requeſt, which ſhewed him already great meaſure poſſeſt of what he had of him, that he promiſed to beſtow meaſure of it upon him, as never any had enjoy'd before him, or ever ſhould after him: And foraſmuch as he had not either *Riches* or *Honour*, which he ſeem undervalue in compariſon of *Wiſdom*, he as a Surplus give him ſo great a ſhare of both as never any *King* had had before or any ſhould be able to boaſt of after

The Example of this young Prince, *all* Chriſtian Kings *to make ſmall eſteem the* Riches, Honours, *and* Pleaſures *World, and to place their chiefeſt glory ſhewing themſelves the true* Images *GOD whom they adore, by reſembling* Wiſdom, *which is the Spring of all things; and in* Juſtice, *which is the true bliſhment of their* Thrones.

SOL



Christopher Gardiner of the Tower of London Gentleman.

For advancement of this Worke Contributed this Plate.



The Rt. Honourable Catherine Lady Cornbury. Wife to the Rt. Honourable. Edward Lord Viscount Cornbury, and Heyress to the most noble Charles Duke of Richmond and Lenox.

For advancement of this Worke Contributed this Plate

SOLOMONS WISE JUDGMENT.

omons *famous Judgment between two* Harlots, *whereby he dis-ver'd which of them both was the Mother of a* Child, *which they equally pretended to.*

OLOMON having obtain'd of GOD, the gift of *Wisdom*, an occasion hapned ne Year 2989. not long after, which e it appear in its full lustre and glory, and the Fame of it far and near throughout *World*. Two *Harlots* presenting themselves e *Solomon*, as he sat in *Judgment*, desired to decide a Difference that was risen een them: And one of them opening the told the *King*, That both of them dwelling House, without any other Company, brought to Bed of a *Child*, and that after her Companion was Delivered of , which she kill'd by Overlaying it, finding her *Child* dead, she arose at Mid- and took away her *Child* from her side the slept, laying the dead *Child* in the of it; so that when she arose in the to give her *Child* Suck, she found it and viewing it well, found it was none The other *Woman* strongly deny'd she had alledg'd, to prove, that the *Child* was hers; and strongly asserted, the *dead Child* she had found in her was indeed her own *Child*.

intricate Case, a Proof or Witness in a Lone-house, there was no other Company, but the concern'd, and in the dead-time of did indeed require a Head like *Solo-* discuss and decide it; who upon this gave a convincing *Proof* of the ex- knowledge of Nature he was endow'd not only understanding the virtues wers of *Plants*, *Trees* and *Animals*, but most secret propensities and inclina- of the Heart of *Man*, and amongst the tender affections and bowels of *Mo-* towards their *Children*.

Solomon having heard the *Plea* of them commanded a *Sword* to be brought him, pronounced this Sentence, which at first seem'd very strange and unjust, *One of* (said *Solomon*) *saith, The living Son is and thy* Child *is dead, and the other* Not so, *but thy Son is dead, and mine is* Wherefore *divide the* living Child, *give the one half to the one, and the half to the other.* The true *Mother* having heard the *King* pronounce this Sentence, her bowels being moved and yerning for her *Son*, earnestly entreated the *King*, by no means to kill the innocent *Babe*, but rather give it to her who falsly pretended to it, and had robb'd her of it: but the false *Mother* approved the Equity of the Sentence, and consented, That since they could not agree about the *Child*, it might be divided, and each have half, since both could not have the whole.

Solomon had no sooner heard their different reflections upon the *Sentence* he had given, but he adjudged the *living Child* to be given to her, who (by her desire and earnestness to save the *Childs Life*) had given an incontestable Proof, that it was her own, her *Motherly* bowels and affection evincing it beyond a possibility of doubting. Thus by *Solomons* great Sagacity and Wisdom was the true *Mother* discover'd, this difficult Case decided, and the Matter that had been so secretly handled without any Witnesses, laid open and expos'd to the view of all *Men*.

By this means *Solomon* evidenc'd the truth of what he himself saith in his *Proverbs*, *That a* King *seated on his Throne of Judgment, has in some measure the Spirit of* Divination *on his Lips, and that it is a very difficult thing to impose upon his Prudence and great Sagacity, as having the clearness of sight, to discern between* Truth *and* Lies.

The Fathers *take notice, That these two* Women *do excellently represent the difference there is between the true and false* Pastors *of the* Church: *The false* Pastors *accuse the true one of killing and destroying the* Souls *committed to their Charge; whereas indeed they themselves are they that murther them, and make use of this Imposture, to sow Divisions and Dissensions in the* Church: *But the true* Pastors (*on the contrary*) *discover themselves to be such by the Motherly Bowels they have for their* Spiritual Children; *they desire only their Salvation, and not at all their own Glory, and will rather suffer others to snatch from them the Souls they have nourished with the Word of* Life, *than to give the least occasion of dividing the Unity of the* Church.

THE

The Deſcription of JERUSALEM.

THe City of *Jeruſalem*, more famous for her Warlike Atchievements than *Babylon* or *Rome*, and far ſurpaſſing them for Stories Sacred and Miraculous; and for its Antiquity takes place of both, being but few years after the Confuſion of *Languages*.

This *City*, which in *David*'s time was the place of publick Worſhip, the Seat of the *Kings*, and the Metropolis of the whole *Country*, was firſt built by *Melchiſedeck*, that is, *King of Righteouſneſs*, (for ſo the word ſignifies) *Prieſt* and *King*, and contemporary with *Abraham*, and call'd *Salem*, that is, *Peace*; both Names ſuiting well together, ſince in all human Societies, *Peace* can't be maintain'd but by *Juſtice*, nor *Juſtice* be ever better executed than in the time of *Peace*. But it being afterwards poſſeſt by the *Jebuſites*, they from their Anceſtors gave it the Name of *Jebus*, from *Jebus* one of the Sons of *Canaan*, the Son of *Cham* or *Ham*, and Grandchild of *Noah*; for when *Cham* paſſed over the *Euphrates* with the *Canaanites*, *Mitſraimites*, and *Phutites*, all following towards *Egypt*, whereof *Canaan* dropt by the way, and ſeated in the *Holy Land*; and in this moſt pleaſant and fertile *Country*, the numerous Off ſpring of theſe prophane *Canaanites* overſpread themſelves and ſevering it in parcels amongſt their *Tribes* gave Names thereunto according to their *Father*; yet the whole Country retaining the Name of *Canaan* from their *Grandſire*. And here ſeveral of his Sons built *Cities* amongſt others, *Jebus*; which afterwards took the Name of *Jeruſalem*, or *Hieroſolyma*.

For until this *City* was conquer'd by King *David*, (where he eſtabliſh'd his Royal Seat) we find, it had no other Name than *Jebus*; from whence the Conqueror called it after himſelf *Kiriath David*, or the *City* of *David*, and under that Name was it called all his days, and after, until King *Solomon* enlarged and beautified it, and adorn'd it with the Sacred *Temple of the LORD*, which became more Famous all the *World* over, than ever was that vaſt and rich *Temple* of *Diana* at *Epheſus*, one of the Seven Wonders of the *World*. Now by reaſon of theſe Noble Additions of *Solomon*, and for that it was an Emblem of this *Princes* moſt peaceable Reign, and for that it was enrich'd with the Sacred *Temple of Peace*, wherein all Pe were to make Attonement for their Sin order to obtain their everlaſting Peace GOD, it was ever after call'd *Hieroſolym* the *Hebrew Tongue*, that is, *The Inherita Peace*, or *The Viſion of Peace*; and ſuch cially was it in the time of our *Saviour Chriſt*, when the *Peace of GOD*, *which p all underſtanding*, was preach'd, and ſeen reigning, *Phil.* 4. 7.

This *City* was held by the *Jebuſites*, called *Jebus* by the ſpace of 80 years, Fortified it in ſuch ſort, that when King *vid* made his preparations to attack it, gave out, that they would oppoſe his Forces only with their *Blind*, *Lame* and *crepit*; but they were deceived in their ings and Imaginations, for King *David* quiſh'd them, took the *City*, and drove the *Inhabitants*; afterwards he repair *Breaches*, fortified the *Tower* of *Sion*, and round about from *Millo* inward, and it as aforeſaid by his own Name, 2 *Sam.* and made it the Capital *City*, not *Judea*, but of his whole *Kingdom*.

Here *David* ſet up the *Tabernacle* *Mount Sion*, which ſome confound with Coaſt of *Gabaon*, and caus'd the *Ark* *Covenant* to be brought thither in gr By this means he cauſed the Bleſſing to come upon this *Holy City*, ſo that prov'd in ſtrength, largeneſs and ſple the Reign of King *Solomon* and his Suc being enrich'd with magnificent B and in particular the *Temple*, full of *naments*, and in great part overlaid w *Gold*, inſomuch that *Jeruſalem* ca one of the moſt famous *Cities* in the and choſen by GOD to be the ſ *holy Worſhip*, heaped with *Proſperity* in the midſt of a populous *Nation*, ron'd with a moſt pleaſant and *Country*. Ezek. 5. 5.

In the Diviſion of the Land of C the time of *Joſhua*, it fell to the *Benjamin*, as is deſcribed in the M Land of *Canaan*.

The *Kings* that Reigned here after taking it from the *Jebuſites*, were as

...rſt, King *David*, who Reigned 33 years. 2ly, King *Solomon* his Son, 40. 3ly, *Rehoboam* ...Son, 17. 4thly, *Abijam* his Son, 3. 5thly, *Aſa* ...Son, 41. 6thly, *Jehoſaphat* his Son, 25. ...ly, *Joram*, 8. 8thly, *Jehoahaz* or *Aha-* ...a, 1. 9thly, *Athaliah* his Wife, as Queen, 6. ...thly, *Joaſh* Son of *Ahaziah*, 40. 11thly, *Ama-* ...ah Son of *Joaſh*, 29. 12thly, *Uzziah* Son of ...ziah, 52. 13thly, *Jotham* or *Joathan* Son ...Uzziah, 16. 14thly, *Ahaz* Son of *Jotham*, ...r his Father and after, 16. 15thly, *Heze-* ...ah Son of *Ahaz*, 29. 16thly, *Manaſſeh* Son ...Hezekiah, 52. 17thly *Amon* Son of *Manaſ-* ...s. 18thly, *Joſiah* Son of *Amon*, 31. 19thly, ...haz or *Joachaz* Son of *Joſiah*, 3 Months. ...h, *Jehojakim* Brother of *Jehoahaz*, 11. ...h *Jehojakim* Son of *Jehojakim*, 3 Months ...10 Day. 22th *Zedekiah*, Brother of *Jeho-* ...n, 11 years, and after one year more fol- ...d the *Captivity*.

...*Jeruſalem* was governed by 21 *Kings*, ...Queen *Athaliah*, for the ſpace of 466 ...rs, 6 Months, and 10 Days, of which 390 ...were from the Rebellion of the 10 *Tribes* ...the *Captivity*; and the 33 of *David*, ...0 of *Solomon*, and the 6 Months of *Re-* ...m were before the Rebellion, the 10 Days ...the exceſs of one year, wherein the *Sun* ...backwards in the days of *Ahaz*. And in ...time *Jeruſalem* was grown to that bigneſs, ...it had no leſs than 150 Furlongs in ...ſh which is 18¾ *Engliſh Miles*, and num- ...above 150000 *Inhabitants*. But at the ...theſe years, in the Reign of *Eliakim*, ...adnezzar King of *Babylon* and of the ...ans came, and utterly deſtroy'd both ...d Country, *Kingdom* and *People*, bound ...ng in Brazen Chains, and carried him ...r into his own *Country*, with certain ...out of the *Temple*, and placed them ...House of his *Gods* at *Babylon*. *Jeho-* ...ſucceeding him, was 3 Months after alſo ...d away Captive by *Nebuchadnezzar*, ...e remainder of the rich Veſſels of the ..., and in the room of *Jehojakim* placed ...cle *Zedekiah*; but he rebelling and ...g the *Sanctuary of* GOD, and contem- ...n *holy Prophets*, and all the Inſtructions ...they Preach'd unto him in his Name, ...g of the *Chaldeans* returned the third ...k the City, deſtroyed the *People*, burnt ...ple, with all the ſumptuous *Buildings*, ...ed the *Walls* to the Ground, carried ...ptive all the reſt of the *People* (except ...few) and took out of the *Temple*, and out of the *Kings Palace* all that he could find remaining of the *Veſſels* and *Treaſure*. After all this yet held out *Gedalia* one part of a year as Vaſſal to the *Chaldeans*, but he was ſlain by *Iſmael*; the remainder of the *People* fled away into *Egypt*, and carried *Jeremiah* the *Prophet* with them, *Jer.* 43. Then ſang the *Prophet* this lamentable Song, *Jer.* Chap. 1.

Thus this miſerable *People* remained Captive, and their Country ruin'd and lay uncultivated, and their *City* lay ruinate, the *Walls* being pulled down, and the *Houſes* demoliſh'd, becoming the habitation for *Bats* and *Owls* for the ſpace of 70 years, until the Land had her full of *Sabbaths*, 2 *Chron.* 36. 21. During the 70 years Captivity at *Babylon*, *Nebuchadnezzar* Reigned over theſe Coaſts 25 years, *Evil-merodach* his Son 28 years, and *Belſhazzar* his Grandſon 17 years, 2 *Chron.* 36. 20.

At the end of the 14 years of *Belſhazzar*, came *Cyrus* King of *Perſia*, and *Darius* the *Median* Prince, and laid Siege to *Babylon* for 3 years together; at the end of which was *Belſhazzar* carrouſing *Wine* with his *Concubines*, in the holy *Veſſels* of the *Temple* in *Babylon*, when the Hand-writing appear'd on the *Wall*, which made him tremble for Fear, and the Night after *Cyrus* having drained the River *Euphrates* dry, the *City* was taken and *Belſhazzar* ſlain, *Dan.* 5. And then Reigned *Darius* one year, and in that year it was that the Prophet *Daniel* ſet himſelf to ſeek the LORD by *Prayer* and *Faſting*, for that he had underſtood by *Books*, that the 70 years were clean run out, in order that the *People* might be reſtored again to their *City* and *Country*, and that the *Temple* and *City* might be rebuilt, *Dan.* 9. Immediately was this Prayer heard, and on the ſame year died King *Darius*, and *Cyrus* coming in his place, gave order for their Return out of *Captivity*, and accordingly the *Gold* and *Silver* Veſſels of the *Temple* being delivered to *Zorobabel*, no time was loſt with them, but immediately came away with great Acclamations of *Joy*.

The *1ſt year* they could do but little more than erect little *Huts* to lodge in, employing their Time for the clearing and carrying away the *Rubbiſh*, for the laying the Foundation of the *Temple*: The *2d year* was alſo employed in Re-edifying the *Temple*, and the like was the *3d*, until ſtopt by the Command of *Cambyſes*, which laſted all his days. During theſe Times the *Jews* built them *Houſes* for their own dwelling, until reproved by the Pro-

phets *Haggai* and *Zachariah*. In the 2*d year* of *Darius* (after the *Babylonian* Rebel was overthrown) they began again to build the *Temple*, and were ſo encouraged by the *King*, that in 5 *years* the *Inward Temple* was finiſht, and in 2 *years* more the *Courts* were compleated. After 49 *years* more was this *City* ſtill more and more riſing in Beauty and Honour, until ſhe began to come to her former Grandure; but yet ſhe had not her *Walls* of ſtrength until *Artaxerxes* (King of *Perſia*) permitted them, and to that purpoſe *Nehemiah* came with Commiſſion to ſee it done, and all was finiſh'd, and the *Gates* ſet up for its ſecurity and defence in 52 *days*, Neh. 6. 15.

Thus did this *City* ariſe again to its ſplendour, and ſo continued until the coming of our *Saviour*; and during theſe Times was governed by *Chief Rulers* and *High Prieſts*, until the Time came of the utter Subverſion thereof. During the *Perſian Monarchy*, the Times were not frowning on them. In the Reign of King *Artaxerxes Longhand* there was one *Haman*, Son of *Hamedatha* the *Aggagite*, who endanger'd the undoing the whole Nation of the *Jews*, not only here, but in other Parts of the *World*; but by the *Providence of GOD*, and the Means of Queen *Eſther* and *Mordecai*, it was prevented: This was ſome few years before the coming of *Nehemiah*, for the raiſing up the *Walls* of *Jeruſalem*, by the procurement of Queen *Eſther*. In theſe days lived *Judith* of *Bethulia*, famous for Beheading *Oloſernes*, who was a Great Commander under *Nebuchadnezzar*, who rebelliouſly Reigned at *Babylon* during the time of *Darius* King of *Perſia*, and waxing Proud, ſent *Oloſernes* out Weſtward againſt *Judea* and others, whilſt himſelf made Head againſt the *Perſians*; but this *Oloſernes* periſhed, being outwitted by *Judith*; *Nebuchadnezzar* was vanquiſhed by *Darius*, and being ſhut up in *Babylon*, was betray'd by *Zopyrus*, and *Darius* Reigned over all. And in the 2*d year* after this, was that ſecond of *Darius*, when the building of the *Temple* went forward, *Ezra* 6.

In the days of *Artaxerxes Ochus*, there was one *Bagoſes*, who was Lieutenant to the King of *Perſia* in theſe Parts, who came to *Jeruſalem* with Threats; occaſioned, for that *Jonathan* the *High Prieſt*, who had ſlain his Brother *Manaſſeh* for Marrying a Daughter of *Sanballat* of *Samaria*, and contended with him for the *Prieſthood* (*Joſeph. Antiq*) *Nehem.* 13. 28. but when *Alexander* had got the Empire, *Sanballat* got the ſtart of the *Jews* in with the Conqueror, and incenſed againſt them; but as *Alexander* lay before *Gaza*, *Sanballat* died before the *Walls* ſo that he had not the accompliſhment of ends; howbeit *Alexander* having *Gaza*, came againſt *Jeruſalem* in great but *Jaddus* (who was *High Prieſt* at that came out of the *City* in his *Prieſtly* meet him; and no ſooner did *Alexander* him, but his Wrath was turned into and doing him great Honour, left Marks of his Kindneſs behind him *ſalem*. But *Alexander* being dead, *Lagus*, Lord of *Egypt*, was not ſo Civil he coming upon them on the *Sabbath* (while they made no defence) took tage of their *Superſtition*, ſurpriz'd made the *Citizens* his Captives, and away many of them Priſoners into And thus it was an apt Prey unto was Conqueror; ſometimes the *Syrians* their *Lords*, and otherwhiles the until the end that *Ptolomy* having *Antigonus*, enjoyed all *Paleſtine* After him *Ptolomy Philadelphus* held did the *Jews* much honour, and Famous Tranſlation of the *Old Teſtament* the *Greek Tongue* by the *Septuagint*.

But *Antiochus*, called the *Great*, *Paleſtine* with *Wars* in the Reign of *Philopater*, and ſubdued the whole yet ſhewed kindneſs to the *Jews*; but of this *Antiochus* (called *Epiphanes*) bloody Perſecutor, who polluted the of the Moſt High, took away the *crifice*, and ſet up the *Abomination* tion for the ſpace of 2300 Days, Chap. 8. 11, 12, 13, 14. and made the *People*, killing and carrying *Captives*, and compelling them to *Idols*, until few of them were left.

Theſe were bitter Times amongſt *Judas Maccabeus*, and his Brethren, ſmall Help ſtood up and adventured Lives for the Service of *GOD*, and ders, cleanſing the *Altar of GOD*, red their Religion. This *Judas* ſpent in fighting the *Battels* of the *LORD*, he was Victorious; and after him his Brother did the like, and became until he was murther'd by *Trypho* (another *Brother*) caſt out the the *Holy City*, and reſtored *Jeruſalem* *Worſhip of GOD*; and from this time

…n the *Jews* once again to be their own …ers, and to give *Laws* to their *Neighbour* …ces. Yet this *Simon* was alſo ſlain by …chery; but his Son (called *John*, revenged …e Death, grew Great, and prevailed againſt …e *Syrians*, and left his Eſtate to *Ariſtobulus* …s eldeſt Son. This Man would be called *King*, …e died after one years Reign, and his Bro… *Alexander* ſucceeded him, who had an un… Reign with the *Syrians* and his own Re… *Subjects* for 27 years. Before theſe …es, the *Jews* were become Famous for their …owledge, eſpecially in Divine things.

In the *Jews* Return from *Captivity*, there … one named *Ezra*, a Famous *Scribe*, or …rned Man; After him was *Simon the Juſt*, …reat Promoter of *Learning*; After him …e up *Antigonus Socheus*, who was a great …ſt for *Gods Laws*, and had many Follow… but from his corrupted *Zeal* ſprang up …e Sect of the *Phariſees*. There was alſo one …e, who was *Antigonus*'s Pupil, who in the …being tired with the ſtrict *Religious Life*, …off, and became the Father of the *Sad…ees*; and *John Hircanus* the (*High Prieſt*) …g troubled with the Inſolences of the …riſees became a profeſt *Sadducee*, and like… his Sons after him. But in the Reign of …*Alexander* the *Phariſees* were ſo popular, …t they gave Law even to the *King*, and …ſioned great Troubles. After this *Alexan…* his Wife *Salome* Reigned ſome years; …at her Death, *Ariſtobulus* the younger Son …very troubleſom, even to the diſthroning …is Elder Brother. In thoſe days came *Pom…* the *Great* into *Syria*, in purſuit of his …queſts, and taking advantage of the Diſ… amongſt the *Jews*, took *Jeruſalem*, …ned the *Temple*, and left them in Servi… to the *Romans*.

…while after came *Craſſus* by, in his *Par…* Expedition, and robb'd the *Temple*; but …e end *Herod* (the Son of *Antipater*) an …ite, a Man tho' of a baſe and mean …ge, by his Subtilty and great Fortune …'d the *Kingdom*, and Reigned many years. …e latter end of whoſe Reign was Our …our Jeſus *Chriſt* Born, and in theſe Days …City of *Jeruſalem* flouriſh'd in Wealth, …e and Honour, as well as in all manner …iſdom and Knowledge; only the *Jews* …d not be well ſatisfied in being under the …rnment of this *Stranger*, and to be ſway'd …the *Roman Power*. But alas! their *Pride* …their greateſt overthrow; for their not receiving the *LORD of Life*, they loſt that Liberty and Bleſſing which He brought down from *Heaven* for them, had they not deſpiſed it, and contemned Him and his *Doctrin* taught amongſt them, and in the end *Crucified* him betwixt two *Thieves*; but they knew not the Things that belonged to their *Peace* and *Eternal Happineſs*, they being hid from their Eyes; and therefore was it foretold what *Calamities* ſhould befal them, and that one *Stone* ſhould not be left upon another of all its *Buildings* ſhe ſo boaſted of, *Luke* 19.43,44. *Chap.*21.6. and ſo accordingly it came to paſs.

Forty years (under the Type of ſo many *Days*, GOD had promiſed to bear the *Iniquity of the Houſe of* Judah, *Ezek.* 4.6. and this ſeem'd to be fulfilled at this time, for ſo many years, bearing date from the *Murther* of our *Saviour*, until the total deſtruction of the *Jews* were fulfilled. In the Year of *Jeſus Chriſt* 32 finiſhed, and 33 currant, was our *Saviour* Crucified; the *Jews* crying out to *Pontius Pilate*, *His Blood be upon us and our Children*, *Math.*27.25. And many years after this went away theſe *Murtherers* unpuniſh'd, as if they had done no hurt; and the *Apoſtles* and *Diſciples* of *Chriſt* ſuffer'd much, ſome being *Martyr'd*, others *Impriſon'd*, and perſecuted from place to place: But as theſe *Forty years* began to wax nigh, ſo *Vengeance* began to draw upon them, and firſt (like a gathering *Cloud*) it hover'd o're head, and ſhed its Drops round about *Jeruſalem*, before the *City* it ſelf felt the ſmart.

The firſt that felt this Vengeance after the Death of *Chriſt*, were the *Jews* at *Rome*, who being detected in certain Treacheries upon *Fulvia* a Noble *Romiſh Lady* and complain'd of to *Tiberius* the Emperour, by *Siturnius* the Ladies Husband; all the *Jews* that were there, for the ſake of thoſe few that were faulty, were baniſh'd, ſlaughter'd, and driven into *Sardinia*, being many Thouſands. Next unto theſe at *Rome*, were thoſe at *Alexandria*, who upon a ſmall Quarrel in the days of *Cajus* the Emperour, for 3 years together, were continually perſecuted with Scorns, Robberies, Slaughters and Exile, to a great devaſtation. After this about the beginning of *Claudius* the *Jews* at *Babylon* felt the ſame ſmart; Thouſands being kill'd, and the Survivors eſcaping fled into *Seleucia*; where (after two years reſpit) both the *Greeks* and *Syrians* fell upon them, and ſlew about 50000 of them; from thence the Remnant that eſcaped, fled to *Ctesiphon*;

but here all *Nations* joyned againſt them, and drove them away to the ſtrong Holds of *Niſilis* and *Nearda*.

And now *Jeruſalem* began to be a Fellow-ſufferer; for in the days of *Cumanus* the Governour, by reaſon of a quarrel with the *Centinel* at the *Temple Gate*, about 20000 Men were ſlain at the *Paſſover* time. The next that fell upon them was in the time of *Felix* the Governour, where many were ſlaughtered both at *Jeruſalem* and *Ceſarea*. But as the 40 years grew near the accompliſhment, *Geſſius Florus* in the Reign of *Nero* came to be Governour of *Jeruſalem*, who gave himſelf wholly to Blood and Revenge againſt them, ſo that in the 21*th* of *Nero*, and the 65*th* of *Jeſus Chriſt*, many Thouſands of them were ſlain by his means at *Ceſarea*, and not long after the *Perſecution* came to *Jeruſalem*, where thoſe Noble *Jews* that were honoured which the *Roman Knighthood* ſuffered under this *Florus*, many of them periſhing by publick Whipping and Slaughter; but theſe were but the beginning of *Sorrows*, for preſently the Wars broke out, and (as if all Nations had hated the *Jews*) they began in all places to make Slaughter of them. At *Ceſarea*, the *Syrians* ſlew about 20000 of them: At *Scythopolis*, the Inhabitants ſlew about 13000 of them: At *Aſcalon*, about 10000: At *Ptolemais*, about 20000: At *Tyrus* a great many; the like at *Gadara*: At *Alexandria* the old Grudge revived, and the *Greeks* and *Egyptians* there ſlew about 50000 more. *Ceſtius Gallus* burnt and ſpoiled the City *Zabulon*; *Ceſinnius Gallus* ſlew about 2000 in *Aſamon*, and *Ceſtius* ſlew about 8000 more in *Joppa*. At *Damaſcus* were ſlain about 10000; *Antonius*, Governour of *Askelon* ſlew in Battle about 10000 at one time, and 8000 at another: After this came *Veſpaſian* into *Galilee*, and waſting the *Country*, took *Gadara*, where he killed without Mercy: *Titus* his Son at *Japha* ſlew about 15000; *Vaſpaſian* took *Jetapata*, and ſlew there about 40000 Men. At *Joppa* periſhed by Shipwreck and Slaughter 4200: At *Tarichæa* upon the *Lake*, were ſlain and taken *Captives* above 13000; at *Gamala* periſhed near 9000 more, and at *Giſcala* were ſlain and taken *Captives* about 5000 more. In the 13*th* year of *Nero*, *Gadara* was taken a 2*d* time, and near 15000 *Jews* ſlain and taken *Captives*: Next at *Begabri* and *Caphartopha*, about 10000 periſhed, and 1000 made *Captives*; and laſtly, at *Jericho* and thereabouts were great Slaughter [illegible]. For all which I refer the Reader to *Joſephus* Hiſtory, where all is more largely [illegible]. But now for ſome time theſe Slaughters [illegible] ſome intermiſſion, occaſioned by *Nero's* [illegible] and *Veſpaſian's* Abſence; yet great Slaughters were amongſt them. But the great [illegible] action hapned unto them in the 70*th* [illegible] Our *LORD*, When *Veſpaſian* (who Commanded in the *Eaſt*, that he might reſtrain the frequent Seditions of the *Jews*) after he poſſeſt himſelf of divers places in *Judea*, endeavour'd to make himſelf Maſter of *Jeruſalem*, and to that end blockt it up at a diſtance by ſeveral *Forts*, which cut off Proviſion from the *City*, and incommoded the ſeveral Inhabitants: but hearing of the Death of *Nero* and [illegible] together with diſorders that aroſe from the Conteſts between *Otho* and *Vitellius*, he [illegible] to *Ceſarea*, where he had an Eye to all the Territories thereabouts, ſhewing more concernment for the proſperity of the *Empire*, than for foreign Conqueſts; ſo that for his [illegible] he was choſen *Emperour*, and maintained that Dignity by the *Forces* he Commanded. His Affairs in *Egypt* being ſet in order and Preparations made for his Journey to *Rome*, his Son *Titus* return'd to *Judæa*, to finiſh what his *Father* had begun; his deſigns very much facilitated by the Diſſentions in *Jeruſalem*, which was divided into three Factions, cruelly Warring upon each other within the *Walls* of the *City*, burning each other's *Houſes*, and ſetting *fire* to the Publick *Magazines*, to the deſtruction of a great quantity of *Ammunition* and *Proviſions*, of which they were reduc'd to a moſt lamentable want when the *City* was beſieged. So dreadful a confuſion of Miſchief and Slaughter there was amongſt theſe wretched People, that they bore not to kill one another even in the Temple.

During theſe *Strifes* and *Tumults* there appeared over this *City* a *Comet* in form of a *Sword*, which ſeemed to denounce ſome *Vengeance* to come upon theſe *Impious People*.

Titus Encampt himſelf round about it in a formal Siege; whereupon the *Befieged* finding it then time to unite againſt the common *Enemy*, ſtoutly defended themſelves, and made frequent *Sallies* upon them; by which although they more and more exaſperated the *Romans* againſt them, yet *Titus* forbore to make ſeveral overtures of Treaty to them, offering them good Conditions, which they fooliſhly rejected with Inſolence and

The Truth is, the *Beſiegers* made but ſlow progreſs for a great while, and perhaps had been hard put to it, had not a new Diſſention aroſe amongſt the *Beſieged*, only the three foremen-tioned Parties were reduced to two, the Heads whereof were *John* and *Simon*; and they alſo, when they obſerv'd *Titus* at the Head of his Troops preparing for a General Aſſault, ſo far united, that they made a ſhift to beat them off, and rendred wholly ſucceſsleſs this firſt Aſſault of the *Romans*, who nevertheleſs continued to batter the firſt *Wall* with their *Battering Rams* and other Warlike *Machins*, and at length made ſuch a breach in it, that the *Beſieged* were forc'd to abandon it, and retire within the ſecond *Wall*.

Thus the *Romans* became Maſters of the *Outward Wall* the 7*th* day of *May*, and five days after they gained the *Second Wall*; yet *Titus* ſtrictly forbid the ſlaughtering of any that ſhould be taken, as alſo the burning of their Houſes, by which Civility he ſo far won upon the generality of the *Inhabitants*, that they began to hearken to a *Surrender*; but the *Mutineers* oppoſed even to a threatning with Death any one that ſhould dare to ſpeak any more of it, though ſtill *Titus* offered them very good Conditions. Upon this new Reſolution of keeping the Place, the *Beſieged* ſallied out and drove the *Romans* from the 2*d* Intrenchment; but 4 days after the *Beſiegers* broke it, raze down the *Wall*, and put ſtrong Guards into the *Towers*. *Titus* preparing to attack the 3*d Wall*, to avoid the further effuſion of *Blood*, ſends a new Summons to the *Beſieged*; but the obſtinate Party infatuated to their ruin, will hearken to no Accommodation. Then an Attack is made upon the *Tower* of *Fort Antonia*, on both ſides at once, and upon high *Batteries* raiſed, to pour down from each ſide upon the Defendants: To whom nevertheleſs, at the ſame time he ſent *Joſephus*, to repreſent unto them the deſperateneſs of their Condition, in caſe they hearkned not to ſome reaſonable terms of Agreement; but inſtead of yielding to Reaſon, they drove back the *Embaſſador* with Arrow-ſhot, and a return of ſcoffing Meſſages to him that ſent him, althô at the ſame time reduc'd to a moſt prodigious *Famine*, even very near to the devouring of one another; however they burn and ruin'd the *Batteries* of the *Aſſailants*, and render'd them uſeleſs. On the other ſide, they blocks them up ſo cloſe, that nothing could be carried in or out; moreover, they were ſo peſter'd and annoy'd with the dead *Carkaſſes*, that they were forc'd for want of other convenience of Burial, to convey them (as well as they could) out of the *Wall*, to keep their *Houſes*, *Streets*, and *publick Places* free.

A *Deſerter* reported to the *Romans*, that at one *Gate* (where he kept Guard during the Siege) no leſs than 115880 *Bodies* had been carried out; and it is affirmd for a Truth, That all the *Gates* of the *City* had ſent out at leaſt 600000 of the Pooreſt ſort, beſides a great number of thoſe that were not carried out, but were thrown on Heaps in the Out-places of certain great *Houſes*, where they fell ſick and died. Within the *City* a Buſhel of *Corn* was ſold for 600 *Crowns*; the Poor fed upon ſuch things as they could find, as *Graſs*, *Hay*, *Old Hides*, and *Cow-dung* was a delicate Diſh; yet could not all theſe diſmal Accidents diſpoſe theſe obdurate *Wretches* to a Surrender.

At the beginning of *July* the *Tower* of *Antonia* being taken by Force, the *Beſieged* betook themſelves to the *Temple*, where after *Fire* and *Sword* had raged for ſome time, to the ſlaughter of vaſt Multitudes, as well of the *Aſſailants* as *Defendants*, at length (much againſt the Will of *Titus*, who had a great mind to have preſerved ſo noble a Structure) the *Temple* took Fire the 10*th* day of *Auguſt*, being the very ſame *Month* and *Day* that the firſt *Temple* had been deſtroyed and burnt by the *Chaldeans*; being 1130 *Years*, 7 *Months*, and 15 *Days*, according to the moſt received computation after the ſaid *Temple* was founded by *Solomon*, and 639 *Years* and 45 *Days* after the ſecond had been rebuilt by *Zorobabel*. However this Computation agrees not altogether with that of the *Jews*, who allow but 410 *Years* duration to the firſt *Temple*, and 420 to the ſecond. In this expugnation and deſtruction of the *Temple*, there was ſo great a ſlaughter of the *Jews*, that fled thither for Sanctuary, (the Fury of the *Conquerour* neither ſparing Age nor Sex) that the Blood of the Slain flowed like a River down the *Steps*; and thô the grand *Mutineers* made their eſcape and defence from place to place for a few days, yet at laſt they ſerved only to compleat the Number, and to fill the *Streets* and *publick Places* with their dead *Carkaſſes*.

In this *Siege*, from the 14*th* of *April* to the 8*th* of *September*, there fell by the *Sword* and *Famine* 1100000 *Jews*, alſo 97000 taken Priſoners by the *Romans*, beſides *Millions* that periſhed in ſilence. The Remainder of this

miſerable *City* being reduc'd to *Aſhes*, whatever was ſav'd of the Booty, was employ'd to enrich the Triumph of *Veſpaſian*, and his Son *Titus*: And after that, for the Ornament of the *Temple of Peace*, which was erected at *Rome*.

In proceſs of Time, the Emperour *Adrian* having obtain'd freſh Victories over the *Jews*, who rebelled under the conduct of *Barchochabas*, had a Fancy to rebuild it on Mount *Calvary*, calling it from his own Name *Aelia*; but at the ſame time expreſly forbidding the *Jews* to inhabit there: In proſecution of which *Prohibition*, to render the Place the more odious and execrable to them, he cauſed the Image of a *Hog* to be placed over the *Gate*, and from thenceforth the *Chriſtian Church* of *Jerus* of *Jeruſalem* choſe not their *Biſhops*, as formerly, from amongſt thoſe of the *Circumciſion*. *Conſtantine* the *Great* (out of his Devotion, and partly excited by his Mother *Helena*) enrich'd it with many fair *Edifices*, and with a ſumptuous *Temple* for the *Chriſtians*, for the performance of their *Divine Service*, in the very place where the *Sepulchre* of *Jeſus Chriſt* had been. *Julian* the *Apoſtate*, in hatred of *Chriſtianity*, permitted the *Jews* to Rebuild theirs; but as they were buſie at Work (in clearing the *Foundations*) Flames of *Fire* iſſuing out of the *Earth* hindred their deſign, and deſtroyed both the *Workmen* and their *Work*, as *Ammianus Marcelinus*, a *Pagan Writer*, (and therefore the more credible) upon this Subject recites. So long as the *Roman Empire* continued flouriſhing in the Eaſt, *Jeruſalem* kept up its Grandure in the Profeſſion of *Chriſtian Religion*; but after that the *Saracens* came in like a Deluge upon thoſe Parts, it remain'd ſome time in their poſſeſſion; then it came into the hands of the *Chriſtians*, till at length it fell under the *Turkiſh Yoke*, who poſſeſs it to this day, nevertheleſs give Toleration to the *Chriſtians*; ſo that it is inhabited by a *People* differing as well in *Language*, as in *Sentiment* of *Religion* and Form of *Worſhip*.

Jeruſalem is ſeated 7 *Leagues* from *Jordan*, 10 from the *Mediterranian*, 50 from *Grand Cairo*, 72 from *Antioch*, 167 from *Mecca*, 171 from *Niniveh*, 174 from *Babylon*, 225 from *Conſtantinople*, 355 from *Moſco*, 388 from *Naples*, 390 from *Cracovia* in *Poland*, 402 from *Vienna*, 411 from *Rome*, 430 from *Venice*, 541 from *Amſterdam*, 558 from *Paris*, and 592 from *London*.

Now as the whole of this *Ichnographical Map* of *Jeruſalem* ſerves to repreſent to us its Place, for the underſtanding of ſeveral places of *Scripture*, and in particular the 3*d* Chapter of *Nehemiah*: Moreover, the *Ornaments* which encircle it, have their references to divers other places of the *Word of GOD*; For Example, The *Figures* of the *Ark* of the *Covenant*, the *Table of Shew-bread*, and of the *Golden Candleſticks*, belonging to the 25*th* Chapter of *Exodus*; that of the *Tabernacle*, to the 26*th* and 27*th* Chapters; that of the *High Prieſt* in his *Pontifical Habits*, to the 28*th* Chapter; and that of the *Altar of Perfumes*, to the 30*th* of the ſaid Book; that of *Solomons Temple* and the *Brazen Sea*, to the 6*th* and 7*th* Chapters of the *Firſt Book of Kings*. A brief account of all which here followeth, referring the *Reader* to the ſeveral *Chapters* above cited.

The Tabernacle.

MOſes having brought to the *People* the *Tables of the Law*, and they being reſolved to render to GOD a faithful Obedience; this *holy Man* thought of nothing more, than to execute what GOD had commanded him during thoſe 40 *Days* on the *Mount*. But before he undertook any Work he aſſembled the *People* together, and declared to them what GOD had commanded him to do; to the end, that every one ſhould freely offer what he was able towards ſo great a *Work*. Hardly had he made this Propoſal unto them, but that they freely brought in their precious *Ornaments*, even the *Women* did not ſpare their *Pendants*, *Bracelets*, *Rings*, and moſt rich *Veſſels*; they gave alſo what they had of rich *Stuffs* and *Perfumes*. And *Moſes* having choſen Perſons enlightned with Wiſdom from GOD, to overſee thoſe *Works*, they found themſelves in ſuch manner overlaid with *Gifts*, that they were conſtrained to publiſh by an *Herald*, that no Perſon ſhould bring in any more.

Anno Mundi 2513, being 6 Months after their going out of *Egypt*; but this *Tabernacle* was not finiſhed until the beginning of the next year.

The Work which GOD had ordained *Moſes* firſt to begin, was this *Tabernacle*. It was 30 *Cubits* long and 10 large; It was Boarded on all ſides, and covered within and without with *Stuffs*; thoſe within were exceeding rich, and thoſe without were of *Skins* fit to reſiſt all the injuries of Weather. The embroidered of the *Curtains* within repreſented Cherubims and *Feathers*, and all the *Skins* were faſtned to one another, by *Rings* and *Buckles* of admirable Art. There were four *Stuffs* one upon another,

another, the better to reſiſt all ſorts of Weather. There were faſtned to the *Boards* Rings of *Gold*, through which paſt *Levers*, which were alſo covered with *Gold*, to carry it when they were to remove the *Tabernacle*, and there were *Silver Baſes* to place them upon for the greater ſecurity.

This was the conſtruction of the *Tabernacle*, which (S. *Auſtin* ſaith) was full of Myſteries, and was a viſible *Figure* of the *Church*. This *Portative Temple*, which was tranſported in ſeveral places, did denote the *Church* whilſt it is yet here on *Earth*, and in a ſtate of inſtability and place of Paſſage; as ſince the *Temple* of *Solomon* figures the *Church* to be in its ſtate of ſtability, and in its *Heavenly habitation*. The *Boards* which made the *Walls* in the *Tabernacle*, ſignified the ſtrong *Perſons* which uphold the whole *Church* by the ſolidity of their *Vertue*. The *Silver Baſes* upon which they were placed, did denote the Purity of the *Doctrin* and *Truth* upon which ſhe is fixed. The *Golden Tapeſtries*, adorned with *Embroidery* of different ſorts, which gliſtered on all ſides of the *Temple*, ſignified the different *Vertues* of the *Elect*, which altogether form an agreeable *Variety* to the Glory of GOD, and Ornament of the *Church*.

But as the *Fathers* do very well remark, each particular part of this *Tabernacle* did not compoſe only a Dwelling-place where GOD did inhabit. It was only the whole, and the union of the Parts together; which marks unto us, *That how excellent ſoever each particular* Vertue *appears in the* Church, *they are nevertheleſs nothing, if they are not united by Charity to the reſt of its* Children; *for which Peace and* Concord *is the moſt* holy Temple, *which* GOD *can have here upon* Earth.

The Ark of Aliance.

THe *Tabernacle* being made according to the Rules which GOD had preſcribed to the ſame year. *Moſes*, he began forthwith to work upon this *Ark*; which was (as it were) an Abridgment of the whole *Religion* of the *Jews*, and was chiefly made, to place it Honourably The *Jews* conſider'd it as a thing they eſteem'd moſt precious, and the *Scripture* calls it, *The Glory of* Iſrael, and *The Strength of the* Jews. It was two *Cubits* and an half long, one and an half wide, and as much in height. It was of *Incorruptible Wood*, and covered both within and without with *Plates* of pure *Gold*; that which covered it above was not of *Wood*, but a Table of *Gold* of the ſame bigneſs of the *Ark*, and this *Cover* was called the *Propitiatory*, becauſe it was from thence that GOD gave forth his *Oracles* to his *People*, at ſuch times as he would be favourable unto them.

There was upon this *Propitiatory* two *Cherubins*, which regarded each other, and which extended their *Wings* all along the *Ark*, as it were to ſerve for a *Throne* to his *Majeſty*; which hath given occaſion to thoſe manner of Expreſſions ſo frequently uſed in *Scripture*, which repreſent unto us GOD ſeated upon the *Cherubins*. GOD alſo cauſed to be fixed on the four Corners of the *Ark*, *Golden Wings*; and ordered *Staves* to be made of *Shittim Wood*, cover'd with *Gold*, which were always put through the *Four Rings*, and ſerved to carry the *Ark* when the *Camp* moved. GOD would have this *Ark* conſecrated unto him, and that there ſhould be nothing elſe put therein, but the *Tables* of the *Law*, which cauſed it to be called, *The Ark of the Teſtimony*, or *The Ark of Aliance*; becauſe the *Law* in *Scripture* is called by theſe two Names. They put alſo a Meaſure of *Manna* therein with *Aaron's Rod*.

'Twas in this manner that GOD was pleaſed in times paſt, to give to this dull *People* an Object of *Piety* which ſhould be viſible unto them, and which had a correſpondence to their *Weakneſs*; but the *True Ark* where GOD will now inhabit, according to the *New Law*, is the *Soul of the Faithful*, who keep his *Commandments* written in their Hearts upon two *Living Tables*, which preſerve the *Manna of Grace* by which they are always nouriſhed, and which have within them (like *Aaron's Rod*) through the inflexibility of their *Vertue* and *Juſtice*. The *Propitiatory* which covered it, repreſented *Jeſus Chriſt*, which is *our Propitiation* (as S. *Paul* ſaith) *and who hath reconciled us to his Father*, and dwelleth in the *Souls of the Faithful*.

This *Propiatory* had two *Cherubins*; *But* (as S. *Auſtin* often ſaith) *Chriſtians are* Cherubins *themſelves through the fulneſs of their* Charity, *which renders them like unto the Seats and Thrones of* GOD. *Thus conſidering the Honour to which* GOD *has been pleaſed to call them, they ought to deſpiſe the vain Greatneſs of this* World, *and to ſeparate themſelves from it as unworthy of them, and to be always as a* Sanctuary *where the* LORD *takes pleaſure to inhabit; and not to imitate that which the Enemies of the* Temple *of* GOD, *have formerly done, in placing the* Holy Ark *by the* Idol Dagon; *which* (S. *Auſtin* ſaith

we do at such time as we link the Vanity of the World *with the* Truth of GOD, *and the Worship of* Devils *with that of* Jesus Christ.

The Table of Shew Bread.

AS soon as the *Ark* of *Alliance* was made an end of, *Moses* made a *Table* accord- The same year 2514. ing to the Command of GOD: It was of *Incorruptible Wood*, and cover'd over on all sides with *Plates* of *Gold*; the Length of it was two *Cubits*, its Breadth one, and its height half a *Cubit*. GOD caused him to put a little *Crown of Gold*, which had a small rising both above and below; and there were 4 *Wings of Gold* underneath the said *Crown*, thro' which were put *Staves* cover'd with *Gold*, for the carrying it wherever the *Camp* moved.

The use to which this *Table* was allotted, was continually to offer before GOD that *Bread*, which was commonly called the *Shew-Bread*. There were 12 of them, 6 at each end of the *Table*, and made of the finest *Flower*, mixt with *Oil*; they were changed every *Week*, and New ones put in their room; the Stale ones the *Priests* were only permitted to eat, and in the *Holy Place*, to shew the greater *Zeal*. GOD also ordered *Moses* to make little *Basons of Gold*, to put these *Loaves* in on the *Table*, and other little *Dishes of Gold* to cover them. GOD commanded that they put upon each of these two little Piles a *Vessel* full of the most excellent *Incense*, that the *Smoke* might ascend up to *Heaven*, to the end that these *Loaves* might be Consecrated to GOD.

It was in this (as the *Fathers* observe) *the continual* Sacrifice, *by which* GOD *would witness to his People a continual Ackowledgment; and that he did declare, That it was only from his Goodness, it did possess what it had. He would for this reason, That there should be* 12 Loaves, *to make the* 12 Tribes *of* Israel, *that each* Tribe *might see into a just resentment of his* Mercies, *and that altogether they might look upon* GOD *as the Author of all their Good.*

It is yet to this day the Acknowledgment which he requires from Christians, *and by so much the more reason, as the Favours which he hath done them are more excellent. They have another* Shew-Bread, *that is to say,* Jesus Christ, *upon the* Holy Table, *which is offered up to* GOD *for* Thanksgiving; *and who offers himself to his* Father, *in acknowledgment of the Gifts which he hath poured down upon his* Church.

The Golden Candlesticks.

NOtwithstanding that every thing was Magnificent in the *Temple*, which GOD had order'd *Moses* to raise for his Honor; nevertheless one may say, That The same Year 2514. one of those things that most shined was the *Golden Candlestick*, which GOD had commanded *Moses* to make according to his particular Order, as is at large set down in the 25th of *Exodus*, Verse 31; the Form of which, in some respect, appears by the *Figure* thereof.

Over this *Candlestick* with the 7 Branches were put 7 *Lamps*, made also of pure Gold; and the *Oil* to feed these *Lamps*, was the purest *Oil of Olives*. It was the *High Priest* himself who had the Order, to light them every Day, that they might burn all Night in the Tabernacle. These 7 *Lamps* so Mysterious, have great coherence with those we read of in the Apocalyps, where *Jesus Christ* (glorious after his *Ascension*) takes pleasure to say, That *He dwells in the midst of the* 7 *Lamps*, which he declares saith to be the *Churches*.

GOD marked it even in the Ancient Law what the *Ministers* ought to be in the New to whom *Jesus Christ* has said himself, That *He lighted them as* Lamps, *not to be hid in an obscure place, but to shine in the* House, (as the saith of S. *John Baptist*); to the end, that the splendour which the *Pastors* cast forth to the Eyes of *Men*, may spring from the interior Fire of that *Charity* with which they burn in the Hearts in the Eyes of GOD; and that the *Lamps* having been once lighted by the Fire of the *Holy Ghost*, they may never be extinguished and raise themselves above all the endeavours that *Men* can make to extinguish them, (according to the Words of *Paulinus*) *Change the Order of* GOD, *and raise upon the Candlestick*, Lamps *which have nothing but Smoke and hide under a* Bushel *the true* Burning Lamps, *which might be a* Light *to others*.

S. *Gregory* hath also admir'd in this Candlestick, the Solidity of the Workmanship, which he look'd upon as a *Figure* of that Firmness which all the *Pastors of the Church* ought to have, lest GOD should change their Candlestick out of its place, as he threatned in the *Apocalyps*: But this same *Father* well remarks, *That this* Firmness *can't* come *them, but from* Jesus Christ, *which is the Stock that sustains all the* Branches, *which can't live of themselves and which have no fruit but that which they draw from our Saviour*.

As long as the Pastors *remain first in* Christ, *they have nothing to fear. Men may well endeavour to shake them; but* GOD *hath placed them in his* Church *as Lamps*

…ghten the Faithful) *keeps them always ſo, …they remain firm and unſhaken in the …s of the* LORD, *in deſpight of all the …ſults and* Agitations *of the* World.

The High Prieſts Habits.

THere remain'd no more (after ſo many Works) but the *Ornaments* of the *High* *Anno Mundi* 2514. *Prieſt* and the *Levites*. …at which they had common to them all, is, …(beſides the Under-habits which GOD …d ordained for Comlineſs) they had all of …a certain *Garment* of *Linnen*, ſomewhat …e unto the *Canonical Surplices*, except that …y had no *Folds*: And that was the only …ment which was common both to the *High …ſt* and the *Levites*. But the *High Prieſt* …d over that *Linnen Garment*, another of the …r of *Jacinth*, which was fuller, and hung …n almoſt to his *Feet*; below which there …e faſtned *Pomgranates*, and little *Bells* of …d intermixed, to the number of 72.

Over this Robe the *High Prieſt* veſted him…f with the *Ephod*, which was a certain rich …f, Embroider'd, which reach'd but half way …r Body. It was clos'd on each ſide, and open …e above by the *Breaſt*, which was joyn'd to…ther with 2 *Claſps*, on which were 2 *Preci…ous Stones* of admirable beauty, upon which …graven the Names of the 12 *Tribes*, 6 upon …ch *Stone*. There was upon the Fore-part of …e *Ephod* a void place a Foot ſquare, which …s fill'd up with a piece of *Embroidery*, call'd …e *Peſtral*, enrich'd with 12 *Precious Stones*, …ach of which were writ one of the Names …f the 12 *Tribes* of *Iſrael*; theſe two Words …ring were writ upon a little *Plate* of *Gold*, …e *Diſtrin* and *Verity*. This *Pectoral* was …ſpended with 4 *Golden Chains*, 2 held it above, …d 2 faſtned it below to the *Girdle*.

Altho' that this *Ephod* was very ſtrait, ne…verthleſs the *High Prieſt* did not ſtick to girt …mſelf, with a *Girdle* of rich *Embroidery*. …e had upon his *Tyer* or *Head-Band* a *Plate* …f *Gold*, which cover'd his *Forehead*, on which …e engraven theſe Words, *Holineſs belongs to* …e LORD.

All the Glory of theſe *Habits*, notwithſtand…ing the Greatneſs thereof, were nothing, when …e fix our Eyes on that Magnificence which …s Figured by it. *The* Gold *ſparkled* (ſaith …rigen) *to ſhew, that* GOD *chiefly demands …ſdom in thoſe which approach his* Altar, …s a *Wiſdom of* Godlineſs, *which renders …eir* Life *more pleaſing to him, than their …ſtly* Garments *are to the Eyes of* Men. *These* little Bells *ſignifie to the* Prieſts, *that their* Lives *ought to ſpeak, and that their* Actions *ought to diſpoſe* Men *to think on* GOD. *Theſe* Bells *made no noiſe when the* High Prieſt *moved not*; *and* Miniſters *edifie not their* People *at ſuch times as they advance not in* Piety.

This Pectoral, *on which were writ the words* Doctrin *and* Verity, *did denote, That the* Heart *of the* Prieſt *ought to be employed, in caſting away all vain* Thoughts *and* Earthly Affairs. *The* 12 Names *engraven on the* 12 Stones, *denote, That they ought always to be mindful of the* Ancient Fathers, *their Predeceſſors*: *For* (according to the ſame *Father*) *the* Prieſt *can't be unblameable in his* Life, *but when he treads the Steps of theſe* Saints, *and hath always the Example of their* Life *before his Eyes, to follow them himſelf, and to cauſe others to do the like.*

The Altar of Perfumes, and Burnt-Offerings.

TO accompliſh all that GOD had commanded *Moſes* to put into the *Tabernacle*, *Anno Mundi* 2514. this Holy Man cauſed another to be made, which they called the *Altar of Perfumes*, becauſe they offered continually upon it to GOD. It was of *Shittim Wood*, cover'd with *Gold* on all ſides. It was ſquare, being a *Cubit* long and broad, and two *Cubits* high. GOD himſelf had mark'd it out in what manner they ought to compoſe the *Perfumes* that were offer'd on this *Altar*. It was placed in the *Tabernacle* over againſt the *Veil*, which GOD had cauſed to be ſet before the *Ark*, between the *Table* on which was put the *Shew-Bread* and the *Golden Candleſtick*.

Juſt before the *Tabernacle*, GOD had cauſed another *Altar* to be made, which ſtood in the *Court*, as it was appointed for the *Burnt-Offerings* which was not covered. It was call'd *The Altar of the Holocauſt*, that is, *Whole Burnt-Offerings*. It was ſquare, being 5 *Cubits* long, and as many broad, and 3 in height. It was made of *Shittim Wood*, but cover'd on all ſides with great *Plates* of *Copper*. Its Superficies was cover'd with a *Grate*, over which was a little *Grate*, which aſcended a *Cubit* and an half unto the middle of the *Altar*.

This *Altar* which was not ſolid, but hollow, was not in that particular like unto the other *Altars*, which GOD had commanded ſhould be erected to him at ſuch time as they ſhould be in a fixt condition, which ought to be ſolid; that is, either of *Earth*, or of *Unhewen Stone*. This (on the contrary) was an *Altar* to be carried about, and to change Place when the *People* did decamp to go elſewhere.

Theſe

Theſe two Altars (according to S. *Gregory*) *did denote, during the* Ancient Law, *the ſtate of* Souls *in the* New Law, *and the two different* Orders *which ſhould be always in the* Church; *that is to ſay, that of* Penitence, *and that of* Innocence. *One of theſe two Altars was in the* Tabernacle, *and the other without, to ſignifie to the* Penitent, *That they are yet unworthy to enter into the* Temple. *One of theſe* Altars *was appointed, to burn the Fleſh of* Animals; *which admirably repreſents the exteriour* Actions *of* Repentance, *by which the* Penitent *offers himſelf in ſome ſort to GOD, and conſumes as an* Holocauſt; *the other was reſerved to burn the* Perfumes, *to raiſe up to* Heaven *the* Odour *and* Smoke *of the* Incenſe; *which ſignified the heat of* Charity *in their* Souls, *and the fervour of their* Prayers. *So one of thoſe* Altars *is for thoſe that ſigh as yet, in remembrance and reſentment of their* Sins; *and the other is for thoſe that ſigh no longer, but thro' the deſire of* Heaven, *and GOD, who there inhabits. The* Prieſts *raiſe the firſt* Altar, *when they repreſent to* Sinners *with vigour their* Faults *they have committed, to excite in them a wholſom* Contrition: *And they raiſe the ſecond at ſuch time, when they have brought theſe humble* Sinners *to a* Holy Repentance.

Theſe two Altars, *altho' ſo different in themſelves, have nevertheleſs this of common, That both of them honour GOD by a holy* Adoration, *and have both need of the* Fire *of his* holy Spirit, *to conſume the* Sacrifices *offered.*

SOLOMON's Temple.

THe Reign of *Solomon* was a time of great *Peace* and *Plenty*; for the infinite *Anno Mundi* 3000. *Riches* of this *Prince*, dilated it ſelf over all his *Subjects*, who (as the *Scripture* ſaith) *lived peaceably*, each under the ſhadow of his own *Figtree* and *Vine*. They then had but a mean eſteem of *Gold* by reaſon of the great plenty; and *Silver* was ſcarce regarded amongſt them. All the Magnificence of ſucceeding *Princes* have not been equal to his, and they might paſs for poor and private *Perſons* in compariſon to him.

There was every Day uſed in this *Kings Houſe* about 11 *Hogſheads* of *fine Flower*, and about 22 of *ordinary*, 10 *Fat Oxen*, and 20 others taken out of the *Paſtures*, likewiſe 100 *Sheep*, beſides an infinite number of *Veniſon*, with all ſorts of *Fowl* both Tame and Wild. He had 40000 *Horſes* for *Draught*, and 12000 for the *Saddle*; all which were fed and kept in a moſt excellent order.

This great Plenty was occaſion'd by [illegible] of the *Peace* which all *Judea* enjoyed, and occaſioned *Solomon* to have the Name of *Pacifick*. It was this *Peace* that was neceſſary for him for his deſign of building the *Temple* deſign'd by *David*, but could not be accompliſh'd by reaſon of his many *Wars*. The young *Prince* uſed his utmoſt Endeavours to accompliſh this Undertaking, employing for the buildidg thereof 80000 *Stone-Cutters*, 70000 *Labourers*, and 3600 *Overſeers*.

This *Temple* was begun in the 4*th* Year of *Solomon*'s Reign, 480 years after the *Iſraelites* going out of *Egypt*, and it was finiſh'd in the beginning of the *Year* 3000, being juſt 1000 *Years* before the Birth of the *Meſſias*, to which it was a *Figure*. So *Solomon* (who was not much above 20 years old when he began this Work) had the good Fortune to raiſe the Firſt *Temple* upon *Earth*, to the Name and Glory of the *True GOD*, and to accompliſh in few years the moſt Magnificent Building, which until that time had ever been ſeen; which is at large ſet down in the 6*th* Chapter of the 1*ſt* Book of the *Kings*, as to its bigneſs, riches of Building, &c. to which I refer the Reader.

Too happy (ſaith S. *Ambroſe*) *if* Solomon *had taken care by raiſing a* Temple *to GOD, to fix himſelf in* Humility, *that his* Soul *might have been a* Temple *more acceptable, than that which he cauſed to be built! But after having conſecrated to GOD a* Temple of Stone *in his Youth, he ſhamefully profaned in his Old Age* (as we ſhall ſee hereafter) *the* Temple *of his* Body. *And he learns others by his Example, That thoſe who give* Preſents *to GOD in the* Church, *muſt not over-much depend upon* their Gifts, *how ſplendid ſoever they appear in the Eyes of* Men; *but to remember, That the Happineſs of* Man *in this Life* (as S. *Auſtin* notes) *is to be abaſed, not raiſed; ſince all that which* Solomon *had done, and poſſeſſed of Magnificence, did not hinder him at laſt to be overwhelm'd by the acceſs of his* glory *and* happineſs.

The Brazen-Sea.

THe Building of the *Temple* of Solomon altho' ſo admirable and myſterious of it ſelf, had been imperfect *Anno Mundi* 2514. this *Prince*, of whom all theſe Works were *Figures* (as he himſelf was the *Figure* of the True *Solomon*) had not accompanied *Holy Building* with all ſuch Neceſſaries as belonged to the Worſhip of *GOD*, and the Ceremonies of his *Sacrifices*. After the Works in *Gold* (which he cauſed to be

with an infinite Expence) he made this Work, which by reason of its vast largeness, is particularly describ'd in *Scripture*, and deserves a particular Explication.

It was a *Brazen Vessel* extreamly large, being 5 *Cubits* high, 6 large, and 30 about, so that it would hold about 300 *Hogsheads* of Liquor, according to our Measures. It was sustain'd by 12 *Brazen Oxen*, 3 of which regarded each quarter of the *Heavens*. It was enrich'd with all sorts of Ornaments, as *Festoons*, the representation of *Animals*, and of all such things as the most curious Artists could invent.

The *Brazen Sea* was put by *Solomons* Order in the *Temple*, where it served to purifie the *Priests* when they went in to exercise their *Priestly Functions*. GOD had given this Order to *Moses*, and this holy *Prophet* had formerly injoyned a great *Bason* of *Copper* to be made, which was between the *Tabernacle* and the *Altar*, to the end that the *Priests* might wash their *Feet* and *Hands*, as they went in and out. *It was this that gave occasion to many Persons to believe, that when the* Priests *went to offer* Incense *to* GOD, *that they went Bare-footed, and* GOD *ordained them to wash themselves in that manner upon pain of Death, the* Scripture *commanding, that this* Law *be observed for ever; signifying very clearly even then (all the* Sacrifices *being then but the* Figures *of what was to come) what* Purity *he required one day from the* Ministers *and* Priests *of his Altars of the* New Law.

Thus much shall suffice for the *Ornaments* about the *Map*; and altho' this once so Famous *City* is now bereaved of her former Beauty, and like a *desolate Widow* lies mourning in its ruinated *Buildings*; yet it is not so lost, but that there are in the *City* (which is begirt with a *Wall* about 3 *Miles* compass) several places worthy of Note: As on *Mount Calvary*, where our *Saviour* was Crucified, there is a rich, magnificent and large *Temple*, built by the Vertuous *Helena*, Daughter to *Coilus*, a *British* King, and Mother to *Constantine* the *Great*, which not only possesseth the *Mount*, but also the *Garden* below, where his *Sepulchre* was: And in this *Temple* there are several rich Structures, as one where *Christ* was imprisoned before his *Crucifixion*; also one where the *Sepulchre* was, the *Altar* of the *Holy Cross*, the *Altar* of *Scourging*, the *Chapel* of the *Apparition*, the *Chapel* of the *Angels*, the *Chapel* of the *Division* of his *Garment*, the *Chapel* of S. *Helena* (who built the *Temple*) the *Chapel* of S. *John*, the *Sepulchre* of *Joseph* of *Arimethea*, Under ground; the *Castle* of the *Pisans*, the *Monastery* of the *Franciscans*, the *Church* of S. *James*, the *Church* of S. *Mark* (where once stood his *House*), a *Mosque* in the place of the *House* of *Zebedeus*, a *Chapel* where the *House* of S. *Thomas* stood; the *Church* of the *Angels*, in the place of the *Palace* of *Annas* the *High Priest*; the *Church* of S. *Saviour*, where stood the *Palace* of *Caiphas*; the *Court* of *Solomons Temple*, yet remaining, but in the room thereof is a *Mosque*.

Near about the *City* of *Jerusalem* are also several Places of Note; as in the Way between *Jerusalem* and *Bethlem*, there are the Ruins of *Davids Tower*, the *Tower* of *Simeon*, *Bathshebas Fountain*, the *Cistern* of *Sages*, the *Monastery* of *Elias*, *Jacobs House*, the *Sepulchre* of *Rachel*, the *Cistern* of *David*, the *House* of *Joseph*, the *Monastery* of *Bethlem*, the *Monastery* of the *Holy Cross*. And at *Bethlem*, over the place where *Christ* was Born, the Vertuous *Helena* erected another fair and goodly *Temple*, which is possest by the *Franciscans* of *Jerusalem*, being called by the Name of S. *Maries* of *Bethlem*.

Nigh to *Jerusalem* is the *Desert* of S. *John Baptist*, with the Ruins of a *Monastery* over his *Cave* and the *Fountain*; as also the *Mountains* of *Judah*, where is the *Church* to S. *John Baptist*, the *Fountain* and the *House* of *Elizabeth*; also the *Sepulchre* of *Zachary*, a part of the *Pillar* of *Absalom*, and the *Cave* of S. *James*. At *Bethany* (2 *Miles* from *Jerusalem*) is the *House* of *Simon* the *Leper*, the *House* of *Lazarus*, as also his *Sepulchre*, where is the *Mount* of *Olives*, and where is the *Sepulchre* of the *Virgin Mary*; to which place our *Saviour* often resorted, and from which *Mount* He ascended up into *Heaven*.

The *Port* of this *City* is *Joppa*, about 10 *Miles* distant, to which place the *Wood* and *Stones* (taken from *Mount Libanus*, for the building of *Solomons Temple*) were brought, and from thence convey'd by *Land* to the *City*: And from this *Port Jonah* embarked, to fly from the Face of the *LORD*.

To this *City* of *Jerusalem* there is a great resort of *People*, as well of *Protestants* as *Papists*, tho' for sundry ends, that is, as well for *Devotion* as *Curiosity*, which bring in a great *Revenue*; none being permitted to enter without paying some *Mony*, which the *Jews* here inhabiting do Farm of the *Grand Signior* at a large yearly *Revenue*, making a great *Profit* by shewing the said Places to *Strangers*.

THE

The Dedication of the Temple.

Solomon *assembles all* Israel, *in order to the Solemn Dedication of the Temple.*

AS soon as *Solomon* had finished all the *Buildings* of the *Temple*, and the *Uten-* Anno Mundi 3001. *sils* and *Furnitures* there- before Christ 1003. of, he resolved solemnly to *Dedicate* and *Consecrate* the same, and to bring up the *Ark* from the *City* of *David*, for to place it therein.

It will not be amiss to observe the several Removes of the *Ark* of *GOD*; so famous in *Scripture*. The *Tabernacle* and *Ark* being first made by *Moses* in the *Desert*, were afterwards by *Joshua* set up at *Shiloh*, the *7th* year after that the *Israelites* had past through *Jordan*. This *Shiloh* was a *City* in the Tribe of *Ephraim*, and seems to have been the same with *Salem*, where *Melchisedeck* Reigned, and near to which S. *John* Baptized. In this place the *Ark* continued 328 years, till the time that the *Israelites* carried it into their *Camp* against the *Philistins*, who took it and sent it back 7 years after. Upon its Return into the *Holy Land*, it was placed in the House of *Abinadab* in *Kiriath-jearim*, where it continued 70 years, and then translated from thence to the House of *Obed-edom*, where it abode only 3 Months; at the end of which *David* transported it to *Zion*, which was the *Cittadel* of *Jerusalem*. It seems likely also, that at the same time the *Tabernacle*, which had continued all this while at *Shiloh*, was set up at *Gibeon*, a City in the Tribe of *Judah*.

But 40 years after this, at the time of the Dedication of the *Temple*, *Solomon* placed the *Ark* and the *Brazen Altar* there, where they continued 424 years, at which time *Nebuchadnezzar* took *Jerusalem*, and burnt the *Temple*; which being foreseen by *Jeremiah* the Prophet, he took care to convey the *Ark* to *Mount Pisgah*, where he was assured by *GOD* it should remain unknown till the Return of the Children of *Israel* from the *Babylonish Captivity*; which makes it more than probable, that the said *Ark* was afterwards placed in the *Second Temple*, which was begun by *Cyrus*, and finished by *Darius* Kings of *Persia*.

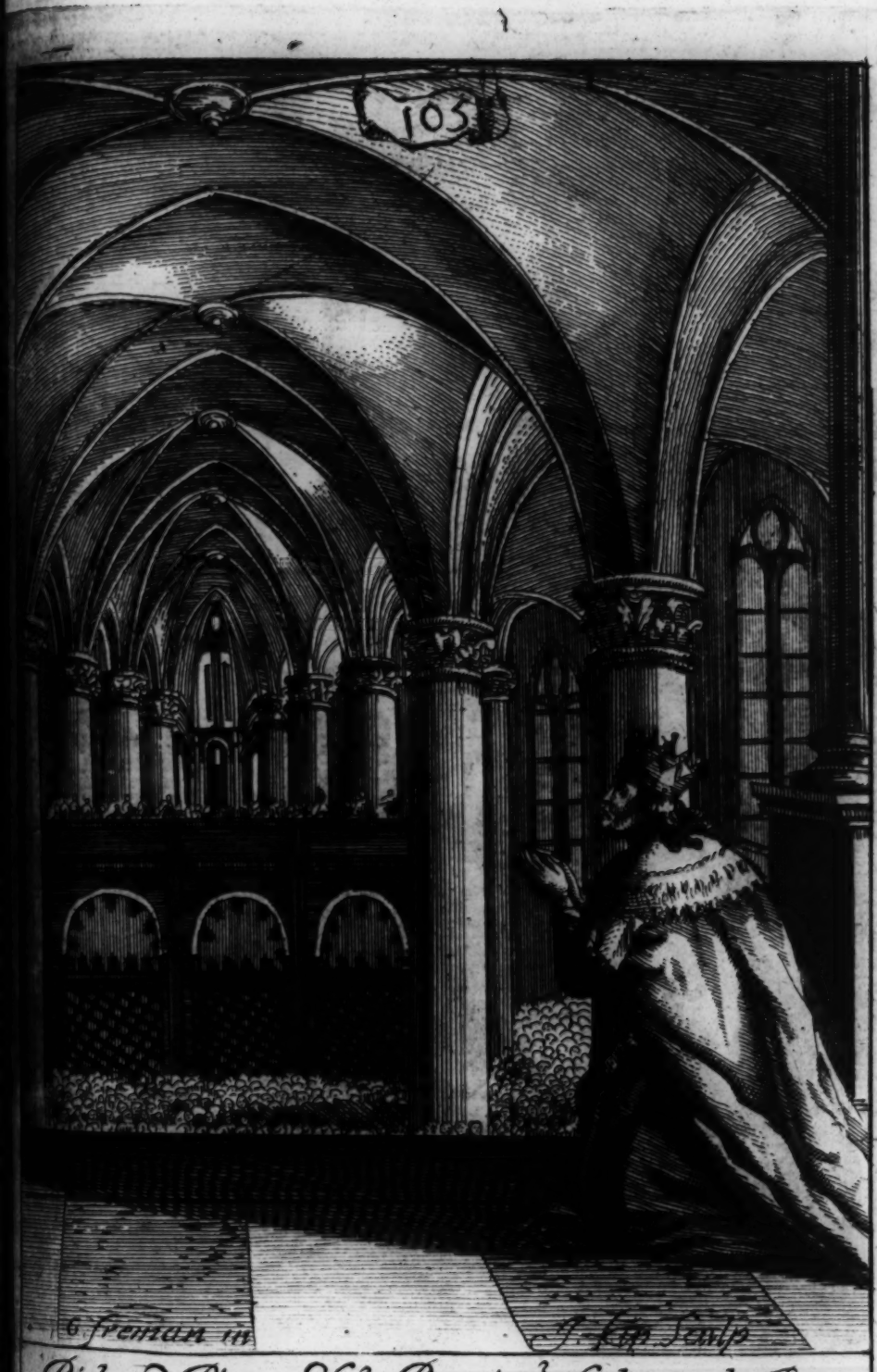
But amongst all these Translations of the *Ark*, none was so famous as that which was performed at this time by *Solomon*, who to render this Solemnity the more august and glorious, Invited all *Israel* to be present at it. He himself marched before the *Ark*, which was carried by the *Priests*, both he and all the People Sacrificing *Sheep* and *Oxen*, that could not be told for number. As soon as they were come into the *Temple*, the *Priests* placed the *Ark* in the most *Holy Place*, under the Wings of the *Cherubins*; and when they were come out from thence, the *Cloud* of the Divine *Presence* filled the *Temple*, so that the Priests could not stand to *Minister*, because the Glory of the *LORD* had filled the *House*.

Solomon was overjoy'd, when he saw this pregnant Testimony of the *LORD*'s approving of the *Place* which he had erected to the Glory of his *Name*; and kneeling down in this transport of *Joy* before the *Altar*, he said, *Is it possible that GOD should condescend to dwell upon the Earth? behold the Heaven, and the Heaven of Heavens cannot contain thee, and how much less then this House that I have built?* He entreated the *LORD* to bless his People, and to hear favourably the *Prayers* of those who should address to him in this *Holy Place* which he had *sanctified* by his Presence; that when his *People* should be oppressed by their *Enemis*, they might find a sure refuge and defence against them in this *Holy Place*; that when their *Sins* at any time should make the *Heavens* to be shut up over them, that the *Prayers* which should be offered up in the *Temple*, might open the *Windows* of Heaven and bring down *Rain* upon the *Earth*; and in a word, That his *Eyes* might always be open and his *Ears* attentive to all the Supplications of his *People*, that at any time, or upon any occasion should be made there, to avert from them all the *Evils* they feared, and to procure them all the *Blessings* they desired.

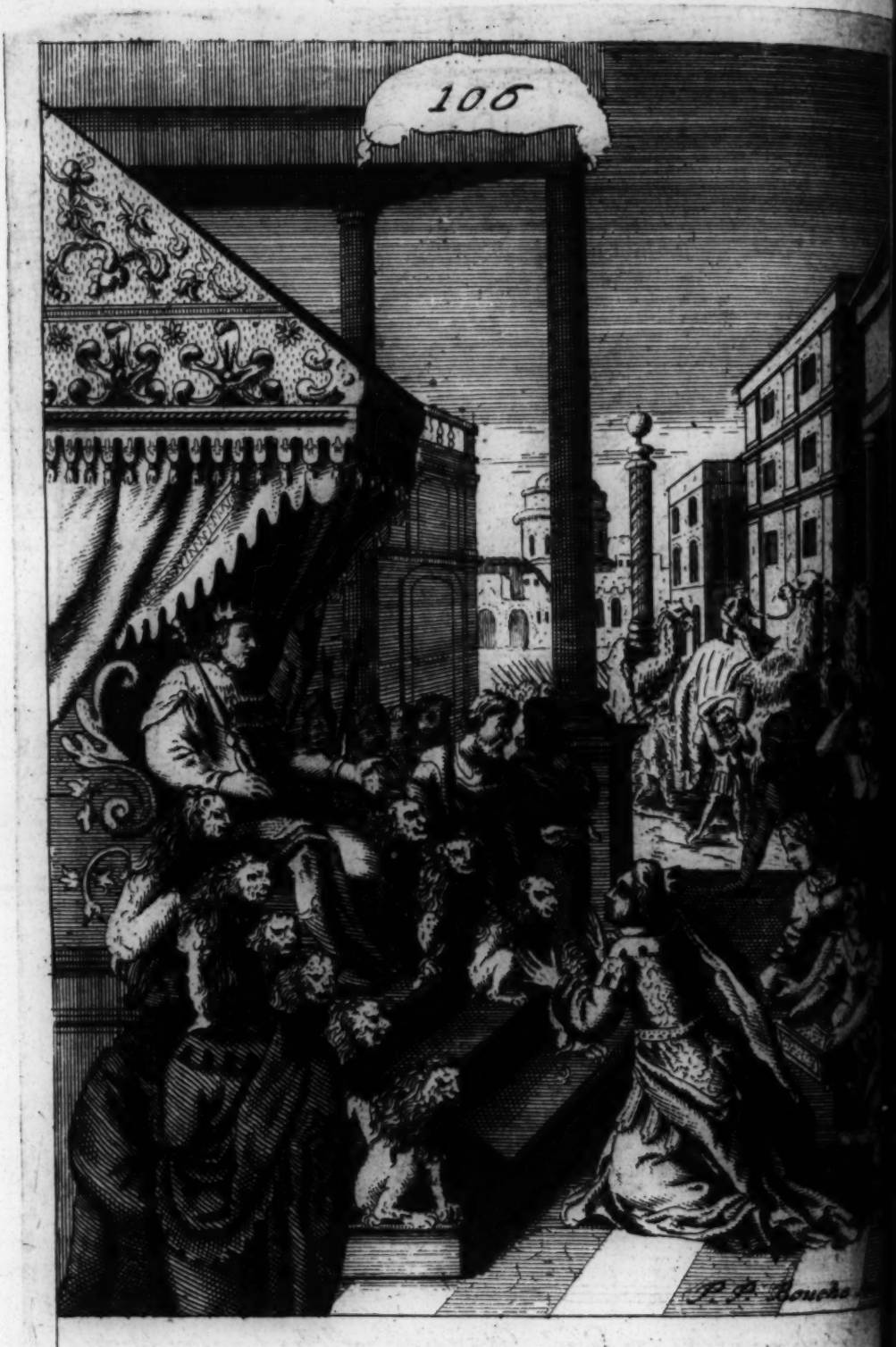
This *Solemnity* lasted 14 *Days*, because it fell in with the *Feast of Tabernacles*, which was 7 *Days* to the *Feast* of the *Dedication*; which being ended, *Solomon* sent home the People full of joy and gladness of Heart, for all the goodness the *LORD* had done for *David* his Servant, and for *Israel* his *People*. *Solomon* having offered at this Solemnity 20000 Oxen and 120000 *Sheep*.

The *Fathers* observe, *That* Solomon's *behaviour on this occasion ought to imprint a found respect in all* Christians, *at their entrance into the* Church, *as enjoying there the substance of what the* Jews *had only a dow and glimmering of in their* Tabernacle *and* Temple.

THE



Richard Pierce Esq.r Receivr.[3] of the Coale Duty granted by Act of Parliament for rebuilding the Cathedrall Church of S.t Pauls.
For advancement of this Worke, Contributed this Plate.


106

The Queen of Sheba.

The Queen *of* Sheba *comes to ſee* Solomon *and all his Glory, to hear his* Wiſdom, *and to Preſent to Him her* Royal Gifts.

Solomon having finiſhed and furniſh'd the *Temple*, which he had built for the Wor- *Anno Mundi* 3013. ſhip of *GOD* and for the *Ante Chriſt* 991. glory of his *Name*, began to build a *Palace* for himſelf, about which he ſpent 13 years, the Magnificence and Sumptuouſneſs of which was beyond expreſſion, being all ſhining and luſtrous with *Gold* and *Precious Stones*, ſo as to dazle the Eyes of Spectators; and all the *Architecture* and *Carved Work* thereof was moſt curious and wonderful to behold.

Theſe aſtoniſhing Effects of his *Wiſdom* and *Magnificence*, ſoon proclaim'd his Fame and Renown throughout all the Corners of the *Earth*, and brought *Ambaſſadors* in crowds from all *Princes* that had heard of his *Wiſdom*, to *Jeruſalem*, to congratulate his great Glory, and to take a view of his more than *Regal Magnificence*; conſidering him as the Miracle, not only of his Age, but of all that were before him.

But the Perſon that teſtified the moſt earneſt and impatient deſire to ſee *Solomon*, and to be an Ear-witneſs of his *Wiſdom*, was the Queen of *Sheba*, otherwiſe called *Æthiopia*; ſhe came from the fartheſt part of the *South*, to ſee whether the advantagious and ſtupendous Reports of that young *King* were true, or not? She came to *Jeruſalem* with a vaſt Train of *Guards* and *Attendants*, and with a numerous Company of *Camels* bearing *Spices*, *Gold*, and *Precious Stones*; of which ſhe made a Preſent to the *King*, beſtowing upon him 120 *Talents* of *Gold*, which amount to about 1200 *l. Sterling*, beſides *Spices*, *Perfumes*, and *Precious-ſtones*, to a prodigious value.

This Great and Wiſe *Queen*, after ſhe had taken a full and exact Notice of the unparall'd Magnificence of King *Solomon*, the wiſdom of his Diſcourſe, and his ſagacity in anſwering Queſtions, his penetrating inſight into the deepeſt Myſteries; the order of his *Houſe*, and the *Meat* of his *Table*; the Attendance of his *Miniſters*, *Officers* and *Servants*; and the tranſcendent Riches of their *Liveries*; their Sitting; his *Cupbearers*, and his aſcent by which he went up to the *Houſe of the LORD*, ſhe was quite tranſported, *and* (as the *Scripture* expreſſeth it) *there remained no more Spirit in her*: And addreſſing her ſelf to *Solomon* ſaid; *I find now it was true, O King, what was reported to me in my own Country, of thy Wiſdom and Heroick Acts; but thy Renown ſo far ſurpaſſing any thing that ever I had heard of, or could well imagine, it alſo ſurpaſt my belief, till now, that mine own* Eyes *and* Ears *have convinced me, That the one half has not been told me of thy* Wiſdom, Grandure *and* Magnificence; *and that common Fame, which I thought had been too laviſh in ſetting forth thy Praiſe, has indeed detracted from and obſcured thy* Glory. *Bleſſed and happy are theſe thy* Officers, Miniſters, *and* Servants, *that ſtand continually before thee, and hear thy* Wiſdom; *and the piercing ſagacity of thy* Judgment; *and bleſſed be the* LORD *thy* GOD, *which delighted in thee to ſet thee on the* Throne *of* Iſrael. *For becauſe the* LORD *loved* Iſrael, *therefore made he thee* King, *to do* Judgment *and* Juſtice *amongſt his* People.

Thus this great *Queen* return'd to her own *Country* with joy and gladneſs, being fully ſatisfied with what ſhe had heard and ſeen, as well as with the Preſents ſhe received from *Solomon*, and the Anſwer of all her deſires and Queſtions, to the full content of her Heart.

The *Fathers* tell us, *That this* Princeſs *was a lively and excellent Emblem of the* Church, *and we have reaſon to fear, that* (*according to the words of our* Saviour) ſhe will riſe up in Judgment againſt us one day; for whereas ſhe did not think much to come from the utmoſt parts of the *Earth*, to hear the Wiſdom of *Solomon*, and in a ſtrange tranſport of Joy and Wonder, pronounced thoſe *bleſſed* and *happy*, that had the advantage of being near him, and of ſerving him; *We* Chriſtians (*on the contrary*) *who have GOD for our* Maſter, *the Wiſdom of* JESUS CHRIST *for our Rule*, Heaven *and all the Riches and Glory of it for our Reward, do frequently prefer* Men *before* GOD, *the Wiſdom of this* World *before that of* Jeſus Chriſt, *and the poſſeſſion of the* Earth *before that of* Heaven.

THE

The Fall of Solomon.

Solomon *loving many ſtrange* Women, *is by them ſeduc'd to offer* Incenſe *to* Idols. *His* Death.

Solomon having atchiev'd ſo many great and wonderful things, as made him the Wonder of the *Age* in which he lived, as well as of all thoſe that came after; at laſt terminated all the Glory he had acquired by his *Wiſdom* and *Vertue*, with a ſhameful End; and by his Example, much more remarkable than that of his *Father David*, teaches us, *Not to rely upon our ſelves, but the higher we are raiſed, the more to apprehend the effects of our own weakneſs.*

Anno Mundi 3023. before *Chriſt* 981. *Solomon* being above 50 years of Age.

We ſee *Women* here deceiving the wiſeſt of *Men*, and corrupting and defiling a *Heart*, which for ſo many years had been the *Temple* of *GOD*, and the *Altar* from whence continually aſcended the *Flames* of *Divine Love*. From the *Love* of *Wiſdom*, he degenerated to the *Love* of *Women*, and from the *Love* of *Women* to *Idolatry*. He had 700 *Wives* Princeſſes, and 300 *Concubines*, notwithſtanding that the *Law* of GOD, thô it permitted Plurality of *Wives*, forbad the multiplying of them to ſuch an exceſs, and very expreſly oppos'd the taking of the *Daughters* of ſtrange *Nations* to *Wife*. Having built a *Temple* to the True *GOD*, he now builds *Temples* for *Idols*, and by a ſinful compliance with his *Egyptian*, *Moabitiſh*, *Ammonitiſh*, *Edomitiſh*. and *Sidonian Wives*, together with the *Daughter* of *Pharaoh*, he falls to flat *Idolatry*, worſhipping their *Gods* and *Goddeſſes*; going after *Aſhtaroth* the *Goddeſs* of the *Zidonians*, and after *Milcom* the Abomination of the *Amorites*. He alſo built a High-place for *Chemoſh* the Abomination of *Moab*, in the *Hill* that is before *Jeruſalem*; and for *Molech* the Abomination of the *Children* of *Ammon*, with other like Abominations.

This enormous Crime of *Solomon*, irritated *GOD* ſtrangely againſt him. He now appeared unto him, not as heretofore, to approve of his Behaviour, or to promiſe him whatſoever he deſired, but to witneſs his juſt Indignation againſt him, for having ſo wickedly broke his *Covenant*, and ſo ſhamefully tranſgreſt his *holy Law*, aſſuring him he would rend his *Kingdom* from him, and give it to his *Servant*; but that however for *David*'s ſake, he would leave his Son one *Tribe*.

Solomon underſtanding that this *Servant* the *LORD* had told him ſhould inherit his *Kingdom*, was *Jeroboam*, whom he had brought up from a Youth, and to whom *Ahijah* the *Prophet* had foretold in the Name of the *LORD*, that he ſhould be *King* over the Ten *Tribes*, did his endeavour to kill him, which obliged *Jeroboam* to flee to *Egypt*, and to deſire the Protection of *Shiſhak*, King of that *Country*, where he continued till the Death of *Solomon*; who having Reigned peaceably 40 years, died when he was about 60 years of Age, and was buried in the *City* of *David* his *Father*, and *Rehoboam* his Son Reigned in his ſtead. *Anno Mundi* 3063. before *Chriſt* 941.

If Solomon's *Fall and Apoſtacy were* ſad *to himſelf and his Poſterity, yet it may be of great uſe and advantage to thoſe who ſhall* conſider *it* ſeriouſly, *and with attention, conſider of it with the Eyes of* Faith. *It is a ſtrange thing to conſider, that he who had been a Perſon ſo highly beloved, favoured and dignified by* GOD, *it ſhould not be certainly known, whether his Condition doth not deſerve more to be lamented and deplored, than praiſed or commended. His* Sin *is certain and evident, as well as* David's *was*; *but thus is the difference between them, That thô the* Fathers *Repentance was very certain, from expreſs words of* Scripture, *that of the* Son *is as uncertain and doubtful. Thô many have ſuppoſed the* Book *of* Eccleſiaſtes *to be a kind of Retractation of his Apoſtacy written by him, and left to Poſterity for a* Teſtimony *of his* Repentance.

However it be, this dreadful Example is to inſpire us with the greateſt contempt and diſeſteem of all Worldly Grandure, Pomp *and* Glory; *yea, thô we ſhould receive them from the hand of* GOD *himſelf, as indeed Solomon had them no other way*; *eſpecially when we conſider what a repreſentation he himſelf makes of them in his* Book *now mentioned. Surely, if we would not deceive our ſelves, we muſt prefer* Job's Dunghil *before* Solomon's Throne, *becauſe in the former we ſee the Model of a perfect* Patience *which Crowns all the Saints, whereas in the other we ſee the Fall of a Man who could not defend himſelf againſt the Temptation of* Proſperity *and* Greatneſs, *by the higheſt degree of* Wiſdom *that ever was beſtowed upon* Man.

REHO-



Peter Rycaut of King Stephens Castle in Ospring in Kent
Esq.ᵉ only Son & heyre to Colonel Philip Rycaut.
For Advancement of this Worke, Contributed this Plate.



The Rt Honble Francis Viscount Newport, Baron of High Arcall L.d Leiutenant of Shropshire, Treasurer of his Ma.ties House hold and one of the Lds of their Ma.ties most Hon.ble Privy Councell &c.

For ye Advancement of this worke, Contributed this Plate.

REHOBOAM's COUNSELLORS.

After the Death of Solomon, *his Subjects ſend their* Deputies *to* Rehoboam *his Son; who preferring the Counſel of his* Young Men, *before that of the* Old Men, *who had been of Counſel to his* Father, *thereby loſeth the Kingdom of* Iſrael.

AS ſoon as *Solomon* was dead, and his Son *Rehoboam* was ſeated on his *Throne*, ...me Year 3029. the whole Congregation ...r Chriſt 975. of *Iſrael* having ſent for ...oam, who was fled into *Egypt*, appeared ...e King *Rehoboam*, and deſired a mitiga- ...of the *Taxes* his Father *Solomon* had laid ...them. *Rehoboam* deſired three Days to ...er of their Demand, and accordingly he ...dviſed with the old Men, who had been ...*Fathers Counſel*; who with one conſent ...d him, to give them a favourable An- ... and to take off from them the Grievan- ...nd Burthens they complained of, and ...were ſo uneaſie to them; repreſenting to ... That by thus gaining their Affections ...beginning of his Reign, he would not ...ver after to continue *Maſter* of them.

... this young *Prince* forſaking this good ...of the *Old Men*, conſulted the *Young* ...that were grown up with him; who ad- ...him to anſwer the *People* roughly, threat- ...them, That they muſt expect to be Go- ...d by him with more ſeverity than his ... had ever done; that his *little Finger* ...be thicker then his *Fathers Loyns*; that ... his *Father* did chaſtiſe them with ..., he would chaſtiſe them with *Scorpions*; ...that he ſhould be ſo far from leſſening ...burthens, that he was reſolved on the ...y to increaſe them.

The *Scripture* obſerves, That this happned by ...cial diſpoſal and permiſſion of *GOD*, who ...d *Rehoboam* thus blindly to follow the ...and giddy Counſel of the *Young Men*, and ...ject the good and ſeaſonable Advice of the ...*Men*, that he might perform the word ...he had ſpoken by *Ahijah* the *Shilonite*, ...*Jeroboam* the Son of *Nebat*, That he ...ld be *King* over *Iſrael*. For all the *People*, ...ſoon as they had received this churliſh ...nd unwelcom Anſwer from their new *King*, ...volted from him, proteſting they would ...wer own him for their *Prince*.

Rehoboam perceiving (when it was too late) the ill effect of his raſh and indiſcreet Behaviour, ſent *Adoram* his *Treaſurer* to endeavour to pacifie them, and offer them better Terms: But his *Subjects* Minds were ſo exaſperated by the outragious Reception and Anſwer he had given them; that inſtead of hearkning to him, and being perſwaded by him, they *Stoned* him to Death: The Report of which no ſooner came to *Rehoboam's Ears*, but he immediately got up into his *Chariot* and fled, for fear himſelf alſo ſhould have fallen a *Victim* to their Rage and Fury.

Thus all *Iſrael* (that is, the Ten *Tribes*) revolted from *Rehoboam*, and Proclaimed *Jeroboam* King over them. And when *Rehoboam* had raiſed an *Army* of 180000 choſen *Men* out of the *Tribes* of *Judah* and *Benjamin*, (which *GOD* kept true to his Worſhip, and faithful to their *King*) to fight againſt *Iſrael*, and reduce them to his Obedience by force of *Arms*, *GOD* ſent *Shemajah* the *Prophet*, to charge *Rehoboam*, and all the People of *Judah* and *Benjamin*, not to fight againſt *Iſrael*, becauſe what had hapned was from him, and according to what he had foretold by his *Prophet* ſhould come to paſs.

This was the beginning of that famous Rent and Diviſion of the Kingdom of *Iſrael* from that of *Judah*, which continued ſo long after through many Ages, as a laſting Monument of the Folly of a young *King*, who loſt that by his Raſhneſs and Indiſcretion, which he might eaſily have preſerved by his Wiſdom. *GOD* alſo made it appear by this remarkable Inſtance, That he is the Maſter of *Kings*, and that he inſpires them with good or ill Advice, according as they are the Subjects either of his *Mercy* and *Goodneſs*, or of his *Wrath* and *Severity*.

We ſee here the wiſeſt of all Kings, *leaving his* Kingdom *in the hands of a ſtupid and indiſcreet Son*, GOD *being reſolved viſibly to puniſh the* Father *in his* Son, *and to avenge the Diſorders and Sins of* Solomon's *Old Age, by the folly and raſhneſs of* Rehoboam's *Youth*.

THE

THE DISOBEDIENT PROPHET.

A Prophet *ſent by God, to Reprove* Jeroboam *for his Wickedneſs and* Idolatry, *is kill'd by a* Lion *for diſobeying the* Word *of the Lord, who had charged him neither to eat nor drink in that place.*

JEroboam ſeeing himſelf *King* over the Ten *Tribes* of *Iſrael*, gave us an Inſtance, *Anno Mundi* 3030. *That Irreligious* Princes *do* before Chriſt 974. *often prefer Reaſons of* State *before the Concerns* of Religion. For this *Profane Prince* conſidering, that if his *Subjects* ſhould continue to go up to *Jeruſalem* to worſhip GOD, and offer *Sacrifices*, they might probably within a ſhort time be prevail'd upon to return to the Obedience of their lawful *King*, which would redound to his inevitable ruin; he (to prevent this) reſolved to make two *Calves* of *Gold*, the one of which he ſet up at *Bethel*, and the other at *Dan*; and then in preſence of all the *People* declared, That theſe were the *Gods* that had brought them up out of the Land of *Egypt*. He alſo erected *Altars* to them with a great deal of Magnificence, and endeavour'd to eſtabliſh the Worſhip of theſe his *Idols*, as much as might be in imitation of the Service of the True GOD at *Jeruſalem*.

Now it hapned, as *Jeroboam* was offering *Incenſe* on one of theſe *Altars* in *Bethel*, GOD ſent a *Prophet* to him, who addreſſing his Words to the *Altar*, prophecied againſt it, That a Child who was to be born of the Race of *David*, named *Joſiah*, ſhould kill and offer upon that *Altar*, all the *Prieſts* that offered *Incenſe* upon it, and that for a ſign, That what he had ſaid ſhould certainly come to paſs, the *Altar* ſhould be rent, and the *Aſhes* upon it poured fourth, at the ſame inſtant as it alſo hapned. Which denunciation of the *Prophet* was accordingly accompliſhed by *Joſiah* 250 years after.

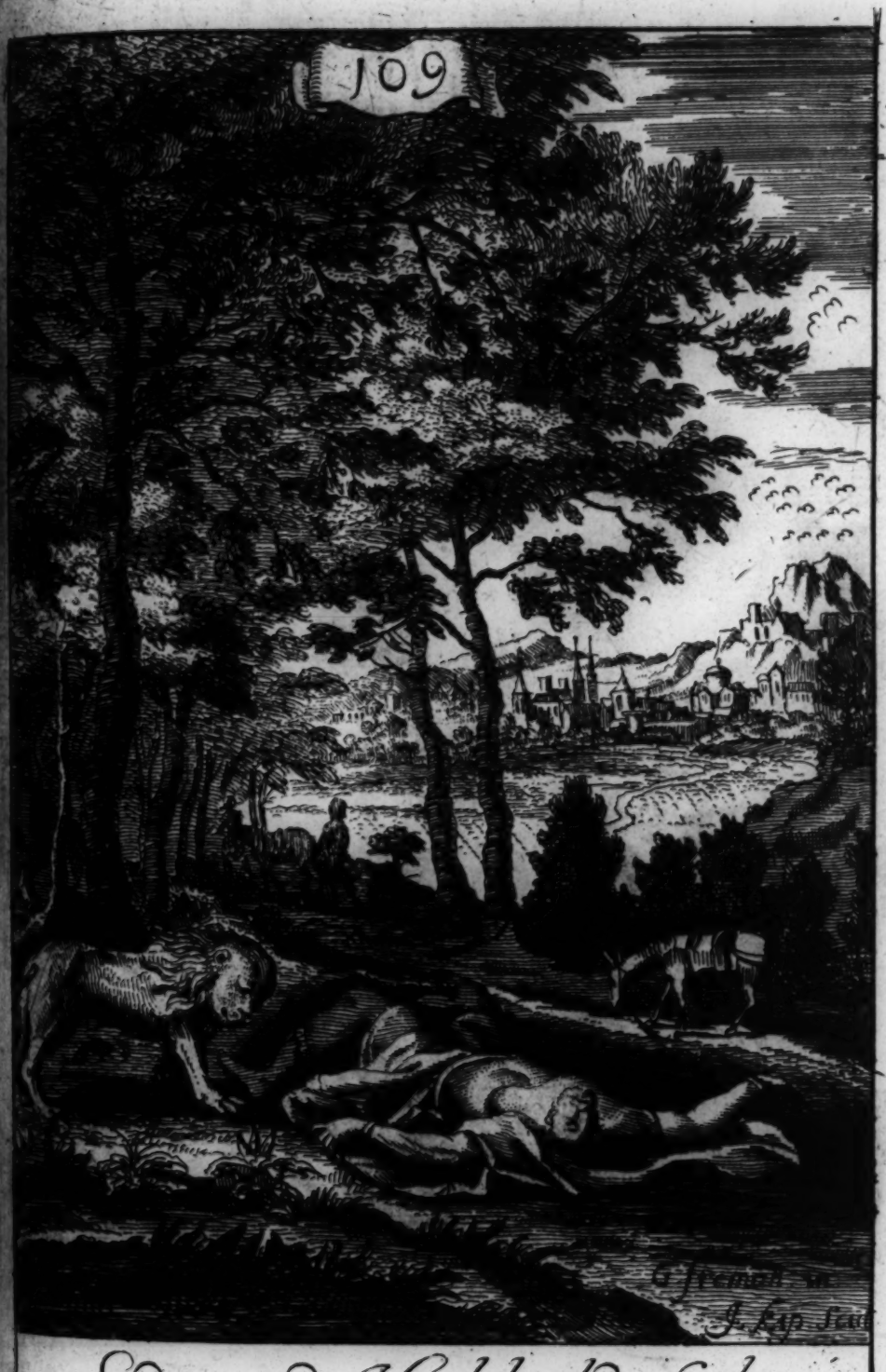
Jeroboam could not endure this holy liberty of the *Prophet*, who propheſied againſt the *Altar* he himſelf had erected, and putting forth his *Hand*, he ordered his *Officers* to lay hold on him, but his *Hand* was immediately *withered* and dried up, ſo that he could not draw it in again to him. *Jeroboam* greatly humbled by this remarkable inſtance of the *Divine Vengeance*, entreated the *Prophet* by his *Prayers*, to obtain his Cure of him, who ſo juſtly had ſmitten him; whereupon the *Man* of *God* having beſought the *LORD* for *Jeroboam*, his *Hand* was reſtored. Upon this the *King* deſired the Man of GOD, to come home with him and refreſh himſelf, and that afterwards he would ſend him home with a *Reward*, which the *Prophet* utterly refuſed, declaring to the *King*, that the *LORD* had expreſly forbid him to eat or drink in that place.

As the *Man* of *GOD* was returning homewards, an old *Prophet* that dwelt at Bethel having underſtood what he had done that day, and the Words he had denounced againſt the *Altar Jeroboam* had ſet up, he Sadled his Aſs and went after him, and having found him ſitting under an *Oak*, deſired him to go home with him and eat *Bread*; which when the *Man* of *GOD* had refuſed, as being charged to the contrary by *GOD* himſelf; the other anſwered, *I am a* Prophet *as well as you, and an* Angel *commanded me to bring you back, that you might eat with me and refreſh your ſelf.* And with this Lye he made the *Man* of *GOD* come back with him to his Houſe.

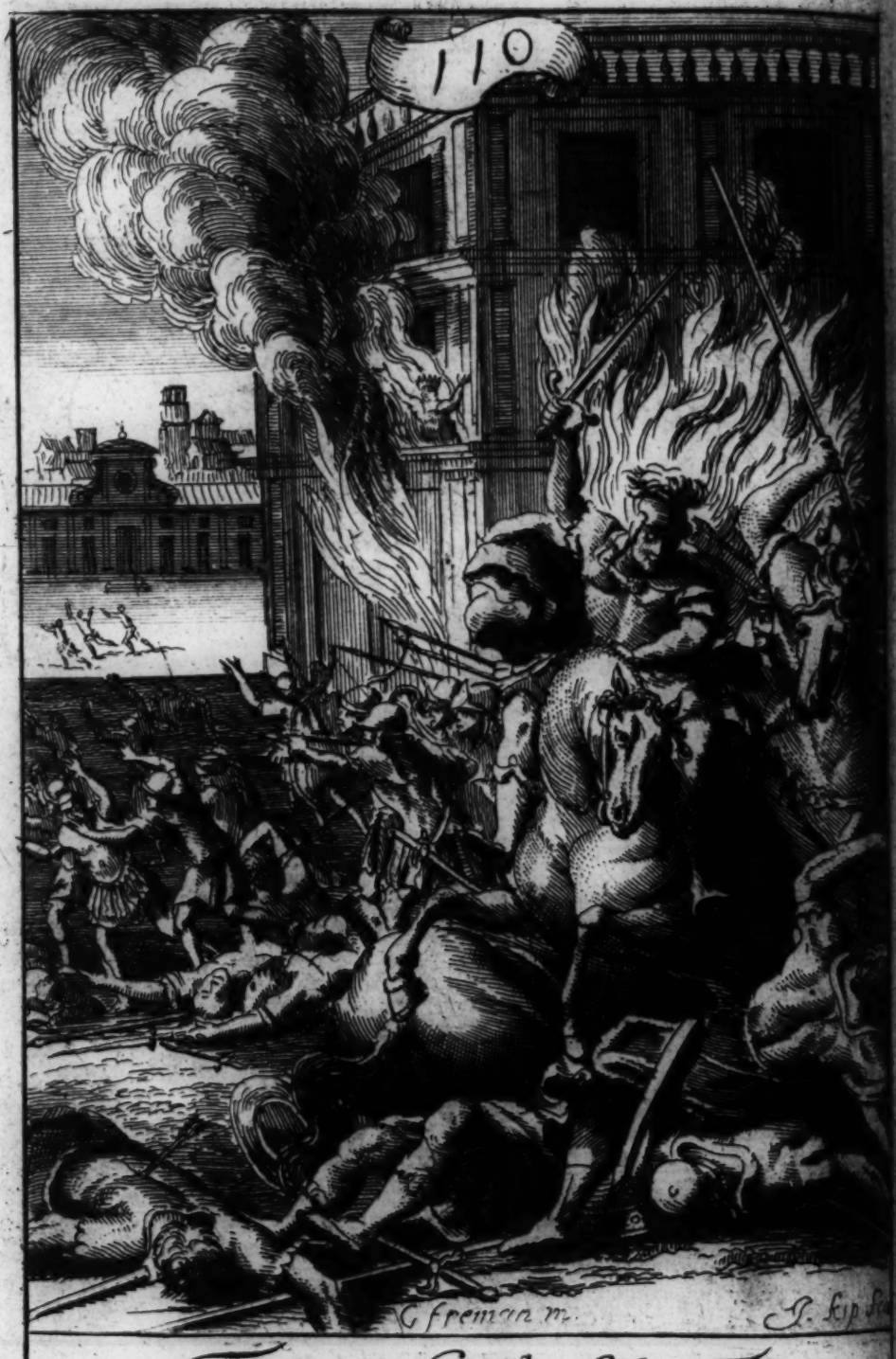
But as they were ſitting at *Table*, and eating together, the *Word* of the *LORD* came to the old *Prophet*, (that had ſeduced the Man of *GOD*), and told him, *That becauſe he had diſobeyed the Word of the LORD, and had eaten contrary to his expreſs Command he ſhould not be buried with his* Fathers. Which hapned accordingly; for as the *Man* of GOD was returning to *Judah* on the old *Prophet's Aſs*, a *Lion* met him by the way and ſlew him, without any farther devouring his dead Body, or touching the *Aſs*.

S. *Gregory* obſerves, *That probably this* Man *of* GOD *had taken ſome ſecret complacency and delight in the great things which he had done, in afflicting the* King *with ſo ſudden a Stroke, and ſo ſuddenly healing him again, as well as in ſpeaking to him with ſo great liberty; and that this* Vain-glory *wherewith he was elevated, had ſo over-clouded and darkned his* Soul, *that inſtead of obeying without diſpute the* Word *of the* LORD, (or without *putting his own Interpretation upon an expreſs Command of* GOD), *he ſuffered himſelf to be deceived by the* Prophet, *which proved the cauſe of his death*; GOD *reſolving to inflict this ſhort puniſhment upon his* Body, *that his* Soul *might be eternally ſaved.*

ZIM-



Edward Hubbald of the Tower of London Gentleman.
For advancement of this Worke, Contributed this Plate.



Thomas Smith of the Tower of London Gentleman

For advancement of this Worke. Contributed this Plate

ZIMRI BURNT.

Zimri Conſpiring againſt Elah, *the Fourth King of* Iſrael, *is beſieged by* Omri *in* Tirzah, *and ſeeing the* City *taken, retires to the* Palace, *and there Burns himſelf.*

...ham having Reigned 22 years, died; in ...hich time by his wicked *Policy* he was ...Mundi 3075. the cauſe of the *Apoſtacy* ...e Chriſt 929. and *Idolatry* of the 10 ..., by means of the *Golden Calves* he ...e up at *Dan* and *Bethel*, and the ſuper... *Will-Worſhip* he had eſtabliſhed and ...ed to them. He had continual Wars with ..., from whom he was revolted. At... Death, *Nadab* his Son ſucceeded him, ...igned only two years: For *Baaſha* the ...*Ahijah*, of the *Tribe* of *Iſſachar*, con... againſt him, and ſlew him at *Gibbethon*, ...as beſieging that *City*; and not con... himſelf therewith, he went and ſlew all ...'s *Houſe*, without ſo much as ſparing ... them, according to the *Word* of the ... which he had denounced againſt *Je*... by the Mouth of *Ahijah* the *Prophet*. ...a being thus elevated to the *Throne* of ... the Murther of his Sovereign and ...ſty, he began to wage cruel Wars ... the good *King* of *Judah*, who was ... of the wicked *Abijam*, who ſucceeded ... his Father. But *GOD* willing to ... the Devotion and Piety of this ..., who treading in the ſteps of his ... *David*, removed the *Sodomites* out of ..., and deſtroyed the *Idols* his Father ... had ſet up, made him victorious againſt ..., and particularly againſt *Baaſha* ... *Iſrael*, who was in continual War with ... *King*, and followed the wicked Ex... of his two Predeceſſors, *Jeroboam* and ...

... alſo *Jehu* the *Prophet* of the ... was ſent to him, to denounce his An... againſt him, for his continuing in the ... of *Jeroboam* the Son of *Nebat*, ... *Iſrael* to ſin, and that all his Po... ſhould be deſtroyed and come to nought, ... he had deſtroyed that of *Jeroboam*; ... him died ſoon after this Denunciation ... *Prophet*, and left the *Kingdom* to his ... *Elah*, who began his Reign with the ... of *Jehu* the *Prophet* of the LORD, ... of the Words of his *Prophecy*, de... clared to his *Father*, concerning the Ruin of his *Poſterity*, whereby he haſtned the fulfilling of it; for when he had *Reigned* only two years, *Zimri* (the Commander in Chief over one half of his *Chariots*) conſpired againſt him as he was in *Tirzah*, drinking himſelf drunk in the Houſe of *Arza*, Steward of his Houſhould.

Zimri by this treacherous Cruelty having obtain'd the *Crown* of *Iſrael*, deſtroy'd all the Family of *Baaſha*, with all his Kinsfolk and Friends, without ſparing any of them. But he did not long enjoy the Dignity he had purchaſed with ſo much *Blood*; for the *Iſraelites* having underſtood what *Zimri* had done, made *Omri* their *King*, who immediately went and beſiged *Zimri* in *Tirzah*, and ſoon after having made himſelf Maſter thereof, when *Zimri* ſaw that he muſt inevitably fall into the hands of his *Enemy*, he became no leſs cruel to himſelf, than he had been a little before to his *Maſter* and all his *Family*; for ſetting Fire to his *Palace*, he burnt himſelf, and all that belong'd to him; thus avenging upon himſelf and his Poſterity the Murther of his *Lord* and *Maſter*, and his whole Houſe. *All which* (as the Scripture obſerves) *hapned unto him for the* Sins *which he had committed in doing Evil in the ſight of the* Lord, *in walking in the way of* Jeroboam *and his* Idolatry, *whereby he made* Iſrael *to ſin.*

GOD made it appear by this Example, how hateful and abominable Tyrants *are in his ſight: He who might have liv'd happily, could he have contented himſelf with the degree of Honour, to which his* Services *and the Favour of his* Prince *had rais'd him, became moſt fatally miſerable, as ſoon as his Ambition prompted him to aſpire to the* Crown, *by the Murther of his* Lord *and* Maſter: *For in ſeven days time he loſt both his* Life *and* Kingdom, *which he had ſo unjuſtly and cruelly uſurped; and his* Conſcience *flying in his Face and reproaching him for his* Crime, *he condemn'd himſelf to the* Fire, *together with his whole* Poſterity, *to extirminate a* Race *ſo impious towards* GOD, *and faithleſs to their* Prince.

ELIJAH FED BY RAVENS

GOD having ſmitten the Land *of* Iſrael *with* Drought *for* 3 *years to*
ſends the Prophet Elijah *to the* Brook Cherith, *where he is fed by* Ra

OMRI being thus peaceably Poſſeſt of the *Crown* of *Iſrael* by the Death of *Zimri*, who had burnt himſelf, Reigned 12 years, and left the *Kingdom* to his Son *Ahab*, of whom the *Scripture* gives this Teſtimony, *That he did Evil in the ſight of the* LORD, *above all that were before him*; his natural Wickedneſs and Impiety being much increaſed by his Marriage with *Jezabel*, Daughter of the King of *Zidon*.

Anno Mundi 3092. before *Chriſt* 912. or thereabout.

This wicked *Prince* carrying his enormous Crimes to that height of Impiety, which none of his Predeceſſors had ever yet arrived to, GOD ſent his *Prophet Elijah* to denounce his *Judgment* againſt him, aſſuring him, that the LORD would puniſh his Dominions, by bereaving them of the *Rain* and *Dew* of *Heaven* for 3 years together.

During this time of *Drought* and *Scarcity*, GOD ſent *Elijah* to the *Brook Cherith*, where he took care to Feed him by the miniſtry of two *Ravens*, who brought him *Bread* and *Fleſh* twice a day, Morning and Evening. But the long continued *Drought* having at length dried up the *Brook*, ſo that he wanted Water to drink, GOD commanded him to go to *Zarephath*, and to Lodge there with a *Widow Woman*, whom he had commanded to take care of him.

Elijah obeyed the Divine Command, and when he was come near to the Gate of the *City*, he met with the *Widow Woman*, to whom the LORD had directed him, who was gathering of *Sticks*, and prayed her to fetch him a little *Water* to drink; and as ſhe was going to fetch ſome for him, he called to her, and deſired her to bring a Bit of *Bread*: But the *Woman* told him, ſhe had not a Bit in the Houſe, nor indeed any thing beſides an handful of *Meal*, and a ſmall remainder of *Oil*; and that ſhe was gathering ſome *Sticks*, to bake a *Cake* of it, that ſhe and her *Son* might eat it for their laſt Meal, and dye.

But this *Holy Prophet*, who on this occaſion was an illuſtrious Inſtance, That when GOD ſends his *Prophets* and *Servants* to any Houſe 'tis rather with deſign to heap *Bleſſings* upon them, who are ſo Kind as to receive them, than to procure Relief or Comfort to themſelves, wiſhed his *Hoſteſs*, to make first a little *Cake* for him of the *Flower* and bring it to him; and that afterwards might prepare the like for her *Self* aſſuring her in the Name of the LORD, the *Meal* ſhould not waſte, nor the *Oil* fail, till the time that the LORD ſend *Rain* again upon the *Earth*.

This good *Widow* was tranſported to ſee this great Miracle wrought, had foretold, to which her *Faith* buted; and 'tis the more obſervable, withſtanding ſhe was an *Idolatrous* yet was willing in her great Neceſſ Want to relieve this *Holy Prophet*, fore ſhe ſerved her ſelf, when at the his own *Countrymen* perſecuted him *Figure* herein of the *Gentiles* em *Chriſt*, when the *Jews* at the ſame *Unbelief*) rejected him.

But the Death of her only *Son* long after; caſt her into extream which ſhe complain'd with ſo and bitterneſs to that *Holy Prophet*, touch'd with her Grief, he took the and having laid it upon his *Bed*, himſelf 3 times upon the *Dead Body* the parts of his *Body* to thoſe of and cried unto the LORD, to let *into him again*; which happning he reſtored him alive to his *Mother*.

This Miracle *of* Elijah *contains* a *repreſentation of the holy Myſtery* nation, *wherein the Divine* [illegible] *applied to our dead* Bodies, *to* [illegible] *from the* death *of* Sin; *to live* Righteouſneſs *and* Holineſs.

This proceeding of the Prophet *an admirable Leſſon, for the* Church, *That they ought to* [illegible] *ves to the Littleneſs of their* [illegible] *deſcend to their Weakneſs*; to [illegible] ſelves upon them, *for ſo the* Hebrew *fies, by diſpenſing the Truths of* [illegible] *them, ſo as they are able to bear* [illegible] Elijah *proportioned the poſture of* [illegible] *the* Littleneſs of the Child, *but to* [illegible] *to raiſe it to life again. Thus the* [illegible] *may allay and temper the high* [illegible] Goſpel *in condeſcenſion to the Weak* [illegible] *in order to raiſe them, and not to* [illegible] *fall down with them.*



William Wekett of St. Margarets Westminster in Middlesex Gent.
For advancement of this Worke, Contributed this Plate.



White Fitchborne of Aldershot in Hantshire Esqr, descended of the antient family of Fitchborne of Fitchborne in the said County.
For advancement of this Worke, Contributed this Plate.

ELIJAH's SACRIFICE.

Elijah having given the People *a convincing Proof of the True* GOD, *by bringing down* Fire *from* Heaven *to consume his* Sacrifice, *Commands them to* kill *the* 450 Priests *of* Baal.

WHilst the *Prophet Elijah* was safely Lodg'd with the *Widow* of *Zarephath*, *Ahab* and *Jezabel* were making great search for him, to put him to Death; and not being able to find him, they discharged their Fury upon all the *Prophets* they could meet with.

Anno Mundi 3096. Before Christ 908.

Now when the time was come, that the LORD in pity to *Israel* resolved to put an end to this terrible *Drought*, which had lasted 3 years, he commanded *Elijah* to go and shew himself to *Ahab*. And accordingly he went to present himself before him, and by the way meeting with *Obadiah*, who was *Ahab*'s *High Steward*, and a Man fearing GOD, he bad him go and tell *Ahab* he was there, and if he would, he might speak with him. But *Obadiah* testifying his Fear, lest the *Spirit of* GOD might transport him elsewhere, whilst he went to deliver this Message to his *Lord*, whereby he would be left exposed to the *Kings* Fury; *Elijah* assured him, that he needed not fear any such thing, for that he was resolv'd to shew himself to *Ahab* that day.

Obadiah having delivered his Message to *Ahab*, he immediately came to meet *Elijah*, and as soon as he saw him, told him with a great deal of bitterness, That he was the cause of all the Troubles and Miseries of *Israel*. But *Elijah* not at all daunted with the Words or Presence of this wicked *King*, answered him with a *Spirit of Fire* (which was his peculiar Gift) and said; *'Tis not I that trouble* Israel, *but thou O* King *and thy* Fathers House, *who have forsaken the living* GOD, *to* Sacrifice *to* Baal: *Now therefore gather to me all* Israel, *and the* Prophets *of* Baal *at* Mount Carmel.

This being perform'd by *Ahab*, who could not resist the *Spirit* that spake in *Elijah*, that Prophet demanded of the *People* with a *fiery Zeal*, *How long halt ye between two Opinions*? *If the* Lord *be* God, *follow him, but if* Baal *be* God *then follow him. Behold* (continued he) *I am left alone of all the* Prophets *of the* Lord, *but at this time there* Baals Prophets *are* 450. And then addressing himself to the *Priests*, said, *Take a* Bullock *and dress it, and lay it on the Wood, but without* Fire, *and I will take another* Bullock *in like manner; and call ye on the Name of your* God, *and I will call on the Name of the* LORD, *and let the* God *that answers by sending* Fire *from* Heaven *to consume the* Sacrifice, *be own'd to be the true* God.

All *Israel* approving of this just Proposal of *Elijah*, the *Priests* of *Baal* began to dress their *Bullock*, and having laid it on the *Altar*, they called on the Name of *Baal* from Morning to Noon, saying, *O* Baal *hear us!* but without receiving any *Answer*; which gave occasion to *Elijah*, in a holy Zeal, to mock and deride them; saying, *Cry louder, for may be your* God *is on a Journy, or engaged in some Pursuit, or asleep and must be waked.* But they seeing that they prevailed not, cut themselves (after their manner) with *Knives* and *Lances* till the *Blood* gush't out upon them, but all to no purpose.

Now when the time of *Evening Sacrifice* was come, *Elijah* built an *Altar* of 12 *Stones*, and made a *Trench* round about it, and laid the *Bullock* upon the *Wood* on the *Altar*, and then ordered 4 *Water-pots* to be fill'd with *Water* 3 several times, and to be poured upon the *Wood* and *Sacrifice* which running down from thence filled the *Trench* with *Water*. This done, *Elijah* praying to GOD, *Fire* came down immediately from *Heaven*, and consumed the *Sacrifice* and the *Wood*, together with the *Stones* and *Dust*, and lick'd up the *Water* that was in the *Trench*.

The word the *Scripture* makes use of signifies a kind of *Water-pot*, which contained about 7 Gallons of our Measure.

All the *People* convinced by this evident *Miracle*, fell down on their Faces, crying out, *The Lord he is God! The Lord he is God!* And *Elijah* laying hold of this opportunity, said unto them, *Take the* Prophets *of* Baal *and kill them, without letting one of them escape.* Which having been perform'd accordingly, *Elijah* promised *Ahab*, That GOD would very suddenly send down *Rain* upon the *Earth*; which hapned according to his word, insomuch that *Ahab* was overtaken with it before he got to his *House*.

This Example (as the *Fathers* take notice) *shews us the insuperable strength of* Truth, *which alone is able to keep up the Hearts and Courage of* Men, *when all human Considerations serve only to beat them down. Thus we see it made* Elijah *resolutely cleave to the true Worship of* God, *notwithstanding he saw himself left alone, and persecuted of all* Men.

THE FLIGHT OF ELIJAH.

Elijah *threatned by* Jezabel, *who was reſolved to revenge the Death of her falſe* Prohets *upon him, fleeth to* Beerſheba, *where he is comforted by an* Angel, *who brings him* Meat *to eat.*

JEzabel (*Ahab*'s ungodly *Queen*) being inform'd, how *Elijah* had ſlain all the *Prieſts* *Anno Mundi* 3097. of *Baal*, ſent him word, before *Chriſt* 907. That before a day came about, ſhe would ſerve him in the ſame manner, as he had ſerved the *Prieſts* of *Baal*. The *holy Prophet* fearing *Jezabels* Rage, fled with all the ſpeed he could to *Beerſheba* which belongeth to *Judah*, where he left his Servant; but He went a days journy into the *Wilderneſs*, and came and ſat down under a *Juniper-Tree*; and by this ſtrange viciſſitude of *Courage* and *Fear*, which appeared in him at ſeveral times, gives us occaſion (as S. *Gregory* obſerves) to ſee *how inconſtant frail* Man *is in this life, who after the moſt heroick Exploits of an All-daring and All-ſurmounting* Faith, *comes many times ſoon after to experience how weak and frail he is.*

Elijah being fled into the *Wilderneſs*, found himſelf quite overwhelm'd with Grief and Trouble, ſo far that he earneſtly begg'd of GOD to take away his Life; and being ſpent with wearineſs and deſpondency, he fell aſleep; but ſoon after an *Angel* came and awakened him, bidding him ariſe and eat; and finding a *Cake*, and a Cruſe of *Water* at his *Head*, he did *eat* and *drink*, and laid him down again: Then the *Angel* came and awaked him a ſecond time, bidding him *eat* again becauſe he had a great way to go. *Elijah* did ſo, and went in the ſtrenght of that *Meat* 40 Days and 40 Nights unto *Horeb* the *Mount* of GOD, and came unto a *Cave*, where he lodged. Which miraculous *Bread* has been always lookt upon as a *Figure* of the *Holy Euchariſt* which ſupports and comforts us during our Pilgrimage in the *Wilderneſs* of this *World*.

Elijah being come to *Horeb*, GOD commands him to go to *Damaſcus*, and Anoint *Hazael* King of *Syria*, and *Jehu* King of *Iſrael*, and *Eliſha* to be *Prophet* in his room, whom he met with on his way Ploughing with 12 *Ploughs*, of which he himſelf guided one; and as *Elijah* paſſed by him, he caſt his *Mantle* upon him; whereupon finding himſelf tranſported with a violent motion, he left his *Oxen* and ran after *Elijah*, deſiring only leave of him to take his farewel of his *Father* and *Mother*; which being granted him, he return'd to *Elijah*, and having kill'd a yoke of *Oxen* for a *Sacrifice*, he invited the *People* that were with him to the *Feaſt*, and afterwards aroſe and followed *Elijah*, and miniſtred unto him.

He left a Father (ſaith S. *Ambroſe*) *but he found another, and a better in* Elijah, *who having for this his Spiritual* Son *Bowels of Love far more tender than thoſe of a* [illegible] *can be, not only furniſht him with* [illegible] *ries during this* Life; *but at his de* [illegible] *him left him Heir of his* Spirit, *that is, of his* Holineſs, *gift of* Prophecy *and* Miracles, *as we ſhall ſee hereafter.*

Thus GOD *has given us Inſtances in the* [illegible] Teſtament, *as well as in the* New, *that great* Diſciples *are ordinarily the* Spiritual Children *of Men eminent in* Holineſs, *who by their excellent* Actions *have deſerved to leave behind them, as eminent followers of their* Lives *and heirs of their* Vertues *and* Graces; *only with this difference, that under the* Goſpel *or* New Law, *we are not only the* Diſciples *of the Man of* GOD, *but of Him who is the* Man-God, *our Bleſſed* Saviour, *who ſo temper'd and allay'd the admirable Actions of his* Life (as S. *Ambroſe* obſerves) *to the end, that the Example of his* Holineſs, *might not be too diſproportionate to our weakneſs.*

Wherefore alſo (as the ſame *Father* obſerves) *when* Moſes *and* Elijah *in their time appeared in the* World, *with a profound* Humility, *which was the ſpring and ſource of all thoſe Vertues which ſhone forth ſo gloriouſly in their* Life *and* Converſation: *There was only one and one* Eliſha *found amongſt all their Contemporaries, for to imitate and copy their parallel'd* Examples; *becauſe* proud Men *that time, did diſdain to follow the* [illegible] humble Men. *But now under the Goſpel, the moſt exalted Pride cannot but be cover'd with ſhame and confuſion, by ſeeing* holy Humility (*the ſure baſis and foundation of all Graces*) *not only exalted and conſecrated, but even Deified in the whole Comportment, Life and Death of our* Saviour Jeſus Chriſt, *even in his Perſon, who was* GOD *himſelf, bleſſed for* [illegible]



Mris Mary James. sole daughter of Robert James of Conden in the County of Kent Gentleman. For advancement of this Worke. Contributed this Plate.



William James of Eightham in the County of Kent Esqr.

For advancement of this Worke. Contributed this Plate

The Piety of Jehoshaphat.

Jehoshaphat (the Good and Pious King of Judah*) makes all the* Kings *about him, to fear and stand in awe of him. He gives many Testimonies of his* Piety *towards GOD, who made him Victorious over his* Enemies.

WHilst King *Ahab* Reigned over *Israel*, and that he and his *Queen* encouraged one another in committing all sorts of Impieties, good King *Asa* governed the Kingdom of *Judah*, who had given many pregnant Instances of his *Piety* in the several Stages of his *Life*, save that towards the end of it, he stained his former excellent *Actions*, by making a League with *Benhadad* King of *Syria*.

Anno Mundi 3105. before *Christ* 889.

GOD sent a *Prophet* to reprove him of this Fault; who demanded of him, in the Name of his *Great Master*, Whether he thought the Divine Assistance not sufficient to make him Victorious over all his *Enemies*, without seeking for Aid from *Idolaters*, who were an abomination unto him?

But King *Asa* not being able to bear this free, but just Remonstrance of the *Prophet*, caused him to be seized and put in *Prison*; and oppressed also some of his Subjects at the same time. The *Scripture* also takes notice, that being for a long time afflicted with the Gout, he put more confidence in the Skill of his *Physicians*, than in the Help and Power of GOD.

Thus King *Asa*, after he had for a long time deserved the just Praise of *Men*, and approbation of *GOD*, by his Administration and Behaviour, worthy of a great and good *Prince*; at last dishonour'd his *Life*, and cast a blemish upon the Reputation he had so justly acquired, by a mixture of *Actions*, which were either injurious to GOD, or cruel to *Men*.

Jehoshaphat his Son succeeded him, who by walking in the steps of his Father *David*, and fearing GOD greatly, drew down the *Divine Blessing* upon his *Kingdom*, upon his *Arms*, and all his Undertakings, the *LORD* making him formidable to the King of *Israel*, and to all the *Princes* round about him. This good King encouraging himself in the ways of the LORD, did not at all express the same Fearfulness and Backwardness, as his Predecessors had done, but took away all the *High Places*, and cut down the *Groves* that were in *Judah*. He sent also some of his *Princes* to accompany the *Priests* and *Levites* throughout all the *Land*, who taking the *Book* of the *Law* with them, went about throughout all the *Cities* of *Judah*, to teach the *People* the *Law* of GOD, which had been in a great measure disus'd and forgot, during the wicked Reign of some of his *Predecessors*.

His desire also to enlarge and strengthen his *Kingdom* was extraordinary, and herein he shewed himself a great *King* indeed; who having in the first place endeavoured to settle those things which immediately concern'd the Glory of GOD, and the Spiritual good of his *Subjects*, in the next place took care to maintain the glory of his *Crown*, and to procure the Temporal safety and happiness of his *People*.

Ahab King of *Israel* seeing *Jehoshaphat* so great and victorious a *Prince*, was loath to have him for his *Enemy*, tho' the Kingdom of *Judah* contained but the fixth part of that of *Israel*, having only two *Tribes* under it, whereas the Kingdom of *Israel* had Ten; and therefore made an Alliance with him, and perswaded *Jehoshaphat* to accompany him in an Expedition, he intended to make against the King of *Syria*; where *Ahab* was slain, and *Jehoshaphat* himself was in great danger; but crying to the *LORD* in his distress, was wonderfully delivered by him. Yet the *LORD* afterwards sent *Jehu* the *Prophet* to reprove him, for entring into an Alliance with that wicked King; the *Prophet* demanding of him, Whether it became him, who had been so highly favoured and bless by GOD, to help the ungodly and love them that hate the *LORD*?

Thus GOD *made it appear by the victorious Successes of this* Prince, *that he takes delight to make them formidable to all their* Enemies, *who fear none but him alone; and to honour them that honour him, as well as to make them base and contemptible, who despise and lightly esteem him.*

THE DEATH OF AHAB.

Ahab *fighting againſt the King of* Syria, *is ſlain by an* Arrow *ſhot at a Venture.*

THe *Sins* of *Ahab* and *Jezabel* daily increaſing, they at laſt arrived to their
Ann. Mundi 3107. higheſt point by the hor-
before Chriſt 897. rid Murther of innocent *Naboth*. This Man was Owner of a *Vineyard* in *Jezreel*, near to *Ahabs Palace*, which he manur'd and took delight in, as an Inheritance deſcended to him from his Forefathers: Now *Ahab* deſigning to enlarge his *Gardens*, deſired to have this *Vineyard* of *Naboth*, either paying him the worth of it, or giving him another in exchange. But *Naboth* would by no means part with it.

Ahab, notwithſtanding that he was deſperately wicked, yet thought he had no right to take it by Violence from him; but finding himſelf unable to overcome *Naboths* Reſolution, his Refuſal caus'd in him ſo high a diſpleaſure and vexation, that he fell ſick upon it, and refuſed to eat. *Jezabel* having underſtood from his own Mouth, the cauſe of his ſadneſs and diſtemper, mocked at his ſimplicity, ſaying, *It is a ſign you have great Authority over your* Subjects; *when one of them is able to put you into this condition!* And immediately ſhe ſent Letters to the Chief Men of the *City* where *Naboth* dwelt, that they ſhould ſuborn 2 *falſe Witneſſes*, to depoſe againſt *Naboth*, That he had blaſphemed *GOD* and the *King*, and that thereupon they ſhould condemn and Stone him.

Jezabel being punctually obey'd in all this, the *falſe Witneſſes* were found, and *Naboth* Condemn'd and Ston'd the ſame day; and News thereof being brought to *Jezabel*, ſhe acquainted *Ahab*, That now he might go and take poſſeſſion of the *Vineyard* he had ſo much deſired. *Ahab* recovering at this News, goes down to ſee the *Vineyard*, where *Elijah* meeting him, thunders out this Sentence againſt him: *Thou haſt killed* Naboth, *and haſt taken poſſeſſion; but know, that Dogs ſhall lick thy* Blood *in the very ſame place where that Innocent Man was murther'd; and* Dogs *ſhall eat the* Fleſh *of* Jezabel *by the* Wall *of* Jezreel.

The *War* which *Ahab* ſoon after undertook againſt *Syria*, gave an accompliſhment to this *Prophecy*; for *Ahab* having deſired the King of *Judah* to accompany him; *Jehoſhaphat* deſired him to conſult ſome *Prophets* about the event of the *Battel*. *Ahab* (to comply with his deſire) ſent for 400 *Prophets*, who all with one Mouth promiſed *Ahab* the Victory; but *Jehoſhaphat* not ſatisfied with their *Prediction*, demanded, *Whether there were never a Prophet of the* LORD *there beſides, of whom they might enquire? Ahab* anſwered, *That indeed there was one, but that he hated him, becauſe he always propheſied Evil to him.*

This *Prophet* was *Micajah*, whom *Ahab* however (at *Jehoſaphats* entreaty) ſent for; who being come, boldly declar'd the unhappy Event of the *Battel*, and that *Ahab* ſhould be kill'd in it. *Ahab* provok'd with this *Prediction*, cauſed *Micajah* to be caſt into Priſon, with deſign to put him to death at his Return; at which *Micajah* was not at all concern'd, as being aſſured that he ſhould never return.

Ahab being advanced near to the Army of the *Syrians*, put himſelf into a Diſguiſe; but *Jehoſhaphat* entred the *Field* in his *Royal accoutrements*, and the King of *Syria* having given order to his *Captains*, to aim chiefly to kill the King of *Iſrael*, they took *Jehoſhaphat* for him, and had like to have killed him; for if he had not diſcover'd himſelf by his *Speech*, that he was not King *Ahab*, he would have learnt by fatal Experience, how unhappy a thing it is for a good *Prince* to ally himſelf with ſuch as are ungodly.

In the mean time it hapned, that an Arrow ſhot at a venture reached *Ahab*, and pierced the Joynts of his *Armour*; of which Wound he died that Night. The *Blood* that guſht from his Wound had all ſtained his Chariot, and as they were waſhing it in the Pool of *Samaria*, the *Dogs* came and licked his Blood, according to the Word of the *LORD*, denounced againſt him by *Elijah* the *Prophet*.

So true it is, that the greateſt and moſt powerful of Princes, *cannot avoid the juſt Doom of an incenſed* GOD, *which they have deſerved by their exorbitant Crimes and Exceſſes; and that* Heaven *with as much eaſe diſchargeth its* Thunderbolts *upon* Crowned-Heads, *which have thunder'd againſt others, as upon the meaneſt* Subjects; *for thoſe who ſeem ſo great upon* Earth, *are nothing but* Duſt *and Aſhes before GOD.*

THE



Thomas Vincent of Felcham
in the County of Surrey Esqʳ.
For advancement of this Worke. Contributed this Plate.

The CONTENTS of the Second Book of the *KINGS*, commonly called the Fourth Book of the *KINGS*.

IN this Book *the Hiſtory of the* Kings *of* Judah *and* Iſrael *is finiſhed, which was begun and carried on in the foregoing* Book. *As for the* Kings *of* Iſrael, *they and their Subjects continued obſtinately wedded to their* Idolatrous Worſhip; *yet ſome of them much more than others. Wherefore alſo they were often called to Repentance by* GOD, *who to that end made uſe of the Miniſtry of his* Prophets, *as well as ſevere* Judgments *and* Chaſtiſements, *with which he viſited them: And as a fore-running preſage of their final Ruin, he ſuffered* Tiglath-Pileſer *to lead away the whole Tribe of* Nephthali *Captive into* Aſſyria; *yet all this had no good effect upon them.*

True it is, that GOD *alway reſerved amongſt them a ſmall number, according to the Election of* Grace, *to which end the Holy Schools and* Colledges *of the* Prophets *were very conducive: But becauſe the generality of thoſe* Apoſtate Iſraelites *perſevered in their Impiety and Defection, the* LORD *in his juſt Judgment at laſt wholly rejected and caſt them off. For* Salmanaſar, *King of* Aſſyria, *having invaded the* Land *of* Iſrael *with a vaſt* Army, *took* Samaria, *after a three years* Siege, *and carried all the* Iſraelites *Captive into his own Country; which was the final* Cataſtrophe *of the* Kingdom *of* Iſrael, *having continued (according to the Computation of ſome)* 262 *years, or thereabouts.*

The Kingdom *of* Judah *alſo, not very long after, ended much in a like manner: For tho' the* Jews *had the true Worſhip of* GOD *generally continued amongſt them, eſpecially during the* Reigns *of their good and religious* Kings, *and the concurring adminiſtration of* holy High Prieſts, *who diligently employed their Authority for the caſting down of* Idolatry, *and the Reformation and Re-eſtabliſhment of* Divine Worſhip, *when at any time it had ſuffered any Interruption or Corruption; yet the* People *were either very prone to mix the Leaven of* Superſtition *with the pure* Service *of* GOD, *or to be careleſs and neglectful in attendance upon it, with that* Zeal, Piety, *and* Sincerity, *that* GOD *required of them: And notwithſtanding that the ſerious* Exhortations *and earneſt* Admonitions *of the* Prophets, *as well as the frequent* Chaſtiſements *of the* LORD, *to recal them to Repentance, were not wanting all this while; yet the abominable Mixtures and Innovations, introduced by them into their* Worſhip, *and the depravations of their* Manners, *became ſo great and general, that* GOD *at length deliver'd this corrupt and incorrigible* People *into the hands of* Nebuchadnezzar *King of* Babylon, *who laid waſte and deſtroyed their* Country, *took the* City *of* Jeruſalem, *burnt the* Temple, *and carried the* Jews *Captives into* Chaldea. *All which came to paſs after that the* Kingdom *of* Judah *had conſiſted (according to the Calculation of ſome) about* 395 *years from the* Rent *or* Schiſm *of the* Ten Tribes.

Yet for all that, GOD *did ſo moderate his Wrath againſt this Unthankful* People, *that he (notwithſtanding all their Provocations and Rebellions) ſtill continued faithful and conſtant to his* Word *and* Promiſe, *and by his Fatherly Goodneſs, always kept up amongſt them an* Elect People, *and preſerved the Remains of the Family of* David (*from whence the* Meſſiah *was to come, according to the Fleſh) until the time of his appearing in the* World, *to accompliſh the Work of our* Redemption.

The Hiſtory *of this* Book *contains the Events of* 350 *years, or thereabouts.*

Elijah Taken up into Heaven.

Elijah *is carried up to* Heaven *in a* Fiery-Chariot, *in the presence of his Disciple* Elisha; *who thereupon receives a Double portion of his* Spirit, *and divides the Waters of* Jordan *with the* Mantle *of* Elijah.

AHab dying in the manner as hath before been related, left the Kingdom of *Israel* *Anno Mundi* 3108. to his Son *Ahaziah*, who before *Christ* 896. following the steps of his Father, and of his Mother *Jezabel*, prospered accordingly; for when he had Reigned two years, he fell out of a *Window*, and finding himself in danger of Death, he sent Messengers to enquire of *Beelzebub* the *God* of *Ekron*, whether he should recover of his Fall, or no?

GOD being provok'd, That a King of *Israel* should send to enquire of an *Idol*, about the event of his Sickness, sent *Elijah* to meet the *Kings Messengers*, and to bid them ask their Master, *Whether he suppos'd there was no GOD in* Israel, *that he had sent them to enquire of* Beelzebub *the* God *of* Ekron; and to assure him, *That for this his sacrilegious and profane slighting of the GOD of* Israel, *he should not arise from his Sick-bed, but surely die.*

The *Messengers* returning to King *Ahaziah* with this Message, he enquired of them what kind of *Man* he was, that had charged them with it; and they replying, *That he was a Hairy Man, and girt with a Girdle of Leather about his Loyns*; he presently concluded it was *Elijah* the *Tishbite*, and sent a Captain over Fifty with his Company to take him; who (in obedience to the *Kings* Command) went up to *Elijah*, where he was sitting at the Top of a *Hill*; and said to him, *Man of GOD come down, and go along with me in the* Kings *Name*: But *Elijah* told him, *If I be a Man of GOD, then let* Fire *come down from* Heaven, *and consume thee and thy Company.*

King *Ahaziah* hearing no News of his first *Captain*, sent a second to seize the *Prophet*, who having commanded *Elijah*, to come down with him to the *King*, was consumed (together with those under his Command) like the former. *Ahaziah*, in the impatience of his Revenge, at last sending a Third, who being terrified by the dreadful End of the Two former *Captains*, as soon as he came up the *Hill*, fell down on his *Knees*, and earnestly besought him to spare his Life, and the Lives of those that were with him. *Elijah* moved to pity with his humble Deportment, and being at the same time advised by an *Angel*, to go [illegible] with him to the *King*, not fearing any [illegible] accompanied the *Captain* into the [illegible] of *Ahaziah*, to whom he denounced the [illegible] tence GOD had pronounced against him, *forasmuch as he had sent to* Beelzebub, *as if there was no GOD in* Israel, *he should not arise from his sick Bed, but die there.*

This was the last Action *Elijah* did in [illegible] lick, for GOD soon after took him to himself; and *Elisha* being informed of the Day [illegible] his *Master* should be taken from him up to *Heaven*, would by no means be persuaded to leave him. *Elijah* himself tried him [illegible] times, to see whether he might be induced to part from him; pretending, that he had business elsewhere, and wishing him to stay [illegible] and to leave him alone; but *Elisha* still protesting, That he would never quit him, [illegible] gave over, supposing that he had now sufficiently tried the Faithfulness of his *Disciple*, and as a reward of his Fidelity, bade him ask what he would of him; who thereupon demanding a double portion of his [illegible] *Elijah* told him, *That he had demanded a hard thing, but that however, in case he did see him translated to* Heaven, *it should be granted him, else not.*

Soon after, as they went on and discoursed together, there appeared a *Chariot* and *Horses of Fire*, and parted them both asunder, and *Elijah* went up in a *Whirlwind* to Heaven.

This holy Prophet (saith S. *Chrysostom*) *mounting up to* Heaven, *left nothing to his* Disciple, *save only his* Mantle; *As if he said to him, I have fought against the Devil being covered with this* Armour; *and do also engage with him in the same Equipage.* Elisha *accepted of this mean and poor Mantle as the richest Inheritance, because the true* Christian Poverty *is an impregnable Tower and inaccessible* Fortress; *and the true Disciples of* Christ *look upon inward and spiritual* Poverty, *as the Well-spring of all good things, as the lovers of this* World *place all their confidence in their Riches and outward Possessions.*

THE



Mary Lady Reve, relict of S.r Robert Reve of Thwait hall in ſuffolk Baronet, & now wife to Thomas Vincent of Fetcham in ſurrey Esq.r,
For advancement of this worke, Contributed this Plate.



The Right Honourable Ann Lady Morpeth, daugter of the Right Honourable Arthur Capell, Earle of Essex deceased.
For Advancement of this Worke Contributed this Plate.

The Children devoured by Bears.

The Children *that Mocked* Eliſha *are devoured by Bears.*

After that the *Prophet Elijah* was tranſlated out of this *World*, it appeared that he had been as good as his word to his Diſciple *Eliſha*, his Spirit not only reſting upon him, but acting in him with more efficacy than ever it had in *Elijah* himſelf. The firſt effect thereof appeared in his croſſing the River *Jordan* dry-ſhod, without any other means, but *Elijahs Mantle* he had left him, wherewith ſoon as he had ſmote the *Waters*, and ſaid, *Where is the Lord God of* Elijah? the *Waters* immediately were parted, and he paſſed over. *Eliſha* being return'd to *Jericho*, the Inhabitants thereof repreſented to him, that the ſituation of their *City* was very pleaſant, but that the *Water* about it was very Bitter, and rendred the *Ground* barren. *Eliſha* condeſcending to their deſire, bade them bring him a new *Earthen Veſſel* with ſome *Salt* in it, and going forth to the *Spring* of the *Waters*, he caſt *Salt* in it to it, and aſſured them in the Name of GOD, that from thenceforwards the *Waters* ſhould be healed, and be no more the cauſe of miſcarriage or *death* to any, or make the *Ground* barren as formerly they had done. Which *Words* were no ſooner utter'd by him, but the effect was true, and the *Waters* were healed ever after.

This holy Prophet (as S. *Ambroſe* obſerves) *by the efficacy and power of his* Word, *not only* changed *the bitterneſs of thoſe* Waters *which* flowed *upon the* Earth, *but he penetrated to their deepeſt and moſt hidden ſource and* Spring, *where he changed the very Nature of them, and that ſo throughly and effectually, that the Waters he then made, continued to the end of all ſucceeding Ages, as the* Scripture *obſerves. By healing theſe* Waters, *he healed a whole People, who were afflicted with manifold* Diſeaſes, *and* Death, *in* drinking *thereof, and in preſerving thoſe that were then, he (at the ſame time) was the preſervation of all thoſe, who ſucceeding Ages ſhould proceed from them.*

This (adds that *Father*) *was an admirable Figure of the Renovation and great Change which* Jeſus Chriſt (*repreſented by the new Earthen* Veſſel *fill'd with* Salt) *was to make one day, not in a* City *only or* Country, *but throughout the whole* World, *in ſcattering his* Salt, *that is to ſay, his* Apoſtles, *into the bitter and deadly* Waters; *that is, amongſt the* People *corrupted and infected with* Sin; *in order to take away the barrenneſs of the* Ground, *and make it (for time to come) fruitful in all* Vertues *and* Graces.

But not long after this favourable and beneficial *Miracle* he had wrought, another ſucceeded, which made it evident, that this *holy Prophet* was fill'd with the ſame *fiery Zeal*, which was ſo ſignal and remarkable in his *Maſter*; for as he was going from *Jericho* to *Bethel*, near to that *City* he met with a Company of little *Children*, who ſeeing him Bald, mocked him, crying out aloud, *Go up thou Bald-pate, Go up thou Bald-pate. Eliſha* turning back looked upon them, and curſed them in the Name of the LORD; which *Curſe* was no ſooner pronounced by him, but two *Bears* came forth out of a Wood cloſe by, and kill'd 42 of them.

We may well ſay here, (what S. *Auſtin* ſpeaks on another occaſion) *that this Anger of* Eliſha *was a* Prophetick Anger, *repreſenting to us before-hand, what was to come to paſs in after-Ages, and lively ſetting forth to us the miſerable condition of thoſe, who bearing the Name of the* Children *of the* Church, *do inſolently make a mock and ſcoff at* Jeſus Chriſt, *and all the ſacred* Myſteries *of his ſacred* Life *and* Paſſion; *and tho' He ſuffered all manner of Outrage and Scoffing from the* Jews *on* Mount Calvary, (*as* Eliſha *was mocked by theſe* Children *becauſe he was Bald*) *for which* Crime *they and their* City *were miſerably deſtroyed and devoured by the* Roman Eagles: *Yet the* Blaſphemy *and* Sacrilegious *abuſe and profanation of his* Holy Myſteries, *which* Chriſtians *are guilty of, is infinitely more exaſperating, and muſt conſequently expect a Puniſhment and Judgment far exceeding, not only that of theſe* Children, *but of the* Jews *alſo, who ſo outragiouſly affronted and mocked him on the* Croſs; *foraſmuch as they have (as the* Scripture *expreſſeth it)* troden under foot the *Son of GOD*, and counted the Blood of the *Covenant*, wherewith they were ſanctified, an unholy thing, and done deſpite to the *Spirit of Grace.*

The Chriſtian Church (as S. *Auſtin* ſaith) *hath but too many ſuch* Children *as theſe; and tho' no* Bears *are ſeen outwardly to devour them; yet the* Devils *make no leſs havock of their* Souls *to whom they deliver themſelves for a* Prey *by their diſorderly* Life, *and the abuſe of his* holy Myſteries.

THE

THE MIRACLE OF ELISHA.

A Widow *tormented by her* Creditors, *applying her ſelf to* Eliſha *for redreſs, he commands her to borrow* Veſſels *of her* Neighbours, *which ſhe fill'd with* Oil, *from a ſmall Remnant ſhe had left in the Houſe, till there were no more* Veſſels *for her to fill.*

AFter the Death of *Ahab* and his Son *Ahaziah*, *Jehoram* (*Ahabs* ſecond Son) *Anno Mundi* 3109. ſucceeded his Elder Brother before *Chriſt* 895. in the *Kingdom*, and did evil in the ſight of the *LORD*, tho' as the *Scripture* obſerves, not like his *Father* and *Mother*, for he put away the *Image* of *Baal* that his *Father* had ſet up; but for all that he continued in the worſhipping of *Jeroboams Golden Calves*. He reigned at the ſame time that good King *Jehoſhaphat* reigned over *Judah*, and theſe two *Kings* always continued in Alliance and good Correſpondence together.

Jehoram at that time being engaged in a War againſt the *Moabites*, who had refuſed to pay him the *Tribute* they had paid to his Father *Ahab*, deſired *Jehoſhaphat* to come to his aſſiſtance, which *Jehoſhaphat* did accordingly; and coming at the Head of his own Army, joyn'd his Forces with thoſe of *Jehoram*. But as they were on their March towards their *Enemies Country*, having marched ſeven days together thro' a dry *Wilderneſs*, where they ſuffered extream Thirſt for want of *Water*, *Jehoſhaphet* in this extremity enquired of *Jehoram*, whether there were not thereabout a *Prophet* of the *LORD*, whom they might conſult in this neceſſity, which threatned them and their *Armies* with utter deſtruction.

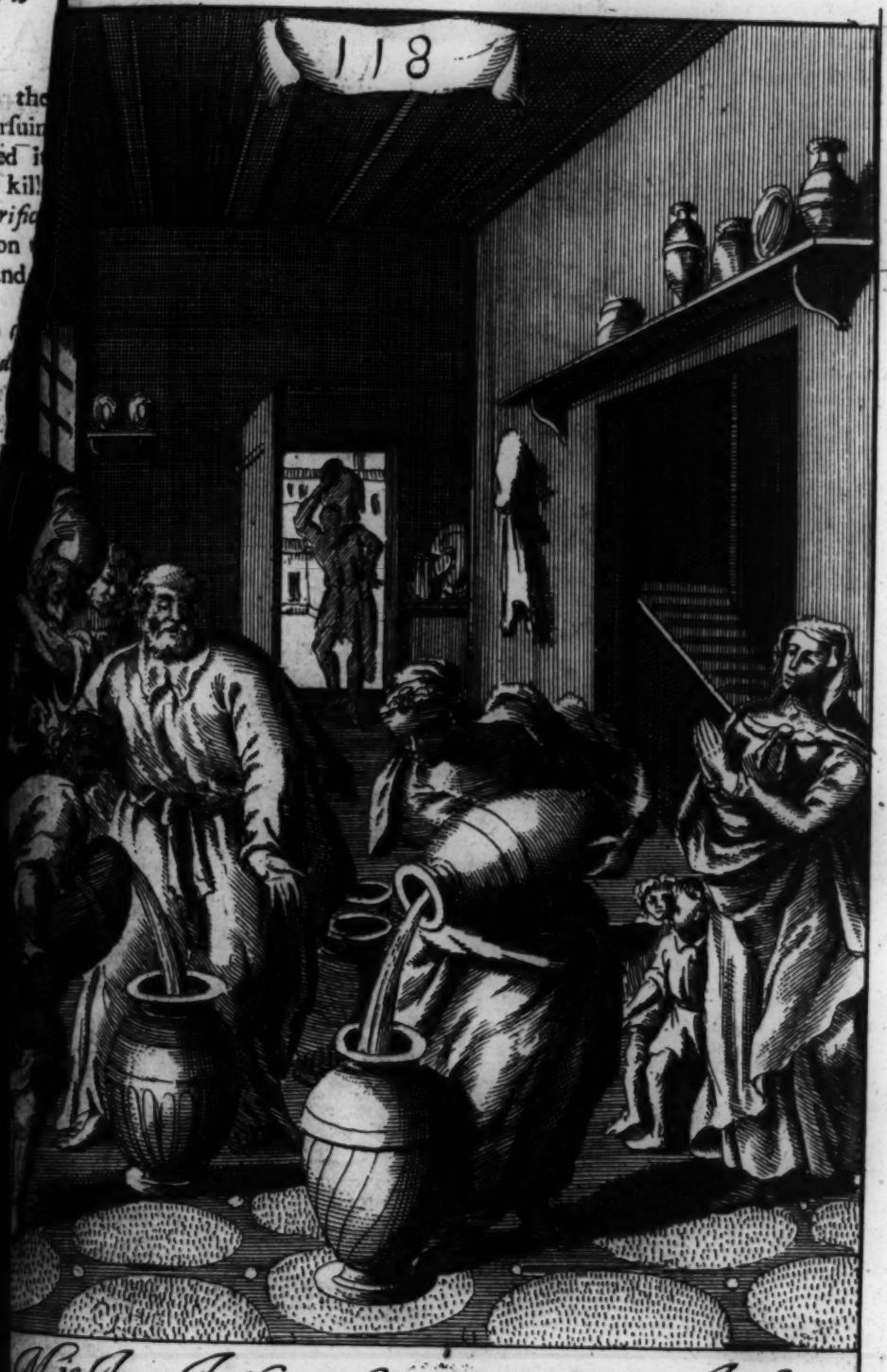
Eliſha at laſt being ſent for, and appearing before the *King* of *Iſrael*, told him plainly; That he might betake himſelf to the *Prophets* of his *Father* and of his *Mother*; and that if it had not been in conſideration of *Jehoſhaphat* he would never have come to him; but upon his account promiſed him both *Water* and *Victory* over the *Moabites*. And having order'd them to make the *Valley*, where they were, full of *Ditches*, the next Morning a torrent of *Water* came from the *Mountains* and filled them, by which means the *Army* was ſaved.

This *Water*, which was their preſervation, became the ruin and overthrow of their *Adverſaries*; for the *Moabites* ſeeing this *Water*, to which the Rays of the *riſing-Sun* had given a Red colour, ſuppoſed it had been *Blood*, and that their *Enemies* had kill'd one another: In this belief they came and fell upon *Jehorams* and *Jehoſhaphats Army*, whom contrary to their expectation they found not dead, but full of Life and Courage, inſomuch as they ſoon put the *Moabites* to flight, and purſuing them to their *Capital City*, beſieged it; whereupon the *King* of *Moab* in deſpair kill'd his eldeſt Son upon the *Wall*, and *Sacrificed* him; which caſt ſo great a horrour upon the *Jews*, that they broke up the *Siege*, and returned to their own *Land*.

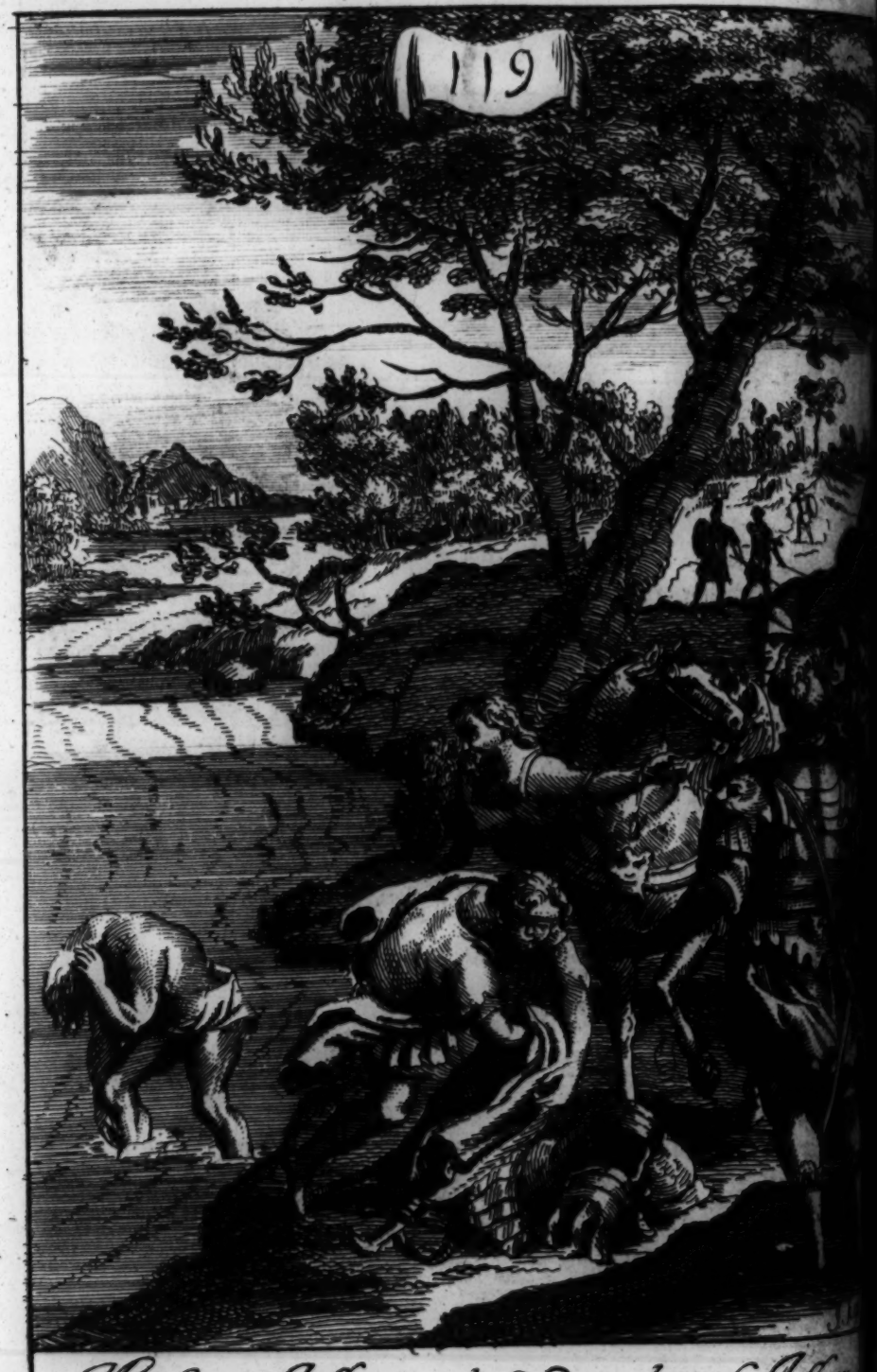
In the mean time there was a *Widow* [illegible] being exceedingly troubled with her *Creditors* that threatned in caſe of Nonpayment to take away her two *Sons* and ſell them for *Slaves*) came to *Eliſha*, and deſired his aſſiſtance and counſel in this extremity. He having heard her Complaint, ask'd her what ſhe had in her *Houſe*? who reply'd, "nothing ſave a *Pot* of *Oil*; Whereupon her borrow a great many empty Veſſels of *Neighbours*, and having ſhut the Door of the *Houſe* upon her, to pour out of her Pot them till they were all filled. The Widow ing this Order of the *Prophet*, found hold out till there were no more Veſſels And being aſtoniſh'd at this *Miracle*, give *Eliſha*, an account of what had who bade her ſell ſo much of the Oil ſufficient to pay her *Debts*, and to reſt for her ſelf and *Children* to live

This Miracle (ſaith S. *Gregory*) *of that abundant effuſion of the* Holy Spirit, *which ſhould one day fill repreſented by this* Widow, *who had* Sons, *whom the* Devils *would take and make them* Bond-ſlaves; *theirs was prevented by the effuſion* holy *and* divine Unction.

S. *Bernard* ſaith, *We muſt without deſire and pant for this holy and* ing Oil, *that our Hearts may be* with it; *and to the end they may* them empty *of vain Imaginations* Conſolations. *For the* Unction *of thus* repreſented by this Widows Oil, *can* but ſuch as are empty and void of all vain Prepoſſeſſions. *'Tis a vain thing* Man *to attempt an union between* Mammon, Jeſus Chriſt *and the* Fleſh *and the* Spirit; *And it is* the ſame time, *to reliſh and taſte the* of Earth *and thoſe of* Heaven



Mrs Jane Jeffreys, second daughter of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr, For advancement of this Worke, Contributed this Plate.



Mrs Sarah Jeffreys. third daughter of Jeffreys
Jeffreys of Llynvell in Brecknockshire Esq.
For advancement of this Work, Contributed this Plate.

The Healing of Naaman.

Naaman *comes to the Prophet* Eliſha, *to be healed of his* Leproſie.

Eliſha the *Prophet* being willing to recompence the charitable Care the good
Ann. 3110. *Shunamite* had taken of
Chriſt 894. him, in entertaining and
him as he paſſed by that way, by delier from the reproach of *Barrenneſs*,
till then laid under, procur'd her a
but the *Child* ſometime after dying
it was young, the *Mother* came in a
tion of Sorrow to complain thereof to
who (as ſoon as he had underſtood
his Death) ſent *Gehazi* his Servant
his *Staff*, commanding him to lay it on
Child's Face; but the *Mother* would not
ſted till *Eliſha* came along with her;
ing that what he had commanded
had not brought the *Child* to life, he
ab his Maſter did in a like caſe) ap-
Body to the *Body* of the *Child*, ha-
ed to the *LORD*, and thereupon the
ris return'd, and he deliver'd him
ther.

time after he with a little *Flower*
y the poyſonous quality of a *Pot* of
, prepar'd for the Sons of the *Prophets*,
plied a few *Loaves*, ſo as they ſatiſ-
at number of People.

of the moſt famous *Miracles* wrought
and which is recorded of him by
ſt in the *Goſpel*, was his curing *Na-*
Syrian of his *Leproſie*. This Man
reat Authority with his *Maſter* the
ria, but was ſadly afflicted with
Diſeaſe: And his *Wife* having a
that waited upon her, ſhe told her
that if her *Maſter* would but go to
Eliſha in *Samaria*, he would cure
Leproſie. *Naaman* being acquaint-
, told the *King* his Maſter, who
by him to *Joram* King of *Iſrael*,
that he had ſent his *General Naa-*
to be cured.

looking upon this his unreaſonable
only as a deſign to pick a Quarrel
, rent his *Cloaths*, asking *Naaman*,
her his Maſter took him for a GOD, *thus*
re him to Cure his Diſeaſe? Eliſha
ſtanding what had paſt, ſent to the *King*,
him direct *Naaman* to him, that he
know there was a *Prophet* in *Iſrael*. So
came with his *Horſes* and *Chariot*,
od before the Door of *Eliſha's Houſe*,
thout going out to him, ſent word by his *Servant*, *That he ſhould go and waſh himſelf ſeven times in the River* Jordan, *by which means he ſhould be healed.*

But *Naaman* being in a rage at this uſage and Meſſage of *Eliſha*, went his way; but his *Servants* repreſenting to him, how eaſie the thing was which the *Prophet* had preſcrib'd for his Cure, deſired him by all means to try, whether the *Prophet* had ſpoken true? *Naaman* at laſt yielding to their Reaſons, went and plunged himſelf ſeven times in *Jordan*; whereupon his Fleſh came again as the fleſh of a little Child. As ſoon as *Naaman* perceived the Cure wrought upon him, he returned with all his Company to *Eliſha*, to expreſs his Acknowledgment, and to aſſure him, that from thence forward he would worſhip no other *GOD*, but the *LORD* only; he preſt him alſo to receive his *Preſents*, but *Eliſha* utterly refuſed.

Now after *Naaman* was departed, *Gehazi* (*Eliſha's Servant*) ran after him, and telling him a Lye, procur'd of him two *Talents* of *Silver* and two Changes of *Rayment*. *Eliſha* knowing what had paſt, reproached *Gehazi* for his *Covetouſneſs*, and told him in the Name of the *LORD*, *That becauſe he had done this, the* Leproſie *of* Naaman *the* Syrian *ſhould cleave to him and to his Seed for ever*; which hapned accordingly, and the *Leproſie* immediately appeared over all his whole Body as white as *Snow*.

The Cure *of this* General (ſaith S. *Ambroſe*) *is a* Figure *of the purification of* Chriſtians, *of their inward* Leproſie, *by the* Laver *of* Regeneration. *The Prophet* Eliſha *would receive nothing in conſideration of this* Cure, *to teach the* Miniſters *of the* Goſpel *by his Example, to part with and communicate freely to others, what they have ſo freely receiv'd themſelves from the* Author *and* Fountain *of all good. And* Gehazi's Leproſie *ſhews us, what inviſibly happens to the* Souls *of thoſe* Miniſters, *who make a* traffick *of* Holy things. *It is not ſufficient for* Goſpel-Paſtors (ſaith S. *Ambroſe*) *to be exempt from* Avarice *themſelves, but they muſt take care that thoſe who are under them to be ſo likewiſe; and they ought to uſe Severity, like* Eliſha, *when they meet with any, who ſtrive to enrich themſelves with a Sacrilegious* Merchandize, *diſhonouring the reputation of their* Profeſſion, *and expoſing the Sacredneſs of their* Miniſtry.

THE

The Siege of Samaria.

The King of Syria *beſiegeth the* City *of* Samaria, *and reduced it to a dreadful* Famine.

THE *King* of *Syria* having ſeveral times laid wait with his *Army*, to ſurprize
Anno Mundi 3116. *Joram* King of *Iſrael*,
before Chriſt 888. but all to no purpoſe, he became tranſported into a great Rage againſt his *Chief Officers* and *Miniſters*, as ſuppoſing that they diſcloſed his Deſigns to him: But one of them told him, *He was much miſtaken to ſuſpect the Faithfulneſs of his* Servants *upon that account*; and aſſured him, *That it was* Eliſha *the* Prophet *that fruſtrated his Deſigns, by acquainting the King of* Iſrael *with his moſt ſecret Counſels.*

As ſoon as the King of *Syria* had underſtood this; he was as much enraged againſt *Eliſha*, as before he had been againſt his *Servants*, and reſolved to ſeize him; and to that purpoſe, he ſent a great Party of his *Forces* to ſurround the *City* where *Eliſha* then was. *Eliſha*'s Servant ariſing in the Morning, and ſeeing the great *Army* of *Syrians*, that had inveſted the *City*, he was ſore afraid; but *Eliſha*, to rid him of his Apprehenſions, *prayed* to *GOD* to open his *Eyes*; whereupon the young Man ſaw an *Angelical Guard* of *Horſes* and *Chariots of Fire*, ſurrounding and guarding his *Maſter*.

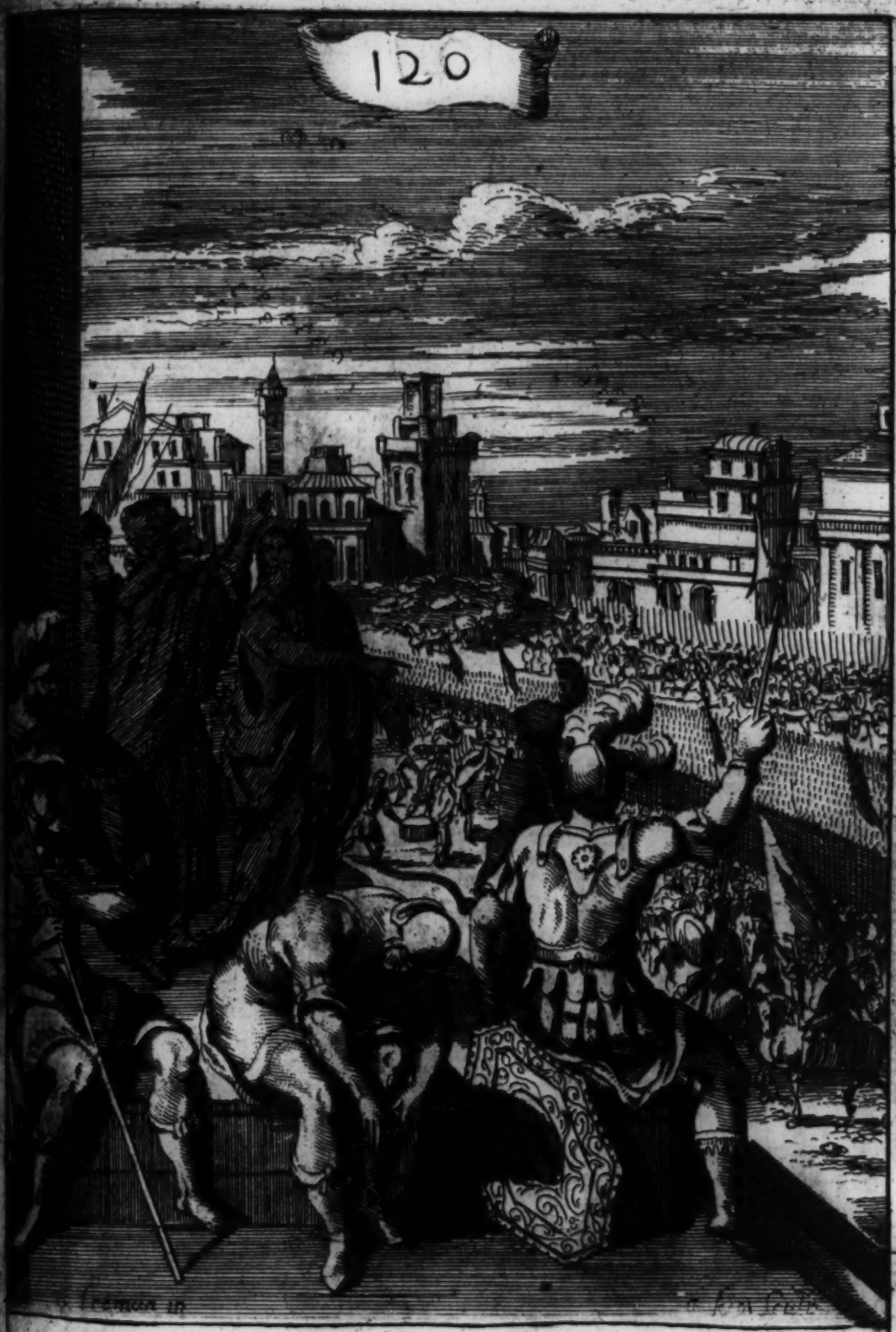
And at the ſame time *Eliſha* entreated *GOD* to ſtrike the *Syrian Army* with *blindneſs*, that were come to take him; which the *LORD* having performed at the requeſt of his Servant, *Eliſha* went down to them, and told them, *That they had miſtaken their way; but if they would follow him, he would lead them to the Man they look'd for*; and ſo brought them into the midſt of *Samaria*, and then prayed *GOD* to open their *Eyes* again, that they might ſee the danger in which they were.

King *Joram* ſeeing his *Enemies* thus miraculouſly made his *Priſoners*, demanded of *Eliſha*, whether he ſhould deſtroy them, ſince *GOD* had delivered them into his hand? but the *Prophet* check'd him for entertaining ſuch a Thought, and on the contrary bade him ſet *Meat* and *Drink* before them, and ſend them back to their *Maſter* in Peace.

Not long after this, *Benhadad* King of *Syria* raiſed a prodigious *Army*, and with it beſieged the *City* of *Samaria*, which thereby was reduced to ſo dreadful a *Famin*, that an *Aſſes Head* was ſold for 80 *Shekels*, that is, for about 12 pounds ſterling. But the *Scripture* gives us a more tragical Inſtance of extream *Famin* then raging in that [illegible] Which is this, *As King Joram was* [illegible] *on the* Wall, *a* Woman *cries out to* [illegible] *her* Juſtice; *and the* King *asking* [illegible] *ſhe deſired of him, ſhe told him, That* [illegible] *another* Woman (*her Neighbour*) had [illegible] *to kill their* Children *and eat them*; [illegible] *cordingly ſhe had given her* Son, [illegible] *eaten him*; *but that her Neighbour* [illegible] *dreſſing her* Son *the next day*, [illegible] *their Contract, had hid him*, and [illegible] *deliver him.*

King *Joram* aſtoniſhed at the recital [illegible] barbarous and unheard of Cruelty, [illegible] *Cloaths*, whereby the *Sackcloth* he [illegible] to his *Skin* was ſeen; but however [illegible] of reflecting upon his *Sins*, which [illegible] cauſe of ſo dreadful a *Judgment* upon [illegible] his People, he turns his Rage againſt [illegible] and ſwore he would have his *Head* that [illegible] day, and accordingly ſent an *Officer* to [illegible] *Houſe*, to execute his wicked deſign: [illegible] *liſha* knowing of his Meſſage, commanded [illegible] thoſe that were with him to ſhut the [illegible] againſt him, and lay hold of him; being [illegible] inſpir'd by the *Spirit of GOD*, that the [illegible] purpoſe of taking away his *Life* was [illegible]

This behaviour of the King *of* Iſrael [illegible] *how dangerous a thing it is, for a Man* [illegible] *fliction, to give himſelf up to* Anger [illegible] patience. *We ſee this* Prince *here* [illegible] *afflicted, and wearing* Sackcloth upon [illegible] *which one would think was a great ſign* [illegible] *being ſenſible of the Hand of* GOD [illegible] Capital City; *but for all that, we find* [illegible] *very far from being either humble or* [illegible] *nitent*; *For loſing his Confidence in* GOD, [illegible] *abandoning himſelf to Deſpair, he* [illegible] *Murther him, who alone by his Holy* [illegible] *great Intereſt in* GOD, *was the Inſtrument* [illegible] *ſaving that* City *from utter ruin.* But [illegible] Servants *of* GOD, *who look upon their* [illegible] *ons with the Eye of* Faith, *are humble* [illegible] *ſubmiſſive under them, as knowing that* [illegible] *ferings are leſs than they deſerve*; *yea,* [illegible] *bleſs* GOD *for them, becauſe they do not* [illegible] *him as a* Judge *that puniſheth* Criminals, [illegible] *as a* Father *that chaſtizeth his* Children [illegible] *their good and benefit, who loves them* [illegible] *he chaſtizeth them, and would never take* [illegible] Rod *in his Hand, but becauſe he loves* [illegible]



Captaine Richard Leake of the Tower of London. Master Gunner of England.

For advancement of this worke, Contributed this Plate.



Mrs Susanna Henshaw, daughter
of Charles Henshaw Esqr,
For advancement of this Worke, Contributed this Plate,

The Prediction of Elisha.

A Lord of Samaria *questioning the Truth of the* Word *of the* LORD *spoken by* Elisha, *is trodden to Death.*

AM having complain'd to *Elisha* of the extremity to which the *Famine* had reduc'd the *City* of *Samaria*, the *holy Prophet* comforted him and the People, who were quite dismay'd and faint, assuring them, *That the next day about that time, fine* Flower *and* Barley *should be as cheap, as then it was dear and* scarce. 'Twas a hard thing to believe this Prophecy, because all Objects of Sense did directly contradict it; and one of the *Lords* that waited on the *King* was so bold to tell him, *That what he had said could not prove true, though* GOD *should be pleased to open the Windows of* Heaven, *and* rain *down* Corn *upon the Earth.* But the *Prophet* reply'd, *He should see it with his* Eyes, *but should not eat of it.*

This *Prophecy* was verified in this manner: Four *Lepros Persons* being got out of the *City*, had perswaded one another to go into the *Camp of the Syrians*, and deliver themselves to them, considering that the worst that could happen to them was to be killed by them, which they thought far more eligible than to pine away and die by Famine; but when they were come to the *Syrian Camp*, they were extreamly surpriz'd to find nobody there; for GOD had struck the whole *Army* with Terrour, by making them hear a noise of *Chariots* and *Horses*, as the noise of a great *Army*; whereupon they betook themselves to flight for their *Lives*, leaving their *Tents*, *Horses*, and all their *Baggage* behind them.

These *Lepers* finding themselves so unexpected *Masters* of the whole *Camp* of the *Syrians*, fell to *eating* and *drinking*, and refreshing themselves in the first *Tent* they entred into, and carried away the *Silver* and *Gold* that was there, and hid it; but considering how injurious they were to the poor *Inhabitants of Samaria*, in concealing these good things from them, they went to the Gate of the *City*, and acquainted the *Guards* with what they had been Eye witnesses of. *Joram* being inform'd of the *Lepers* Report, supposed it was only a Stratagem of the *Syrians*, to draw the People out of the *City*, and by that means to have an occasion to destroy them; therefore he sent out some *Chariots*, to discover whether the *Syrians* were fled indeed, or no; who following them as far as *Jordan*, found all the way full of *Garments* and *Vessels*, which the *Syrians* had cast away in their *flight*.

As soon as these *Messengers* had made a Report to the *King* of what they had seen, and that the *Enemy* was certainly returned home; the almost starved *Citizens* of *Samaria* flock'd in crowds out of the *City*, to go and plunder the *Tents* of the *Syrians*, by which means *Meal* and *Barley* was sold in the *City* at the same price *Elisha* had foretold to the *King*, in the Name of the *LORD*. And about the same time the other part of his *Prophecy* was fulfilled likewise; for the *King* having commanded the *Lord*, who had expressed his disbelief of what *Elisha* had pronounced to *King* and People in the Name of *GOD*, to have charge of the *Gate*, to prevent any Disorders that might happen on that occasion, he was trod under foot by the People, and died.

It is impossible (saith S. *Ambrose*) *not to admire the Wisdom and Power of* GOD *in these wonderful Events here set down, when we see that all contingent* Futurities *are present with him, which he discovers, when it pleaseth him, so clearly to his* Servants, *as if they were already done. We see him here saving* Samaria *after a miraculous manner, and alone* fighting *against her* Enemies, *whom he strikes with Fear and Terror, making them run away for their Lives, when none pursu'd them. We see a City deliver'd before they themselves were aware of it. Four* Lepers, *whom the Prophet* Elisha *had not healed, tho he healed* Idolatrous Naaman *the* Syrian, *were appointed by* GOD, *to publish and make known this Deliverance. And when all the* People *were transported with Joy, for this their unlookt for Deliverance and Salvation, one* Great Man *is trodden to death by them, as they crowded through the* Gate *to plunder the* Syrians Tents, *that he might teach us by his Tragical end, How dangerous a thing it is to have too high thoughts of the Power of* Man, *and too mean thoughts of the Omnipotence of* GOD; *that we affront him, when we disbelieve the Truth uttered by the Mouth of his* Servants; *and that we cannot despise them, without despising him that sends them.*

JEZA-

Jezabel Devoured by Dogs.

Jezabel *being thrown out of a* Window *by* Jehu's *Order, devoured of* Dogs.

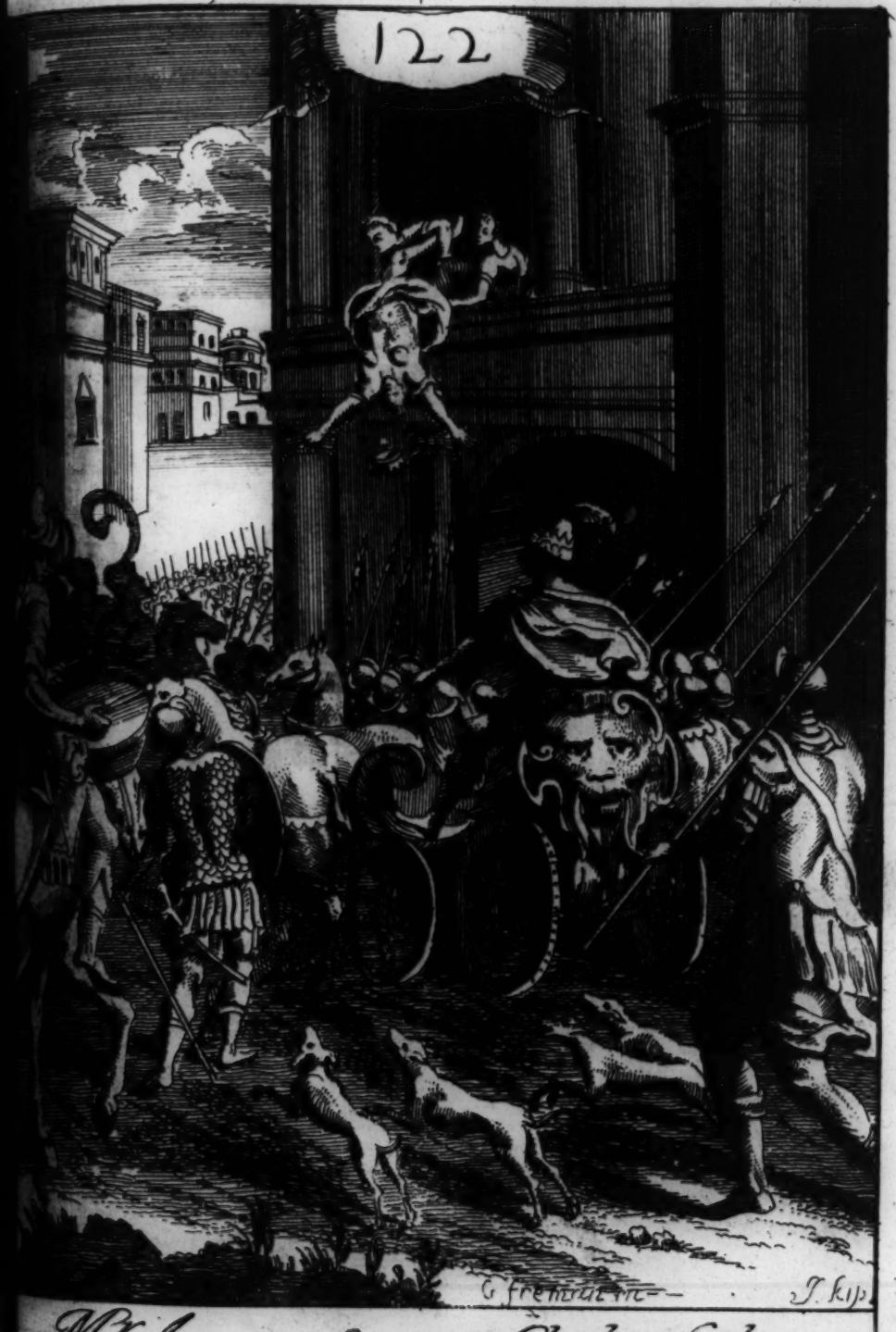
ELiſha being come to *Damaſcus*, *Benhadad* King of *Syria* ſent *Hazael* to him, *Anno Mundi* 3120. to know whether he before *Chriſt* 884. ſhould recover of his *Sickneſs*, with which he was then afflicted. *Hazael* having deliver'd his Meſſage to *Eliſha*, he told him at firſt, that the *King* his *Maſter* might recover; but preſently added, that withal the *LORD* had ſhewed him he ſhould certainly *die*; and at the ſame time fixing his Eyes upon *Hazael*, he fell a weeping. And *Hazael* having asked him, why he Wept? The *Prophet* reply'd it was, becauſe of the Evils he foreſaw that he would bring upon *Iſrael*, when he ſhould poſſeſs the *Crown* of *Syria*.

Hazael returning to his *Maſter*, told him, *That* Eliſha *ſaid, He ſhould certainly recover*; but the next Morning he took occaſion to Stifle him, and (upon his death) was proclaim'd King of *Syria* in his ſtead. This happned when *Joram* the ſecond Son of *Ahab* was King of *Iſrael*, and *Jehoſhaphat* King of *Judah*. *Jehoſhaphat* being grown old and crazy, placed his Son *Jehoram* in his *Throne*, who had nothing of his good *Father's Piety*, but followed the ſteps of the Kings of *Iſrael*, and imitated the wickedneſs of *Ahab*, whoſe *Daughter* he had married.

After *Jehoram's* Death, his Son *Ahaziah* ſucceeded in the *Throne* of *Judah*, and was contemporary with *Joram* the Son of *Ahab* King of *Iſrael*, whom he aſſiſted in the *War* he waged againſt *Hazael* King of *Syria*, and *Joram* being wounded in the *fight*, he went to *Jezreel* to be cured, whither *Ahaziah* King of *Judah* repair'd, to give him a Viſit. Now whilſt the King of *Iſrael* was ill of his *Wounds*, *Jehu* (one of the *high Officers* of his *Army*) having been Anointed King of *Iſrael* by one of *Eliſha's Diſciples*, with an expreſs charge to exterminate the Family of *Ahab*, taking ſome Forces with him, immediately repair'd to *Jezreel*, where both the *Kings* then were. King *Joram* being acquainted by a *Sentinel*, that a great Party were drawing nigh to the *City*, he ſent out Meſſengers on *Horſeback* to enquire who they were, but *Jehu* ſuffering none of them to return, *Joram* began to ſuſpect ſome Treachery in the caſe, and notwithſtanding his Sickneſs, commanded his *Chariot* to be made ready; and he and *Ahaziah* went to meet *Jehu*, whom they found in the Plot of *Ground* that belonged to Naboth, and *Jehu* having ſhot *Joram* through the *Heart* with a *Dart*, expoſed his dead Body there to be devoured by *Dogs*, to fulfil the *Prophecy* of *Elijah* againſt the Houſe of *Ahab*. *Ahaziah* endeavouring to make his Escape in his *Chariot*, was purſued, by Command from *Jehu* and killed alſo, and his *Body* carried to *Jeruſalem* to be Interred with his *Fathers*.

Jezabel ſtrangely alarmed with the Tidings, had recourſe to the Artifices of Women, and having painted her *Face* and dreſſed her *Head*, placed her ſelf at a *Window* to meet by *Jehu*; who was ſo far from being moved with her *Beauty*, that he commanded the *Eunuchs* that waited upon her, to throw her out of the *Window*, which being done, and his *Officers* made their *Horſes* to trample her Body. *Jehu* having refreſhed himſelf after this Action, commanded ſome of his Servants, to go and take up *Jezabel* and bury it; but when he came to look for her, they found nothing left, except her Skull, the *Feet*, and the *Palms* of her Hands, which having devoured the reſt, according to the Prediction of *Elijah*.

Thus was the End of this unhappy and miſerable Princeſs, *who was a great inſtrument of* GOD's *Severity, to purifie and refine his* Servants *by her barbarous Cruelty and Malice. She knew the Truth* (ſaith S. *Ambroſe*) *but She Perſecuted it; and having taken a reſolution, at any rate to ſupport the Intereſt of the* Prophets, *who flatter'd and indulg'd her Pride and Idolatrous Humor, ſhe declar'd againſt it, and became a ſworn* Enemy *to the true* Prophets *of* GOD. *Her Preſumption engaged her to be too buſie and meddling with Matters concerning* GOD *and* Religion; *and her implacable hatred againſt the pure Worſhip of* GOD, *having put her upon endeavours wholly to extirpate the ſame, ſo that no Footſteps of it might be left* GOD *in his juſt Judgment permitted her not only to come to a moſt ſhameful and tragical End, but that even after Death ſcarce any remainder of her Body ſhould be left; for a Terror to all, that might hereafter be inclined to follow her ſteps.*



Mr. Laurence Spencer. Clerke of the Works for the rebuilding the Cathedrall Church of Saint Pauls London.
For advancement of this Worke. Contributed this Plate.



Sr George Rivers, of Chafford in the County of Kent Baronet.

For advancement of this worke. Contributed this Plate

A Dead Man raised to Life.

A Dead Man *being cast by chance into the* Grave *of* Elisha, *is raised to* Life *by touching of his* Bones.

JEHU knowing that he was raised to the Throne of *Israel* on purpose to destroy the *Mundi* 3120. *House* of *Ahab*, after he *Christ* 884. had made a good beginning with *Joram* and *Jezabel*, soon after caused of *Ahab's Sons* to be kill'd, having sent to that purpose to the *Magistrates* of *Samaria*; who for fear of displeasing King *Jehu*, executed his Commands, and having cut off the Heads of *Ahab's Sons*, sent them to him in Baskets. Soon after *Jehu*, that he might the greater ease destroy all the *Priests* and Worshippers of *Baal*, pretended he would serve *Baal* more than ever *Ahab* had done, and proclaimed a solemn Assembly for *Baal*, whereat all his *Prophets*, *Priests* and *Worshippers* were to be present; and when they were all together in the *Temple* of *Baal*, he commanded his *Souldiers* to fall upon them, and slay them every *Man*; and then proceeded to pull down and burn all the *Images* of *Baal*, and turn'd his *Temple* into a *Jakes*.

GOD himself highly commended *Jehu* for his Zeal, and promised him for a Reward, that his *Children* to the fourth Generation should succeed him in the *Throne*. But alas! he continued not long in this good disposition, but plung'd himself into all the Sins of *Jeroboam*, and by maintaining his *Idolatrous Worship* of the *Golden Calves*, he drew down the *Mundi* 3148. Anger of GOD upon himself and all *Israel*, and at *Christ* 856, leaving his Son *Jehoahaz* his Successor.

Whilst matters were thus carried in *Israel*, the King of *Judah* being slain by *Jehu*, *Athaliah* his Mother, being a proud and ambitious *Woman*, to assure her self of the *Throne*, caused all the *Sons* of King *Ahaziah* to be *Mundi* 3120. put to death, except *Joash*, whom *Josheba* his Aunt hid with *Athaliah* in the *Temple* of the *LORD*.

When *Athaliah* had now Reigned 7 years, the High-*Priest* thought it was high time to declare to all *Judah*, *That they had a* lawful King *in being*, *whom* Athaliah *had been for so many years deprived of his Right*, *usurping the Crown of* Judah; *and having* before *and above contrived his Death*, *but that he had been happily prevented in the execution of her Wicked and Treasonous design*. And having sent for the *high Officers* of the *Kingdom*, and *Army*, to meet him in the *House* of GOD, he shewed them *Joash* their lawful *Sovereign*, whom they with most joyful Acclamations proclaimed *King*.

Athaliah surprized with these extraordinary shouts of Joy proceeding from the *Temple*, ran in haste thither, and rushing into the place where the *King* was, *Jehojada* commanded the *Officers* to seize her, and having drag'd her out of the *Temple*, to kill her; which being executed accordingly, *Joash* (who was then but 7 years of Age) peacefully succeeded in his *Fathers Throne*.

About the same time *Elisha* the *Prophet* died; and as he lay upon his *Death-bed*, *Joash*, the Son of *Jehoahaz* King of *Israel*, came to give him a Visit, and to testifie the Sorrow he had conceived at the apprehension of losing the best Bulwark of his *Kingdom*; whereupon the *Prophet* to recompence his his good Office, promis'd him as many Victories against the King of *Syria*, as he should give strokes to the Ground. *Elisha* died soon after, and it hapned that as some Persons were burying a *dead Body*, they discovered a Party of *Moabites* that were ravaging the *Country*, whereupon they in haste cast the *dead Body* into *Elisha's Grave*, which as soon as it touched the *Bones* of that *Holy Prophet*, was restored to Life.

This was a great Miracle, (saith S. *Ambrose*) *but those of the* Gospel *are far greater*. Elisha's *dead* Body *raiseth a* dead Body *to life*; Jesus Christ *raised* Lazarus, *and many others*, *as well in his* Life *time as after his* Death, *from* death *to* life; *but the Resurrection of the* Body *is not near so considerable as that of the* Soul. Bodies *are raised from the* dead *to die again*; *but* Souls *that are raised to* life, *by leaving* Death, Sin, *and the* Devil, *never die again*, *but live the life of* Angels, *yea*, *of* GOD *himself*.

None of us dare be so arrogant, to expect to be raised from death to life, like Lazarus; *and yet even those of us, who groan under the* Egyptian Bondage *and slavery of our* Passions, *may and ought to hope for the Resurrection of their* Souls, *if with a lively* Faith *and sincere* Repentance *they rely upon the infinite virtue of the* Blood *of* Jesus Christ, *and the Omnipotence of his* Grace.

ZECHA-

Zechariah the High-Priest is Stoned.

Zechariah, *at the Command of* Joash *King of* Judah, *because he had reproved him of his* Sin, *is Stoned.*

JOash, the Son of *Ahaziah*, being raised to the Throne of the *Kings* of *Judah*, by the Care and Loyalty of *Jehojada* the *High-Priest*, seem'd for a good while to be very acknowledging and thankful to him, to whom he was beholden for his *Crown*: The kindness he had for this *holy Man*, made him good also; and being extremely concern'd for the disorders *Athaliah* had committed in the *House* of GOD, who had spoiled it of all its richest *Ornaments* and *Utensils*, to adorn and furnish the *Temple* of *Baal*; he gave command to have the same repaired, and that all the dedicated things should be returned to it.

And because the expence of this Work was too great for the *King* alone to bear, he acquainted the People with his design, that all those who found themselves inclin'd, might contribute to so good and pious a Work. But the *Priests*, who were to receive the *Money* that was given to this purpose, were not so exact in giving in their Accounts, nor so diligent to forward the Work, as they should have been; wherefore *Jehojada* the *Priest* ordered all the *Alms* and *Contributions* of the People to be put into a great *Chest* fast lock'd, which had a Hole in the midst of the *Lid* or *Cover* of it, by which the *Priests* put in all their *Money* they received from the People; and whenever they found there was a considerable Sum of *Money* therein, they opened it in the presence of the *King* and the *High-Priest*, and having counted it, they put it in *Bags*, to be delivered to the *Work-men*.

After that the *House* of GOD was thus repaired, and all things reduc'd to their ancient Order, *Jehojada* the *High-Priest* died at the Age of 130 years. *Joash* the *King* shewed him great Honour after his *death*, and would have his *Body* interr'd in the *Sepulchre* of the *Kings* of *Judah*, for the great Service he had done to the *Crown* and whole *Kingdom*: But it was not long he continued in this good disposition; for soon after the *death* of *Jehojada*, who had so wisely counsel'd and govern'd this young *Prince*, the Grandees of his *Kingdom* came to pay their Obeysance to him, who (being pleased with their *Flatteries*) gave Ear to them, and made them his *Favourites*; and from that very time he forgat the *LORD*, and instead of his former Religious Care for the *Temple* and true *Worship* of GOD, he now adored *Idols*, and drew down the Wrath and Vengeance of GOD upon himself and his Kingdom.

Zechariah, the Son of *Jehojada*, who had succeeded his *Father* in the *High-Priesthood*, could not endure the sight of these Impieties, and being stir'd up by the *Spirit* of GOD, he reprov'd the *King* to his Face, with a holy boldness, as well as the *Grandees* of his *Court*; for that they had forsaken the LORD, and worship'd *Idols*. But this Liberty cost him his Life; for *Joash* not considering the vast Obligations he had to his *Father*, who had set the *Crown* upon his Head, caused him to be Stoned to Death in the Court of the *Lord's House*, who dying, uttered these Words; *The* LORD *look upon it, and require it.*

The LORD heard the Prayer of this holy *Martyr*, and made the remainder of the Life of this *Prince* as unfortunate, as the beginning of it had been happy. He stir'd up the *Syrians* against him, who with an inconsiderable *Force*, defeated a vast *Army*, he had raised against them, and afterwards came to *Jerusalem*, and destroyed all the *Princes* of the People, and tortured *Joash* himself, leaving him in a sad and languishing Condition; and after all, was not allow'd to die a Natural death, but was *murther'd* by two of his *Servants* in his *Bed*, for the innocent Blood he had shed; and had not the honour (after his *death*) to be buried in the *Sepulchre* of his *Fore-Fathers*, the *Kings* of *Judah*.

GOD *by this dreadful Example, teaches* Princes *to distrust those who by their base and selfish* Flatteries, *would perswade them they are* GODS, *and that whatsoever they will, is right; and on the contrary, to value and esteem those who freely and boldly tell them the naked Truth from a sincere Affection and Honour they bear for their Persons, whereas those Flatterers serve only to corrupt their good Inclinations, and to stir up the hatred of* GOD *against them.*

AHAZ



The Honourable S.r Robert Napier of Pricknoll in the County of Dorset Knight and Baronet.
For advancement of this Worke. Contributed this Plate.



John Lethieullier Esqr, son of Sr John Lethieullier. of Lewisham. in the County of Kent Knight,

For advancement of this worke. Contributed this. Plate.

AHAZ THE WICKED KING.

ted Ahaz (*the* King *of* Judah) *greatly provoking GOD by his Abominations, is deliverd into the Hand of his* Enemies.

Maziah having ſucceeded his *Father* *Joaſh*, was frequently engaged in War
Mundi 3265. againſt *Joaſh* the King of
Chriſt 839. *Iſrael*, who took him Cap-
; but ſoon after dying, *Amaziah* was ſet at
by his Son *Jeroboam*, and Reigned 15
after that in *Jeruſalem*: At the end of
which, underſtanding that
Mundi 3174. a *Conſpiracy* was hatching
inſt him by ſome of his *Servants*, he fled
chiſh; but they ſent after him, and kill'd
there, and *Uzziah* (who is alſo called
riah) Reigned in his ſtead.

This *Uzziah*, in the main, was a good *Prince*,
conſulted with the *Prophets* in all his
of Importance, to know the Will of the
D, and by this means he became Victori-
over all his *Enemies*, and very great and
ful; he repair'd the Ruins of *Jeruſalem*,
reſtored the *Kingdom* to its former luſtre
glory. But this continual courſe of *Proſpe-*
and *Succeſs* at laſt lifted up his Heart (as
Scripture obſerves) to his deſtruction; for
ceeded to that height of Preſumption,
rude the *Sacred Office* of the *High Prieſt*,
offer *Incenſe* upon the *Altar* of *Incenſe*:
when *Azariah* the *High-Prieſt* at the
of 80 *Prieſts* of the *LORD*, withſtood him,
challenged him for ſo doing, and he en-
began to Threaten them, the *Leproſie*
out upon him, which as ſoon as they had
ved, they thruſt him out of the *Houſe* of
ORD; and indeed finding himſelf ſmit-
with that unclean *Diſeaſe*, he haſted to get
of the *Temple*, that he might not defile that
Place.

ziah thus ſtruck with *Leproſie*, and be-
thereby incapacitated for Government,
his Son took poſſeſſion of the *Throne*,
all things imitated the firſt *Piety* of his
; wherefore alſo *GOD* bleſſed him, and
him very powerful; and having Reigned
Mundi 3261. 16 years, he left the *King-*
dom to his Son *Ahaz*, who
again all the Abominations of *Idolatry*
ruſalem, wherefore alſo the *LORD* deli-
him into the Hands of the *Syrians*, and
the Hands of the *King* of *Iſrael*.

the mean time the *Kingdom* of *Iſrael*
Mundi 3233. deſcended from *Joaſh* to *Je-*
roboam, and from *Jeroboam*
chariah, and from him to *Shallum*, and then to *Menahem*, who left the *Kingdom* to his Son *Pekahiah*; but *Pekah* the Son of *Remaliah* conſpired againſt him and ſlew him, after he had Reigned two years. 'Twas this *Pekah* that waged a moſt bloody War againſt *Judah*, killing at one time 120000 of them, becauſe they and their *King* had forſaken the LORD, and betaken themſelves to the worſhip of *Idols*. The *Iſraelites* at that time committed ſuch extream Cruelties againſt their Brethren the *Jews*, that as they returned with their *Captives* in triumph to *Samaria*, a *Prophet* of the LORD reproved them for their great Cruelty, charging them at leaſt to ſend back to their homes the 200000 *Captives* they had taken, which they did at the *Prophets* Remonſtrance, with a great many marks of Tenderneſs and Compaſſion for them, *Cloathing* them that were naked, and providing *Wagons* to carry thoſe that were not able to go on Foot.

But *Ahaz* was ſo far from being humbled by all theſe heavy *Judgments* of an incenſed GOD, that on the contrary he ſinned more and more. At the ſame time *Ahaz* having made an Alliance with *Tiglath-Pileſer* King of *Aſſyria* againſt *Iſrael*, he came with a great *Army* and took all the *Iſraelites* that dwelt beyond *Jordan*, and carried them *Captives* to *Aſſyria*, from whence they never return'd, no more than the reſt of the Ten *Tribes*, who were afterwards tranſported thither by his Son *Salmanaſſar*.

But King *Ahaz* was ſo far from being touch'd with the deſolation of his own, or Neighbour *Kingdom*, or better'd thereby, that on the contrary he attributed all the Advantages his *Enemies* at any time had over him, to the prevalent power of their *Idols*, above thoſe he worſhip'd. He ſhut up the Doors of the *Lord's Houſe*, and erected *Altars* to his *Idols*, in all the Corners of the *Streets* of *Jeruſalem*, until GOD by Death put a ſtop to the Career of his *Impieties*,

He was a dreadful Example of *Princes* forſaken by GOD, who the more he puniſheth them, the more their Spirits are ſet againſt him, and who at laſt by their unhappy ends proclaim this great Truth, That *Kings* are great as long as they continue in the Rank where GOD has plac'd them; but that they precipitate themſelves into their *Creatural Nullity*, when they begin to challenge him, or make themſelves his Equals.

KING HEZEKIAH.

Hezekiah, *King of* Judah, *applying himself to reſtore the true Wor of GOD deſtroys all the* Idols *and* Images *that were in the Lan*

PEkah having ſeated himſelf on the Throne of *Iſrael*, by conſpiring againſt *Pekahiah* Anno Mundi 3265. his Maſter, loſt his *King-* before Chriſt 739. *dom* by the ſame way he had got it at firſt; for *Hoſhea* conſpired againſt him and ſlew him, and ſucceeded in the *Throne*; but was ſcarce well ſeated in it, when *Salmanaſſar* King of *Aſſyria* came with an *Army* againſt him, and made his Kingdom *Tributary*. But as *Hoſhea* was deſigning to caſt off this Yoke, with the aſſiſtance of the King of *Egypt*, *Salmanaſſar* being informed thereof, came againſt him with a great *Army*, and laid Siege to *Samaria*, which he took at the end of 3 years; and carried the *Ten Tribes* into his own *Country*, (that is, into *Media* and *Aſſyria*) from whence they were ſcattered throughout all the Eaſtern parts of *Aſia*, without ever returning to their own *Country*.

Thus ended the *Kingdom* of *Iſrael*, having continued 255 years after its ſeparation from *Judah*. Whilſt the *Kingdom* of *Iſrael* was thus haraſſed with a long Succeſſion of wicked *Kings*, who by a Series of *Murthers* and *Conſpiracies* ſupplanted one another, the *Kingdom* of *Judah* had a Breathing time allow'd it from the Miſeries it groan'd under in the Reign of Anno Mundi 3277. King *Ahaz*; for his good before Chriſt 727. Son *Hezekiah* ſucceeding him, changed the whole Face of Affairs, and made *Piety* and *Vertue* to take place inſtead of that *Impiety* and *Idolatry* which had overſpread the whole *Kingdom*.

The *Scripture* gives him this Character, *That neither before nor after him, was there ever any King of* Judah *like him. He put his whole truſt in the* LORD, *and cleaved to his* Law, *without turning from it to the right or to the left; He opened the* Gates *of the* Houſe *of* GOD, *which his Father had ſhut up, with deſign to aboliſh the true* Worſhip *of* GOD. *He commanded the* Prieſts *and* Levites *to ſanctifie themſelves, in order to the purifying of that* holy Place, *which had been ſo abominably prophan'd. He cut down all* Idolatrous Groves, *and broke the* Brazen Serpent *which* Moſes *formerly had made by an expreſs Command from* GOD; *but was ſince become an Object of Sacrilegious Adorations. He took great re-eſtabliſh the* Prieſts *and* Levites *continued Functions, and to provide Subſiſtence and Maintenance, to revived the Laws of the* Tenths

And as this good *King* took delight in the Ways of *GOD*, and and eſtabliſhing the purity of his the *LORD* alſo took delight to Enterprizes with *Succeſs*, and to ety with the *Victory* that alway *Arms*. He caſt off the Tyrannical thoſe *Kings*, that had made their Tributaries, and particularly King of *Aſſyria*. He waged War *Philiſtins*, took their chiefeſt *Cities*, them keep within their own

During the Reign of this *Iſaiah* the *Prophet*, who was of the and very familiar with this good on ſeveral occaſions ſending him Counſellor and Comforter. This alwaies encouraged *Hezekiah* to more and more in that GOD whom ſhipped; and as it pleaſed *GOD*, *Hezekiahs* Faithfulneſs and the Up his Heart, by ſtirring up very formidable Enemies againſt him; *Prophet* was always ready to comfort courage him, that he might not either by their Forces or Menaces.

This was a very ſenſible Inſtance py that Prince *as, who lends an ear viſeth with* holy *and* good Men, *alſo without doubt thought himſelf under the Government of ſo Religious*

And it appeared by this remarkable ple, (as the *Fathers* obſerve) *that truly fear GOD, they eaſily agree that are his true* Servants, *and are comply with whatſoever they declare the Name of the* LORD; *accounting greater and more real Honour to Word in his* Miniſters, *than to and obeyed by all their* Subjects.



Cr fremen in J. Kip Sculp

The Honourable M.rs Elizabeth Gerard, sole daughter and Heyress of the Right Honourable Digby Lord Gerard of Gerards Bromley

For advancement of this Worke. Contributed this Plate.



Mr. Nathaniell Bromley.
of London Citizen.

For advancement of this Worke. Contributed this Plate.

THE DEFEAT OF SENNACHERIB.

GOD in Favour to King Hezekiah, *destroys the Army of* Sennacherib *by an* Angel, *who in one* Night *kill'd an Hundred fourscore and five thousand* Men.

GOD being willing to prove the *Faithfulness* of King *Hezekiah*, stirred up a- *Anno Mundi* 3291. gainst him *Sennacherib* the *before Christ* 713. King of *Assyria*, who provok'd by *Hezekiah's* refusing to pay the Tribute his Predecessors were us'd to pay, sent *Rabshakeh* to threaten him in the presence of all the *People*, on purpose to discourage them, and make them Rebel against *Hezekiah*; accompanying his Threats with Scoffing reflections upon his Confidence in *GOD*, against the forces of a *Prince*, whom no Power hitherto had been able to resist.

Hezekiah having been Ear-witness of these proud Threats and Blasphemies, which reflected more upon *GOD* than upon himself, rent his *Cloaths* and cover'd himself with *Sackcloth*, and went into the *House* of the *LORD*, from whence he sent to *Isaiah* the *Prophet*, to acquaint him with what had hapned, entreating him to cry mightily unto the *LORD* for help in that time of distress. The *Prophet* in answer to his request, bade him not to be afraid of the proud Threats of *Sennacherib* because GOD would fight for him; assuring him, That the King of *Assyria* should never enter the *City*, but be forced to raise the *Siege* and to return shamefully into his own *Country* by the same way he came, and be Murther'd there; because the *LORD GOD* had taken upon him to defend and save the City of *Jerusalem* for his own Name sake and for his Servant *David's* sake. *Hezekiah* receiv'd this Answer from the Mouth of *Isaiah*, as he was humbling, and pouring forth his Heart in *Prayer* before the *LORD* in the *Temple*: For having received the Blasphemous Threatning *Letter* from the *King* of *Assyria*, he presented it before the *LORD*, and having it in his hands lifted up to *Heaven*, said; O Lord God *of* Israel! *which dwellest between the* Cherubins, *thou alone art the* GOD *of* all *the* Kingdoms *of the* Earth, *for thou hast made* Heaven *and* Earth Lord, *bow down thine* Ear *and hear, open thine* Eyes *and see, and hear the Words of* Sennacherib, *which he hath sent to reproach the* Living God. *True it is* Lord, *that the* Kings *of* Assyria *have destroyed other* Nations *and their* Lands, *and cast their* Gods *into the Fire, for they were no* Gods, *but the work of* Mens *hands*, Wood *and* Stone, *therefore they have destroyed them. Now therefore*, O Lord our God, *save thou us out of his Hand, that all the* Kingdoms *of the* Earth *may know, that thou only art the* Lord God.

The *Prayers* of this good *King* were not without a signal Effect; for when *Sennacherib* thought himself sure of *Hezekiah* and his *Kingdom*, *GOD* sent the *Jews* an invisible Succour, which yet produced most visible and sensible Effects: For he gave Commission to an *Angel*, who in one Night kill'd 185000 *Men* in the Camp of *Sennacherib*; who rising betimes in the Morning were extreamly astonished and surpriz'd, to find the whole *Camp* little else but a heap of *dead Bodies*. Thus with shame and confusion was he fain to hurry away to *Nineveh*, where neither he was safe; for as he was Worshipping in the *House* of his *God*, he was killed by two of his *Sons* who escaped into *Armenia*.

This was the end of *Sennacherib*, who being a *Prince* that lifted up himself above GOD, and dishonour'd him with his *Blasphemies*, serv'd at last only to be a dreadful Instance of his Omnipotence and Severity against such proud and obstinate *Sinners* *GOD* opposed against all the vast *Army* of this proud *King* no more than one single *Angel*, who (as *S. Hierom* observes) would not involve him in the same Slaughter with his *Subjects*, as *Pharaoh* was, but suffered him to escape his Hand, that he might fall by those of his *Sons*.

GOD *by this* History *would teach the* Kings *of the* Earth, *That when they Rebel, and declare themselves* Enemies *to him, from whom they receive their Being, and whatsoever else that makes them Great and Feared amongst* Men, *he sometimes permits them to find such* Monsters *amongst their own* Children, *who renouncing all* Natural Affection, *are not afraid by a detestable* Paricide, *to deprive them of their* Life *and* Crown, *to whom they themselves were beholding for both.*

HEZEKIAH RESTORED TO HEALTH.

King Hezekiah *being* Sick *to Death, is reſtored to* Health, *and has* 15 Ye*added to his* Life.

NOT long after that *Hezekiah* was thus miraculouſly deliver'd from *Senacherib's Army*, he fell *ſick* of a *Mortal diſeaſe*. *GOD*, it ſeems, was reſolved to try this pious *King* all manner of ways thereby to raiſe *Hezekiah's* Faith, and to diſplay his own Power and Glory. Accordingly, after that *Hezekiah* had earneſtly beſought the *LORD*, *GOD* ſent *Iſaiah* the *Prophet* (who had before declar'd the Sentence of *Death* to him) to aſſure him, that the *LORD* had heard his *Prayer*, and retracted the Sentence of *Death*; That his Recovery ſhould be ſo ſudden, that within 3 Days he ſhould be in a condition to go to the *Temple* of the *LORD*; and moreover that 15 years ſhould be added to the years of his Life. And to convince *Hezekiah* of the truth of what he had declar'd to him in the Name of the LORD, he wrought a famous *Miracle*, by making the ſhadow of the *Sun* to return backward ten *Degrees* upon the Dial of *Ahaz*.

Before *Jeſus Chriſt* 710 years.

So many *Miracles* wrought in favour of *Hezekiah*, did not meet with the anſwerable Effects that might be expected from them; and he made it appear, when he was reſtored to health, that it is ſometimes advantagious for *Good Men* to die of their *Sickneſs*. *GOD*, to make the *Pride* that had inſinuated it ſelf into *Hezekiah's Heart* to appear abroad, ſuffer'd the *Ambaſſadors* of the King of *Babylon* to come to him with rich *Preſents*, to congratulate his *Recovery*, and to enquire about the *Miracle* wrought in his behalf.

Hezekiah pleaſing himſelf with the Honour done to him by that great *King*, ſhewed his *Ambaſſadors* all his *Riches*, *Jewels* and *Treaſury*, and all that was Great and magnificent in all his *Kingdom*, with all his ſtores of *Arms* and *Ammunition*. *GOD*, who had diſcovered this Wound hid in the bottom of the *Kings* Heart, ſent *Iſaiah* the *Prophet* to enquire of him, who thoſe *Men* were that were come to Viſit him, and what their Buſineſs was? To which he anſwered, That they were *Ambaſſadors* ſent to him from the King of *Babylon*, and that he had ſhew'd them all the *Treaſures* of his *Palace* and *Kingdom*, without hiding any thing from them.

Whereupon *Iſaiah* declared to him in the Name of *GOD*, That all the *Treaſures* that he had ſhewed to the *Babylonian Ambaſſadors*, ſhould be carried to *Babylon*, and that his *Children* and *Poſterity* ſhould be Eunuchs in the *Palace* of the King of *Babylon*. Which Prophecy was afterwards verified in the Children of the *Blood Royal* of *Judah*, who were carried *Captives* by *Nebuchadnezzar*. Manaſſeh Son of *Hezekiah*, who was but 12 years old when he began to *Reign*, was himſelf carried Captive to *Babylon*, becauſe of his Impiety wherein he exceeded all the *Kings* that were before him. He ſet up again whatever his *Father* had deſtroyed, and pull'd down what he had ſet up. He caus'd the Prophet *Iſaiah* be *kill'd*, without reſpecting his Holineſs, high Quality, being *Prince* of the Blood, or great *Age*, being above 100 years old. He outdid (as GOD witneſſeth of him by his *Prophets*) all the Abominations of the Amorites whom GOD had driven out of the holy Land.

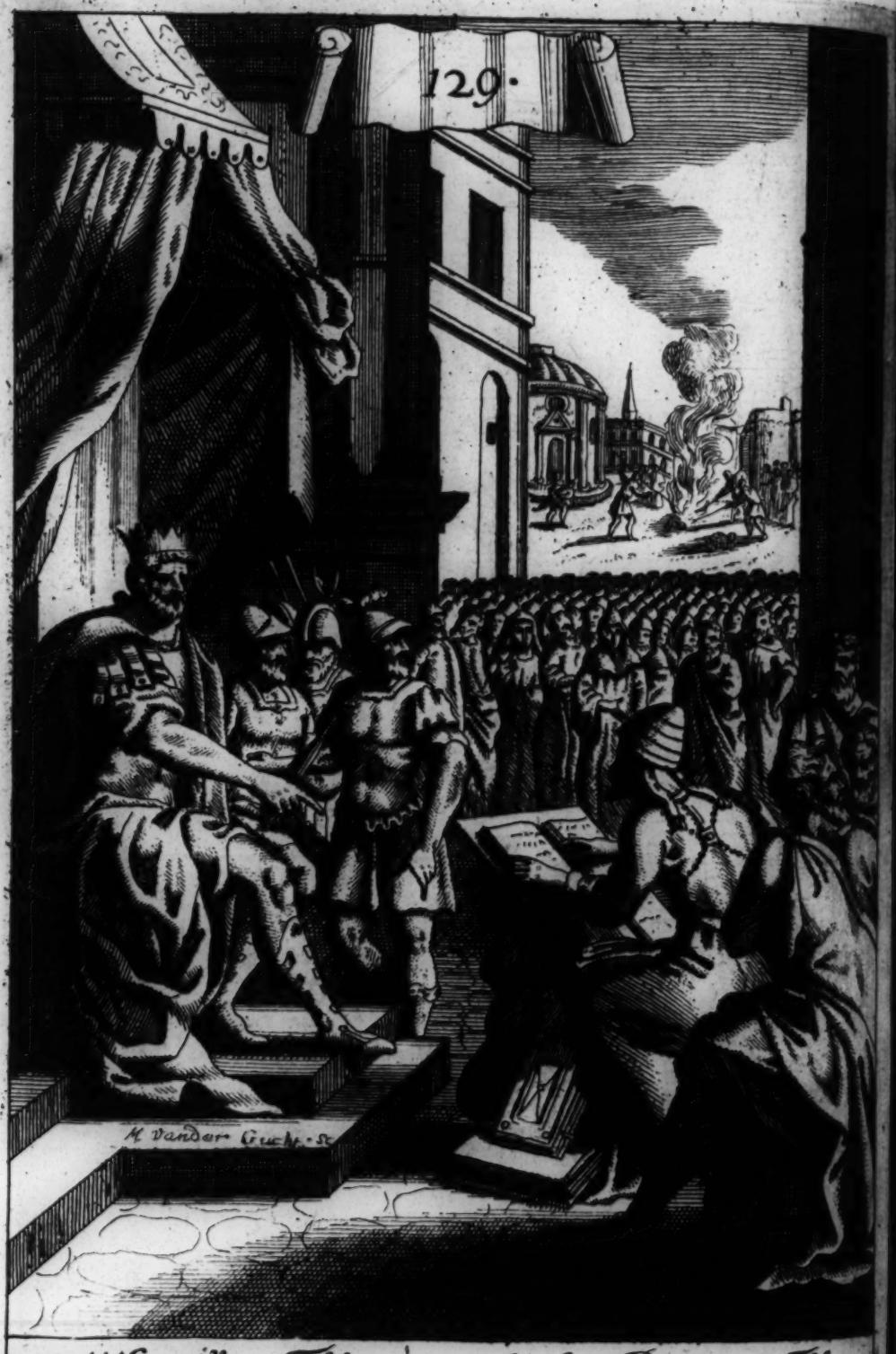
Wherefore alſo GOD raiſed up against him the *King* of *Aſſyria*, who took him Captive and bound him with *Chains*, and carried him to *Babylon*. This ſad condition, to which by the juſt *Judgment* of GOD he was reduced, made him enter into himſelf, and Eying GOD, who juſtly chaſtiz'd him, he beg'd for Pardon and *Mercy* with all his *Heart*, and gave full evidence of a true and ſincere *Repentance*.

These deep and hearty *Humiliations* of this *Captive Prince*, joyn'd with moſt ardent *Prayers*, moved GOD to have pity on him; and delivering him from his *Captivity* in Babylon, he reſtor'd him to his *Subjects*, and ſettled him in his *Throne*, where now his care was to ſerve the LORD, and to ſhew himſelf thankful for the great *Mercy* and *Loving-kindneſs* he had been pleaſed to ſhew unto him. Neither was he content with ſerving the LORD himſelf, but he commanded all his *Subjects* to ſerve the *Lord God* of *Iſrael*, and to worſhip him alone.

Thus (ſaith the *Scripture*) Manaſſeh knew *that the LORD he was GOD*; and ſo will every one who reads theſe wonderful things cannot but own the ſame. And it is here to determine where we ought to fix our Admiration moſt, whether on the *Omnipotence* of God who abſolutely diſpoſes of *Men*, or on his Juſtice which does not ſpare *Kings*; or on his Mercy which condeſcends to be entreated by a *Criminal*, and reſtores a *Prince* to his Throne who had ſo outragiouſly *contemn'd* his Majeſty and profan'd his *Temple*.



Mr. Francis Forbes of the
Citty of London Merchant.
For advancement of this Worke. Contributed this Plate.



Gentilles Tichborne, wife of S.r Benjamin Tichborne of Woodnicks in Hartford Shire Knight. descended from the antient family of Tichborne of Tichborne in Hant Shire. For advancement of this Worke. Contributed this Plate.

THE PIETY OF JOSIAH.

Josiah (*King of* Judah) *restores the* Worship *of GOD, and establisheth it throughout his* Kingdom, *and in* Godliness *exceeds all his Predecessors.*

KING *Manasseh* being dead, his Son *Amon* Reigned in his stead, who imitated his *Anno Mundi* 3361. *Father* in his *Crimes* and before Christ 643. *Sins*, but not in his true and sincere *Repentance*; wherefore *GOD* having left him to himself, his own *Servants* conspir'd against him and *kill'd* him, after a short Reign, that lasted only two years. The *People* having kill'd the Murtherers of *Amon*, placed his Son *Josiah* on the *Throne*, who was not above 8 years of Age when the *Crown* was set on his Head.

This *Josiah* was a *Prince* of most rare eminent *Piety*, of which he gave extraordinary Instances from his very *Youth*, and continued therein to the end of his *Life*. He destroyed all the *Altars* of *Baal*, and brake in pieces all his *Images*, and burnt the *Bones* of his *Prophets* upon the *Altars* dedicated to that *Idol*, according to the Word *GOD* had spoken by his *Prophet* to *Jeroboam* 350 years before. Thus he purified and cleansed not only *Jerusalem* and *Judah*, but also extended his *Zeal* to a great part of *Israel*, destroying and cutting down the *Images* and *Groves*, that he found in the *Tribes* of *Manasseh*, *Ephraim*, *Simeon*, and *Napthali*.

Whilst this good *King* was employed in these Works so worthy of a *King*, and Repairing of the *Temple*, which in his *Fathers* and *Grandfathers* time had been so highly abus'd and profaned, *Hilkiah* the *High-Priest* found the Book of the *Law* of *Moses* in the *Temple* of the *LORD*, and brought it to King *Josiah*, who when he had read therein the dreadful Threatnings pronounced against those who did disobey that *Law*, he rent his *Cloaths* in consideration of the heavy *Curse* of *GOD*, which the Wickedness of his *Fore-Fathers* had drawn down upon the *Land*. And sent *Hilkiah* the *High-Priest*, with others of his Chief *Ministers*, to enquire the Mind of *GOD* in this matter of *Huldah* the *Prophetess*; who sent them back with this Answer to the *King*, That all the *Judgments* pronounced by *GOD* in his *Law*, should certainly come upon *Judah*; but however, that *GOD* would do him the Favour, to let him die in *Peace*, because his Heart was tender, and did humble himself before *GOD*, when he heard the Words pronounced against *Jerusalem* and the *Temple* of the *LORD*, and all the Inhabitants of *Judah*, rending his *Cloaths*, and trembling and weeping before the *LORD*, that therefore the LORD had heard him, and would delay the pouring forth of his *Vengeance* upo the Profaners of his *Law*, till he was laid in his *Grave*, that he might not see the Evil than was to come upon *Judah*.

Josiah having receiv'd this Answer, assembled all the *People* in the *Temple*, read to them the *Book* of the *Law*; and engaged himself and all the *People* in a solemn *Covenant* before the *LORD* to keep his *Commandments*, *Testimonies* and *Statutes*, with all their Heart and Soul. This *Covenant* he had engaged his *People* in, together with his powerful Exhortations and edifying Example, had the good effect to keep all his *Subjects* faithful to *GOD* until his Death, which was caused by a *Wound* he received in a *Battle* against *Pharaoh-Necho* King of *Egypt*.

GOD *made haste* (saith S. *Ambrose*) *to take this good* King *out of the* World, *to deliver him from those Evils he was going to show'r down upon the* Earth; *and being unwilling to survive the* Glory *he had so justly acquired, by the Zeal he evidenced beyond any* King *before him, in celebrating the* Feast *of the* Passover, *with greater Solemnity and Piety than ever it had been been celebrated before.*

The Example of this *King* ought to teach all *Princes* to make it their Principal Care, to inform themselves in the *Law* of *GOD*, because we find the *Spirit* of *GOD* in the *Scripture*, attributing all the Happiness and Success of *Josiah*, to that humble Fear and trembling wherewith he heard the denunciations of *God's Wrath* against the Rebellious Violaters of his *Ordinances* set down in the *Book* of the *Law*, which was wonderfully found in the *Lords House*, in this good *Kings* Reign. But those *Princes* who would be happy with *Josiah*, must read the *Scripture* as he did; that is, with a full purpose not only to observe the same themselves, but to make it to be observed by all their *Subjects*: For they ought to consider, that it would be unjust and unreasonable for them to expect that their *Subjects* should so religiously observe their *Commands*, when they at the same time give little or no heed to the Commands and Ordinances of the *King of Kings*, and *Lord of Lords*.

THE SIEGE OF JERUSALEM.

Nebuchadnezzar *Beſieges* Jeruſalem, *and Takes it, and carries away with him to* Babylon, *all the* Riches *and* Inhabitants *of that* City.

KIng *Joſiah* dying lamented of all, *Jehoahaz* his youngeſt Son was placed in the *Throne* by the *People*; but *Pharaoh-Necho* King of *Egypt* came to *Jeruſalem*, and depoſing him, carried him bound in *Chains* to *Egypt*, and having impoſed a great *Tribute* upon the *Land*, he made his Brother *Eliakim King* in his ſtead, giving him the name of *Jehojakim*.

Anno Mundi 3394. before Chriſt 610.

This *Prince* Reigned 12 years; in which time there lived many great *Prophets*, and yet notwithſtanding all their Exhortations and Denunciations, he fell into all manner of *Crimes* and *Enormities*. When ſome of his *Officers* had ſhewed him the *Prophecy* of *Jeremiah*, (wherein were deſcribed the *Judgments* that were to come upon him and all *Judea*,) he cut it in pieces with a *Penknife*, and caſt it into the Fire. But *GOD* commanded the *Prophet* to write down thoſe Denunciations in another *Volume*, and to add to them many others.

It was in the 4*th* year of his *Reign* that *Nebuchadnezzar* came to beſiege *Jeruſalem*, and took this unhappy *King* and put him in *Chains* to carry him to *Babylon*; and from hence we are to begin the Account of the 70 years of the *Captivity*; tho' indeed *Nebuchadnezzar* releaſed him afterwards, contenting himſelf to make him *Tributary*. But when at the end of Three years he Rebelled againſt *Nebuchadnezzar*, the *Chaldeans* came againſt him and ſlew him, not ſo much as affording him a *Grave*.

After him ſucceed *Jehojachin* his Son, who following the wicked Steps of his *Father*, *Nebuchadnezzar* came and took him *Captive*, and carried him with his *Wives* and *Children*, and all the Grandees of his *Court*, with 10000 of the Inhabitants of *Jeruſalem*, to *Babylon*. And at the ſame time he took along with him all the *Treaſures* of the *Temple*, and of the *Kings Houſe*, and all the *Veſſels* of *Gold* which *Solomon* had made, and placed *Zedekiah* his Uncle on the *Throne*.

This *Zedekiah* (without reſpecting *Jeremiah*, who ſpake to him in the Name of *GOD*) lived in a continual courſe of Wickedneſs and Impiety; and his *Subjects* following his Example, gave up themſelves to all manner of Lacentiouſneſs, commiting all the Abominations of the *Heathens* round about them, without regarding the Warnings GOD gave them from time to time by the Mouth of his holy *Prophets*; yea, as the *Scripture* witneſſes, they mocked the *Meſſengers* of *GOD*, deſpiſed his *Word*, and abuſed his *Prophets*, until the Wrath of the LORD aroſe againſt his People without remedy.

Wherefore in the 9*th* year of this King's Reign, *Nebuchadnezzar* came with his Army againſt *Jeruſalem*, and after a Siege, which laſted 2 whole years, reduced the *City* to a dreadful *Famin*. Having at laſt made a great Breach in the *Wall*, he entred the *City* in the Night. The *Jews* hereupon ſeiz'd with a terrible Conſternation, endeavoured to get away, and make their eſcape, and *Zedekiah* himſelf fled through a ſecret Gate; but *Nebuchadnezzar* having ſent ſome to purſue him, they overtook him near *Jericho*, and brought him before the King of *Babylon*, who by a cruel Order executed the Sentence *GOD* had in his juſt Judgment allotted to that *Prince*: He cauſed his two *Sons* to be *kill'd* in his preſence, and after this terrible Spectacle, he cauſed his *Eyes* to be put out, and loading him with *Chains*, carried him to *Babylon*.

Anno Mundi 3416 before Chriſt 588.

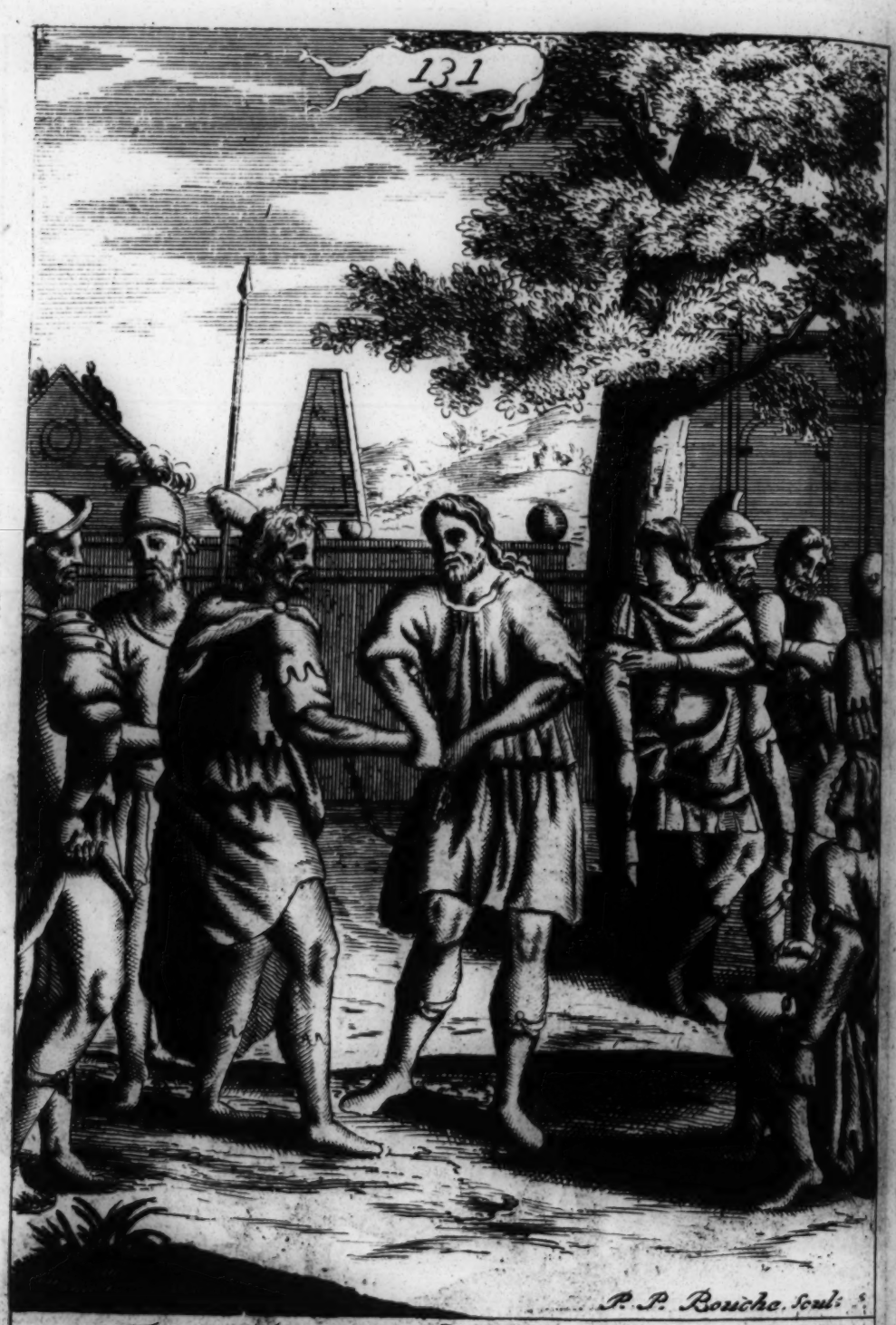
Nebuchadnezzar afterwards ſent *Nebuzaradan* the Captain of his *Guard*, to bring along with him the reſt of the *People*, and to ſeize all the *Riches* remaining in the Land, with orders alſo to burn the *Temple* and the *Kings Palace*, and all other *Princely Houſes*, and to caſt down the *Walls* of *Jeruſalem*, leaving only a few poor People in the Country, that might take care to Till the *Ground*, and dreſs the *Vineyards*. At the ſame time alſo *Nebuzaradan* took the *High-Prieſt Seraiah*, and *Zephaniah* the 2*d Prieſt*, and ſeveral others of the *Kings* greateſt *Officers* and *Miniſters* of State, and 60 of the chief *Inhabitants* of the *City Jeruſalem*, and brought them to the King of *Babylon* at *Riblah*, who put them all to Death.

This was the miſerable condition to which *Jeruſalem* was redue'd, for the *Sins* of its *King* and *People*; which the *Prophet Jeremiah* ſets forth in ſo lively a manner, that a Man had need to have a *Heart* as hard as a *Rock*, not to be wov'd with it: *For it is a good and holy thing to be afflicted for the ſevere Chaſtiſements of* Sinners, *if at the ſame time we have a utter abhorrence for their* Crimes.

JEHO-



The Rt Honourable Robert Lord Lucas. Baron of Shenfeild. Choife Governor of the Tower of London and Lord Leiutenant of the Hamlets there vnto belonging.
For advancement of this Worke. Contributed this Plate.



Sr. Thomas Duppa of Eardisley in Herefordshire Knight, Gent Vsher of the Black Rod to the late King Charles and King James & to their present Maiestyes King William and Queen Mary.
For ye Advancement of this worke Contributed this Plate.

Jehojachin taken out of Prison.

Evil-Merodach *King of* Babylon, *after the Death of* Nebuchadnezzar, *shews kindness to* Jehojachin, *not only giving him his Liberty, but treating him with the Honour due to a* King.

THE *Kingdom* of *Judah* being thus destroyed by the *Babylonians*, the *Jews* continued in this *Captivity* 70 years, according as it had been foretold by the *Prophets*. GOD, who never willingly afflicts the *Children* of *Men*, had long before threatned his *People* with this hard condition of *Bondage*, to the end they might avoid it by hearty *Repentance*, and reforming of their Lives. *Jeremiah* the *Prophet* had warned them very often of this fate, and ventur'd to expose himself to the Persecutions of the Great men of the *Court*, rather than to withhold from his *Brethren*, what might be of so great use to them. He at the same time also admonish'd them, not to imitate the ways and manners of the *People* by whom they should be carried away *Captive*, but to continue firm in the true Worship of GOD they had received from their *Fathers*. Neither was he wanting to comfort them under this affliction, by assuring them, That GOD would undoubtedly deliver them them from their *Captivity*, at the time he had declared by his *Prophets*.

Anno Mundi 3417. before Christ 587.

The *Holy Prophet* having found Favour in the eyes of *Nebuzaradan*, General of King *Nebuchadnezzar*, who had given particular Orders for his preservation and maintenance, tho' he was at liberty to go to *Babylon* and live there in peace, chose rather to stay in *Judea*, to be a comfort and stay to those few of his *Countrymen* that were left there. He gave very good Advice to *Gedaliah*, whom *Nebuchadnezzar* had constituted Governour over the *Jews* that he left in the Land: But *Gedaliah* not regarding what was told him concerning *Ishmael*'s Conspiracy, was soon after kill'd by that Rebel at *Mizpah*, together with all those that were with him.

The rest of the *Jews* that were in *Judea*, apprehending the Anger of the King of *Babylon*, for the Murther of *Gedaliah*, whom he himself had placed over them, resolved to secure themselves by fleeing into *Egypt*. *Jeremiah* oppos'd himself against this their design, assuring them, that no Evil should happen to them by staying in *Judea*, but that they should certainly perish and be destroyed, if they went to *Egypt*; but they notwithstanding these Remonstrances of *Jeremiah*, continuing obstinate in their Resolution of going down to *Egypt*; *Jeremiah*, and *Baruch* his Disciple, finding that they could not dissuade them from their purpose, chose rather to accompany them thither, than wholly to forsake them: And being arrived there, they declared to the *Jews*, That the King of *Babylon* should conquer and destroy *Egypt*, as he had done *Judea*.

Whilst this *People* (formerly so highly favoured of GOD) suffered so many Miseries in 3 several *Kingdoms*, *viz.* in that of *Babylon*, *Egypt*, and *Judea*, without being supported with any other comfort but the hopes of being deliver'd from this their Servitude at the end of 70 years, according to the Word of GOD declared by his *Prophets*, there hapned an Event in *Babylon*, which did somewhat comfort them and alleviate their Affliction. For *Nebuchadnezzar* (whom GOD had made use of as a *Rod* to chastize others, being at last obliged to submit to *Death* himself, his Son *Evil-Merodach* succeeded him, who soon after his coming to the *Crown*, sent for *Jehojachin* King of *Judah*, whom *Nebuchadnezzar* had formerly carried away Captive to *Babylon*, before the Reign of *Zedekiah* their last King, out of *Prison*, and set him at full liberty.

Anno Mundi 3442.

Thus this *Prince*, after he had been a Prisoner 37 years, was at last set at Liberty by the Clemency of this *King*; *And* (as the *Scripture* expresseth it) *he spake kindly to him, and set his* Throne *above the* Throne *of the* Kings *that were with him in* Babylon, *and changed his* Prison-Garments, *and made him eat* Bread *continually at the* Kings Table *all the days of his Life, and setled an* Allowance *upon him, to maintain him in a condition suitable to his Royal Dignity*. Thus was this *King* transported from the extremity of Misery and Bondage, to a state of Glory and Happiness, which made him remember the *Royal state* he enjoy'd before, and gave him occasion to adore the *Divine Providence*, with respect to *Princes*, whom he humbles and casts down and raiseth them again when it pleaseth him, and who sets bounds and limits to their Prosperity and Glory, as well as to their Sufferings and Adversities, according as they are the Objects of his *Justice* and *Wrath*, or of his *Mercy* and *Favour*.

The CONTENTS of the First Book of CHRONICLES.

THis and the following *Book* are joyned by the *Jews*, and make but one; their *Hebrew* Title is, THE WORDS OF DAYS, and according to the *Septuagint*, PARALIPOMENA; but the Vulgar *Latin*, and Modern *Translations*, call them, THE BOOKS OF CHRONICLES. The *Jews* call these Books, *The Words of Days*; that is, *Of Times*; because they contain the memorable Things, which from time to time hapned in the *Church* of GOD, as well as in the *Land* and *Cities* of *Israel*. The *Greek Translators* give them the Name of *Paralipomena*; that is to say, *Things omitted or forgot*; because in them are Recorded several Specialties, which had been omitted and left out in some of the foregoing *Books* of *Holy Writ*, which the *Spirit of* GOD (since that) thought fit should be set down in *Writing*, for the Information of the *Church*. But we call them the *Books* of the *Chronicles*, in imitation of the *Latin* and other *Translations*, which word imports as much as a *Description*, or an *Account of Times*; because therein are couched many Memorable things, which hapned in Times past, in the Church and Commonwealth of the *Jews*.

'Tis not certainly known who was the Composer of these *Books*; only it was commonly supposed, that *Esdras* himself was the *Author* of them, who by the Inspiration and Guidance of the *Holy Spirit*, Penn'd them, and reduced the Particulars therein contained into the *Method* wherein we now see them, in order to transmit them to the *Church* in all after-Ages; making use to this purpose, not only of the *Five Books* of *Moses*, and of the ancient publick *Registers* and *Records*, which the *Priests* had in their keeping; but also of the *Books* and *Histories* of many *Prophets*, his Predecessors, who had set down in *Writing*, and deduced at large the several Events and Passages of their *Times*, tho' it may be not all of them, with design to make a part of the perpetual and unalterable *Canon* of the *Church*; whence it is, that those *Writings* never reach'd our *Times*.

That which we assert here, That these *Books* were compiled from the *Writings* of the Ancient *Prophets*, appears evidently from the *Clause* we meet with so often in them, that the rest of such *Actions* or *Events* are written in the *Book* of *Gad*, of *Iddo*, of *Isaiah*, &c. tho' it seem also very probable, that some of these *Books* so quoted, be no other than the *Books* of *Samuel* and of *Kings*, as having been successively continued and carried on from time to time by divers *Prophets*.

As for what concerns this *First Book*, its Nine first *Chapters* contain the *Genealogies* of many Ancient *Fathers*, from *Adam* to *Abraham*; and afterwards those of the *Descendents* of *Abraham*, which from *Jacob* were divided into several *Tribes* and *Branches*, which *Genealogies* are not to be found in any of the foregoing *Books*, in the same exactness and perfection, as we find them set down here. After the setting down of these *Genealogies*, we meet with an account of the *Reign* and *Life* of King *David*, and how (before his Death) by a particular Inspiration of the *Holy Ghost*, he laid down an excellent *Order* for the future Government of *Church* and *State* amongst the *People* of GOD; as also the vast *Preparatives* and abundant *Provision* he made for the Structure of the *Temple*, which *Solomon* his Son was to build in the City *Jerusalem*, to the Honour, and for the pure Worship and Service of the LORD, the Alone and Great GOD of *Israel*.

Insomuch that this *First Book* of the *Chronicles* (which treats of Matters from the *Beginning of the World* to the *Reign of Solomon*) contains a short account of Things hapned within the term of 2985 Years, or thereabouts.

In this *Book* also is summarily set down the Beginning of the *Church* of GOD, and how she was Maintain'd and Preserved after the *Deluge*, in the House and Posterity of *Sem*; and afterwards in that of *Abraham* and his Posterity, from *Jacob* until *David*, of whose Seed JESUS CHRIST was to be *Born*, according to what had been foretold and promised to him by GOD.

THI

The CONTENTS of the Second Book of CHRONICLES.

IN this *Book* is carried on and continued, the *Hiſtory* of the *People of GOD*, and of their *Kings*, (from the Death of *David*, which concludes the foregoing *Book*) until the *Captivity of Babylon*. And tho' mention be made herein of the *Kings* of *Iſrael*, particularly ſo called ſince the Separation of the *Ten Tribes* from *Judah*, and their Revolt from the *Family* of *David*; yet *Eſdras* (who is taken for the Author of theſe *Books*) doth principally relate the Hiſtory of the *Kings* of *Judah*, to which he ſeems to have been engaged by ſeveral Reaſons: For, beſides that *Judah* always retained in ſome degree, the ſound *Doctrin* and *Purity of Divine Worſhip*, from which the *Ten Tribes* were ſo far Apoſtatiz'd, that *GOD* ſuffered them at laſt to be carried away *Captives* out of their own *Country* by *Salmanaſſar*, without any hope of Return; and that the *Tribe* of *Judah* only then remained the *People of GOD*, whoſe Hiſtory *Eſdras* only deſign'd to ſet down. Beſides, forſmuch as the *Promiſed Meſſiah* was to be born according to the *Fleſh*, not only of the Tribe of *Judah*, but in particular of the *Family* and *Houſe of David*; therefore *Eſdras* thought fit to ſet down the *Hiſtory* and *Genealogy* of his *Anceſtors*, deducing it to his very Father, in order to make it more viſibly appear, that the *Promiſes* of GOD are true.

Wherefore as the *former Book* gave us a Relation of many *Particulars* concerning the Reign of *David*; ſo this begins with the Reign of *Solomon* his Son, who ſucceeded him in the *Throne*. He was a *Prince* favour'd by GOD with great *Wiſdom*, which he had requeſted of him; beſides which, *GOD* was pleaſed to confer upon him vaſt *Riches*, which he employ'd in Building of the *Temple*, and other of his *Royal Structures*, and great *Honour*, being Admir'd and Rever'd by all the Kings about him. Who notwithſtanding, becauſe of his *Sins* his *Kingdom* was divided, and after his Son *Rehoboam* came to poſſeſs the Crown; for the *Ten Tribes* ſeparating themſelves from *Judah*, made *Jeroboam* their King.

From *Rehoboam* there deſcended in a Right *Line* the following Kings of *Judah*, viz. *Abijah*, *Aſa*, *Jehoſhaphat*, *Jehoram*, *Ahaziah*, *Joaſh*, *Amaziah*, *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, *Jehoahaz*, *Jehojakim*, *Jehojakin*, *Zedekiah*; ſome of whom were *Idolaters*; but others reſtored the True Worſhip of GOD, as *Aſa*, *Jehoſhaphat*, *Joaſh*, *Amaziah*, *Uzziah*, *Jotham*, *Hezekiah*, and *Joſiah*; tho' amongſt all theſe alſo there was a great difference with reſpect to the fervour of their *Zeal* and *ſincere Godlineſs*. Yea, ſome of theſe *Kings* by a ſlackening of their *Zeal*, turned from *Good* to *Evil*, as *Joaſh* and *Amaziah*; and ſome others, as *Manaſſeh*, repented of the *Evils* they had committed and became *Good*.

In the mean time, the *LORD* was not wanting to invite and ſollicit them, to *repent* and *amend* their *Lives*, as well the *Kings* as the *People* of the *Jews*, making uſe to that end of the *Miniſtry* of the *Prophets*, who during all this time followed one another in conſiderable numbers, from *Elijah* and *Eliſha* until *Ezekiel* and *Daniel*; yet becauſe they were not minded by the greater part, but rather Mocked, Abuſed, and Perſecuted by them, GOD permitted at laſt the *Kingdom* of *Judah* to be conquer'd and poſſeſt by *Nebuchadnezzar* King of *Babylon*, who carried the *Jews* Captives into his own *Country*, where they continued 70 years, until *Cyrus* (under whom the *Monarchy* was tranſported from the *Chaldeans* to the *Perſians*) gave them leave to return to their own *Country*; an account whereof we find in the two following Books of *Ezra* and *Nehemiah*.

So that (according to the *Calculation* of ſome) this *Book* contains the *Hiſtory* of 424 years, to which if we add the 70 years of the *Captivity* of *Babylon*, we ſhall find the Account of 494 years, from the beginning of the Reign of *Solomon* to the Firſt year of the Reign of *Cyrus* King of *Perſia*; tho' ſome account no more than 484, and from the *Creation* of the *World* to the Return of the *Captivity* 3468 years.

THE

The CONTENTS of the Book of EZRA.

IT *has pleaſed the* Spirit of GOD *to conclude the foregoing* Book, *being the* Second of the CHRONICLES, *with the very ſame Words that begin this* Book, *to ſhew us the Sequel and Continuation of the* Hiſtory of the Church of GOD; *wherein is repreſented to us* (*by the* Pen *and* Miniſtry *of* EZRA, Prieſt *and* Scribe) *how the* LORD, *according to his* Promiſe, *after* 70 Years, *did miraculouſly deliver his* People *from the* Captivity of Babylon, *by means of* Cyrus (*called in* Hebrew CORES) *King of* Perſia, *who having made himſelf* Maſter *of the* Empire *of* Aſſyria *and* Babylon, *did* (*by Divine Inſpiration*) *grant unto the* Jews *liberty and permiſſion to Return to their own* Country, *and to Rebuild the* Temple *at* Jeruſalem, *affording them to that purpoſe all manner of Favour and Aſſiſtance, and gratifying them with many rich and precious* Preſents *in order thereto.*

Whereupon a conſiderable number of Jews, *under the Command and Conduct of* Zorobabel *and* Joſhua *the* High Prieſt, *returned to* Judea, *Rebuilt the* Altar *of the* LORD, *burnt* Sacrifices *upon it, celebrated the* Feaſt *of* Tabernacles, *and laid the* Foundations of the Temple, *in order to the Rebuilding of it: But not being in a condition at that time to carry on and finiſh it, becauſe ſome of their* Enemies (*by their Intereſt at* Court) *effected ſo much, that the* Building of the Temple *was put by and hindred all the following years of* Cyrus, Ahaſuerus, *and* Artaxerxes (*in the* Hebrew *called* Arthaſaſtha) *until the Second Year of* Darius; *at which time the* Jews *being excited and encouraged by the Prophets,* Haggai *and* Zechariah, *they began vigorouſly to apply themſelves again to Continue the* Building; *and being Protected by an expreſs and favourable* Edict *made in their behalf, procured for them by the Kings* Lord Lieutenant, *they at laſt happily finiſhed the* Work, *Dedicated the* Temple, *and performed their Exerciſes of* Piety *and* Divine Worſhip *therein.*

Some time after this, when the Jews *to a remiſſneſs and neglect of the* Worſhip GOD, Ezra *the* Prieſt, *by a ſpecial Diſpoſation of the* Divine Providence, *was* (*at his Requeſt*) *ſent by* Artaxerxes, *in the Seventh year of his Reign, with a conſiderable number of his* Country-men, *to* Jeruſalem, *liberally aſſiſted by Order of the* King, *with whatſoever was requiſite or needful for* his Journy, *with intention to ſettle and regulate all things according to the* Law *and* Divine Ordinances *preſcribed by* GOD. *All which* Ezra, *upon his arrival at* Jeruſalem, *with a great* Zeal *moſt punctually and faithfully performed: Wherefore there is good reaſon why this* Book *is called by his Name, as being not only the* Pen-man *of it; but becauſe it in a manner, wholly treats of what he performed for the* Glory of GOD, *and the Good* of his Country.

As to the Calculation of Time, *the Learned* Chronologiſts *do not altogether agree about it, becauſe the* Kings *and the Years of the* Perſian Monarchy, *are not computed by one after the ſame manner, the* Learned *differ in their* Opinions *about the* Four Perſian Monarchies *that followed after* Cyrus; *in which* Ahaſuerus *and* Artaxerxes the Firſt, *in whoſe Reign the* Building of the Temple *was put by and hindred*; Darius, *in whom the* Temple *was finiſhed, and* Artaxerxes the Second, *who firſt ſent* Ezra *to ſettle and order all things according to the* Divine Law, *and afterwards* Nehemiah, *to rebuild the* Walls, Gates, *and whole* City *of* Jeruſalem. *However, thus much is certain and without diſpute, that all theſe things happned under the* Monarchy *of the* Perſians, *which began with* Cyrus; *and that this* Hiſtory *begins with the* Firſt year *of his Reign in* Babylon; *and continued to the* Seventh year *of* Artaxerxes the Second, *or a little farther*; *as the following* Hiſtory *of* Nehemiah *begins with the* Twentieth year *of the ſame* King.



Josia Child of Wansted in the County of Essex Esqr.

For advancement of this Worke. Contributed this Plate

King Cyrus his Proclamation to Rebuild the Temple.

Cyrus being inform'd, that the Prophets *had foretold of him, That he ſhould Rebuild the* Temple *of* Jeruſalem, *gives leave to all the* Jews *that were in* Babylon, *to Return to their own* Country *under the Conduct of* Zorobabel, *and afterwards ſends* Ezra *thither, to regulate Matters of* Religion.

The Wrath of GOD againſt the *Jews* being at length appeaſed, and the 70 [illegible] 3468. years of their *Captivity* [illegible] Chriſt 536. being paſt and gon, that [illegible] might perform what he had promiſed by his [illegible], to reſtore them to their former Eſta[illegible]ment by *Cyrus*, he to that end made him [illegible]ror of the *Eaſt*, and raiſed him to the [illegible] of the Kings of *Babylon*. This *Prince* [illegible]ported with the *Propheſies* concerning [illegible] granted leave to the *Jews*, to return to [illegible] own *Country*, to rebuild their *Temple* and [illegible] beſtowed upon them all the *Veſſels* [illegible] of *Babylon* had taken away. Accord[illegible]ly the *Jews* took their Journy to *Jeruſalem* [illegible]number of 42000, under the Conduct [illegible]bel, beſides their *Slaves*, which amoun[illegible]bove 7000 more.

[illegible]ome time ſpent in ſetling themſelves [illegible]the 7th *Month* they aſſembled them[illegible] *Jeruſalem*, where they began to build [illegible], and to offer *Burnt-Offerings* to the [illegible] and the next year began to lay the [illegible]ons of the *Temple*; which was per[illegible]with great Solemnity. Upon this occa[illegible] generality of the *People* ſhouted for [illegible] the *Ancient Men* amongſt them, who [illegible] the former *Temple* (built by *Solomon*) [illegible], to ſee it ſo little correſponding [illegible] Magnificence of that *Structure*.

[illegible]me of the Neighbours of the *Jews* [illegible] diſpleaſed to ſee them Return'd to [illegible] and carrying on the *Building* of the [illegible] *Temple* with ſo much ſucceſs; and [illegible] (by ſlandering and miſrepreſenting [illegible] to the *Court*) cauſed the Work to [illegible] during the term of 16 years, till [illegible] year of the Reign of *Darius Hiſtaſpes*; [illegible] time *Haggai* and *Zachariah* the [illegible], having exhorted the *Jews* to fall to [illegible] again, they did ſo without regarding [illegible] Threats of their *Enemies*; King *Darius* [illegible]ſelf having given order for the carrying [illegible] the *Building* of the *Temple*, with Ex[illegible]s neceſſary for the *Work*; which was fi[illegible] and furniſh'd. Four years after the [illegible] celebrated the *Dedication* thereof with [illegible]ordinary Solemnity.

About 48 years after this, *Xerxes* (the Son of *Darius*) gave *Ezra* leave to go to *Jeruſalem*, and to take along with him all the *Jews* that were willing to return thither, ordering his *Governours* and *Officers* to furniſh him with whatſoever was neceſſary for their *Sacrifices* and *Divine Worſhip*. *Ezra* accordingly having undertaken this Journy, with a great number of his *Countrymen*, at the end of 4 *Months* arriv'd at *Jeruſalem*, where he found (to his Sorrow) that the *Jews*, who were come thither 70 years before with *Zorobabel*, had a great many of them contracted *Marriages* with their *Idolatrous Neighbours*; and having in a full Aſſembly repreſented to them the heinouſneſs of this *Crime*, and how expreſly contrary this their practice was to the *Law* of GOD, the *People* reſolved with one accord to ſend away their ſtrange *Wives*, and for time to come, Religiouſly to avoid the like *Alliances*.

This *Sin* of the *Jews* in Marrying *ſtrange Women*, doth (as the *Fathers* obſerve) very well repreſent what the *Chriſtians* are guilty of at this day, who do not live ſo *holily* and *blameleſly* as becomes the *Children* of *GOD*, and the Members of *Jeſus Chriſt*; but on the contrary Ally themſelves with *ſtrange Women*, that is, with *Worldly Paſſions* and *Affections*, which are the Enemies of *Jeſus Chriſt*, and taking poſſeſſion of our *Heart*, will be ador'd there inſtead of him. And (as the *Scripture* obſerves) that the *Children* of theſe *ſtrange Women*, confounded the *Hebrew Tongue* with the Language of *Aſhdod* and *Moab*: So theſe *People* would joyn the *Spirit* of *GOD* and the *Spirit* of this *World* together, obey them both, and make a mixture of both their *Languages*.

But as *Ezra* then roundly declared to the *Jews*, *That they could not continue the* People *of* GOD, *without utterly renouncing theſe* Alliances *with* Idolatrous Women: So *Chriſtians* ought well to weigh the import of that *Oracle* of the *Goſpel*, which aſſures us, *That we cannot ſerve two Maſters*; *That* GOD *is a Jealous* GOD, who will ſuffer no *Rivals*; and either wholly poſſeſs the *Heart of Man*, or not at all.

THE

The CONTENTS of the Book of NEHEMIAH.

NEhemiah, *the* Author *and* Penman *of this* Book, *was a* Courtier *in the* Court *of* Artaxerxes *the* 2d *King of* Perſia, *and his* Cupbearer. *This good man having underſtood the lamentable condition of his own* Nation, *as alſo the ruinous* ſtate *of the* City Walls *and* Gates *of* Jeruſalem, *was greatly affected therewith, and in conſideration thereof humbled himſelf before* GOD *by* Faſting *and* Prayer. *Not long after* GOD *ſo ordering it in his* Providence, *he obtained leave of the* King, *to go to* Jeruſalem *in Quality of his* Lord Lieutenant *of the* Holy Land, *and* Governour *of the* City, *with a particular* Charge *and* Commiſſion *to reſide there for ſome time, and to* Rebuild *the* City *and* Temple, *giving him full power to ſettle and regulate all things according to the* Wiſdom *of* GOD, *vouchſafed to him. All which* Nehemiah *accordingly performed, being inſpired by an extraordinary* Zeal *for the* Glory *of* GOD, prudently *and* religiouſly, *and with great* conſtancy *and* reſolution, *overcoming the many* difficulties *which* Satan (*the* Enemy *of all* Good) *caſt in his way to* diſcourage *him*, *by ſtirring up againſt him not only* Enemies *from abroad, but alſo* Falſe Brethren *and* Hypocrites *from within*; *who correſponding and keeping Intelligence with the* Enemy, *endeavoured to hinder and put a ſtop to ſo good a* Work. *He alſo took great Care to redreſs the* Grievances *of the* People; *and to this end he put a ſtop to a bad Cuſtom the* Richer ſort *introduced, to oppreſs the* Poor *by unjuſt* Uſ… *He alſo with great* application *and* de… *reformed the whole* Service *of* GOD, *and* ſolemn Prayer *and* Faſting, *he renewed* … *and ſtrait Alliance between* GOD … People. *This done, he alſo took care* (*after he had made a conſiderable advance in* … ing *of the* City *of* Jeruſalem) *to ſupply with a ſufficient number of* Inhabitants, … *perſing the reſt of the* People *throughout the whole* Country, *to ſettle in the ſeveral* … *allotted for them. And thus, after that he moſt praiſe-worthily diſcharged the* high Office *of the* Kings Lieutenant *in* Judea 12 *years together, he returned to the* King *his* Maſter *the* 33d *of his* Reign; *and was not long ſent a* 2d *time to* Jeruſalem *by the* King, … *he very generouſly* reformed *and redreſſed* … *vers* Abuſes *that were crept into the* Government *of* Church *and* State, *during his* …

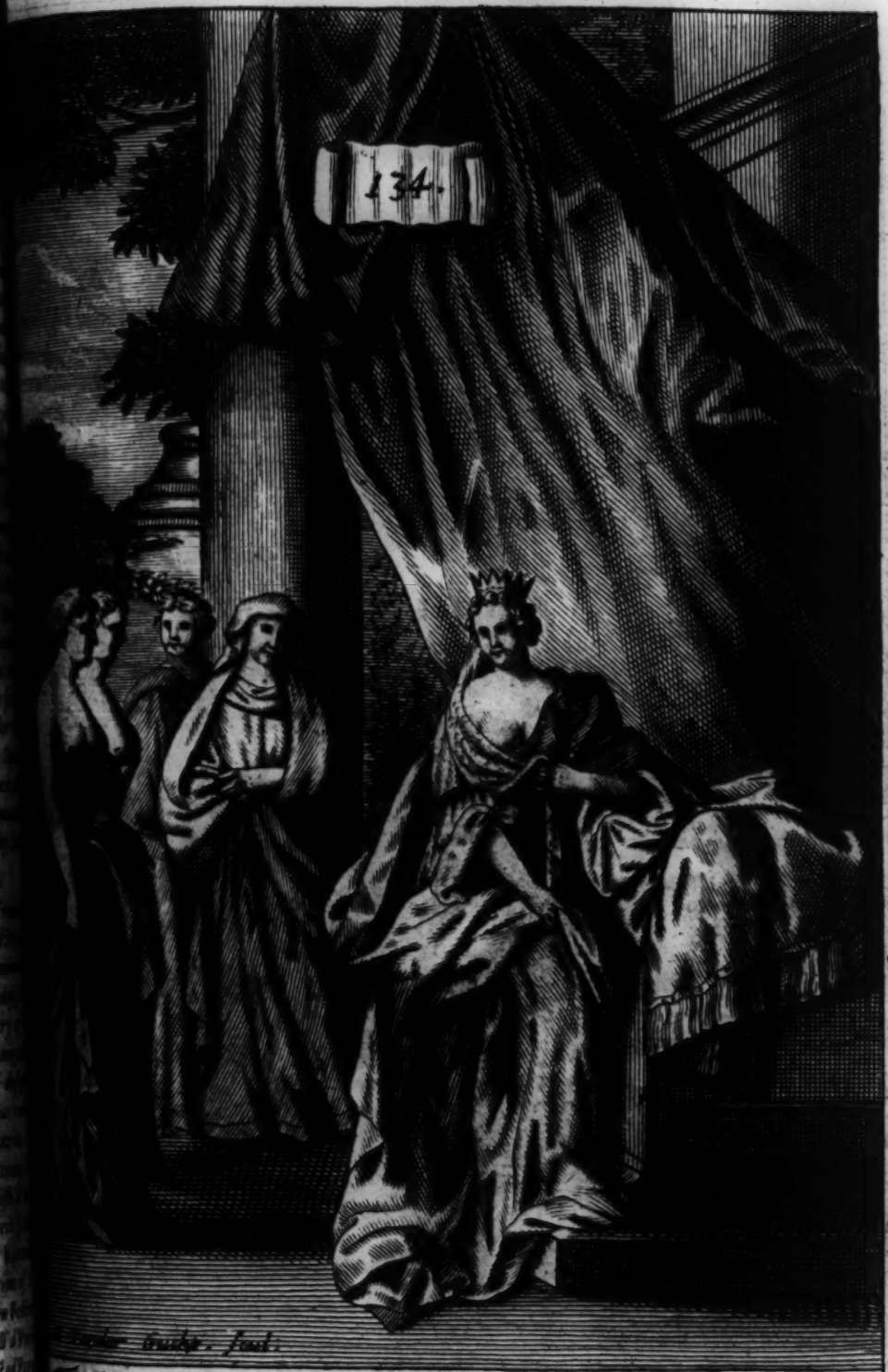
This Book *bears the Name of* Nehemiah, *partly becauſe it contains the* Hiſtory … ters *which hapned in* Judea *during the* … *his* Government; *and partly, becauſe* … *the* Penman *thereof, as it clearly appears* … *ſeveral* Paſſages *in this* Book, *writ under* … *Conduct, and by the Inſpiration of the* … *of* GOD. *Thoſe who have call'd this Book* … 2d of Eſdras, *look'd upon it as a Continuation of his* Hiſtory; *but not ſuppoſing it writ by*

The CONTENTS of the Book of ESTHER.

THis Book *bears the Name of* Eſther, *becauſe it chiefly treats of Her, relating how the Great King* Ahaſuerus *having Divorced* Vaſhti *his* Queen *in a great rage, becauſe ſhe had refuſed to come at his Command, and ſhew her ſelf to an Aſſembly of all his* Princes *and* People, *whom he entertained at a magnificent* Feaſt, *he choſe* Eſther (*out of a great number*) *to be his* Wife *and* Queen, *celebrating in honour of her a ſumptuous* Nuptial Feaſt. *Some time after this, Inſolent and Proud* Haman *being enraged againſt* Mordecai, (Eſthers *Uncle and Foſter-Father*) *becauſe he refuſed to bow to him, as all the* Grandees *at* Court *did, reſolv'd in one day to cut off and deſtroy* Mordecai, *and all the* Jews *that were diſperſed throughout the* 127 Provinces *of the* Empires *of* Ahaſuerus, *making uſe to that purpoſe of the* Letters *and* Edict *of the* King, *whoſe* Ear *and* Favour *he was Maſter of. But when in this ſad* extremity *and* diſtreſs *all the* Jews *at* Shuſhan, *together with* Eſther, *did apply themſelves to* GOD *by* Faſting *and* Prayer, *not only to put a ſtop to* Haman's *bloody* Deſign, *but alſo to make the* … *had laid to have a quite contrary effect* … *was ſoon after oblig'd by the* King … *to give to* Mordecai *the* Honors *he had* … *for himſelf*; *and upon* Eſthers *diſcovery* … Conſpiracy *againſt the* Jews, *he was hanged* … Gallows 50 *Cubits high, which he had* … *for* Mordecai; *who inſtead thereof was* … *to great Honour by the* King. Ahaſ… *not contented to reverſe the Edict* Ha… *procured for the* Jews *deſtruction, pub…* *ther, giving them leave to defend the…* *and avenge themſelves of their* … *Upon which the* Jews (*in commemoration of their* Deliverance) *inſtituted a ſolemn* … *yearly to be obſerv'd on the Day call'd* … *in memory of this great and unexpected* … *vouchſafed by* GOD *unto his* People …

This Hiſtory *contains ſo clear a Repreſentation of the particular* Providence *of* … *protecting thoſe that are his, and it* (… *to ſome*) *the Events of* 20 *years; the…* *reduce it to* 12.

JU…



The Rt. Honourable y.e Lady Anne Francklyn;
daughter of Robert late Earle of Warwick, & wife to S.r
Richard Francklyn of the Moore in Hartfordshire Baronet.
For advancement of this Worke. Contributed this Plate.



William Fitch of high hall in Dorsetshire Gent, & Alice
Fitch, Son & Daughter of Iohn Fitch of Henbury in the Sa
County Esqr. by Melior his Wife daughter of William Russ
ston in y.e S.o Coun. Gent. For Advancement of this Worke, Contributed th

JERUSALEM REBUILT.

Artaxerxes sends Nehemiah *to* Jeruſalem, *with Authority to rebuild the* City *and* Walls *thereof.*

THE *Temple* being already built by the care and induſtry of *Zorobabel*, and the [illegible] reduc'd to ſome form of *Government* by the diligence and endeavours of *Ezra*, in reforming their *Manners* by inſtructing them in the *Law* of GOD, and rectifying their *Idolatrous Marriages*: GOD ſtirred up *Nehemiah* the [illegible], and a *Courtier* of good conſideration and repute in the *Court* of *King Artaxerxes*, to carry on this Work to perfection, by raiſing the *Walls* and *Gates* of the *City*, which lay at that time laid ſtill in the Duſt.

This *holy Man*, informing himſelf very particularly of the ſtate of that *City*, was extreamly grieved to underſtand by thoſe that came from them, that the *Walls* thereof did lie in ruinous heaps, and the *Gates* burnt down, in the ſame condition to which they were reduc'd by *Nebuchadnezzar* at his taking of that *City*. This News ſo ſenſibly affected *Nehemiah*, that he could not keep his ſecret Grief from making ſuch impreſſions on his *Countenance* as were perceived by the *King*, as he was waiting upon him at *Table*, in quality of his *Cupbearer*; who demanding of him the cauſe of his *Sorrow?* he told him, it was by reaſon of the ruin and deſolation of his *Birth-place*, *Jeruſalem*; and humbly deſir'd him, to give him leave to go and rebuild the *Walls* and *Towers*, and raiſe up the *Gates* thereof.

The *King* having heard his Requeſt, freely granted it; but *Nehemiah* being a Perſon whom he had a Kindneſs for, he asked him, how long he muſt be abſent? And *Nehemiah* having ſet the *King* a time when he would be back again, the *King* gave him leave to go to *Jeruſalem*, furniſhing him with his *Letters Patents*, and Commiſſion to carry on the *Work*. As ſoon as *Nehemiah* was come to *Jeruſalem*, without making any mention of the deſign, for which he was come thither, he went by Night (being accompanied only by a few of his *Friends*) to view the condition of the *Walls* and *Gates* of the *City*; and after he had taken an exact ſurvey thereof, he gathered together the Chief Men of the *City*, and diſcover'd to them the deſign for which he was come, and his Commiſſion, with full power which the *King* had granted him to carry on and finiſh the *Work*, and withal aſſured them, That the hand of GOD would be with them in the carrying on of ſo good a *Work*.

As ſoon as the *Chief Men* and *Elders* of the *Jews* had heard this, they ſhewed themſelves very ready and unanimous to ſet upon the *Work*; and dividing themſelves into ſeveral *Companies*, whereof each took upon them to *rebuild* a certain part of the *Wall* with the greateſt vigour and heat imaginable. But the Adverſaries of the *Jews* were very much troubled to ſee the *Work* advance ſo faſt, and *Sanballat* (who was the Head of them) ſtirred up the *Samaritans*, and other *Neighbouring* People, to hinder and put a ſtop to their undertaking.

Nehemiah, thô he was extreamly troubled to meet with this oppoſition, yet did he not at all loſe his *Courage*, but oppoſed his Vigilance againſt their privy *Conſpiracies*, and Force againſt their open *Violence*. He charged the *Nobles* and *Rulers* to be always in a readineſs to oppoſe the *Enemy*, and order'd all the *Labourers* and *Builders* to have their *Swords* by their ſides, and as they wrought with one Hand, to hold a *Weapon* in the other, to the end they might always be in a readineſs to obſtruct and fight thoſe that ſhould come to diſturb them in their *Work*. And by means of this his extraordinary diligence and application he accompliſh'd his Undertaking, and compleated the building of the *Walls* and *Gates* of *Jeruſalem*.

This holy Man *affords us an excellent repreſentation of the manner how* Chriſtians *ought to behave themſelves in the* Work *of* GOD, *which is the* Work *of their* Salvation. Nehemiah *found himſelf here in the State that S.* Paul *ſpeaks of, when he ſaith,* That he ſaw nothing without him but Fightings, nor any thing within but Fears: From without he was to fight with the Enemies of GOD's People; and from within he was peſter'd with *falſe Prophets*, who were hired by *Sanballat*, to endeavour to diſcourage and affright him, to the end, that being daunted by ſo many Oppoſitions he might deſpond and leave off the Work. *But neither the force nor artifices of his* Enemies *or* falſe Brethren *were able to overcome him; he reſiſted their open* Violence, *and diſcover'd their hidden* Snares *and joyning an undaunted* Courage *with great* Wiſdom *in all his Undertakings, he fruſtrated all the deſigns of* GOD's *and his* Enemies.

ESTH-

[illegible] from the time of this [illegible] of *Artaxerxes*, that we [illegible] begin the Calculation [illegible] 70 Weeks of *Daniel*. [illegible] this Edict was publiſh'd [illegible] 20th year of the Reign [illegible] *Artaxerxes*, which was the [illegible] year from the Creation of the *World*, and before Chriſt 454.

ESTHERS HUMILITY.

Eſther *preſents her ſelf before* Ahaſuerus, *with deſign to ſave the* Jews *from the imminent Deſtruction that threatned them.*

AHaſuerus, King of *Perſia*, having raiſed *Haman* his Favourite to the higheſt
Anno Mundi 3495. degree of Honour and
before *Chriſt* 509. Glory, inſomuch that all his *Subjects* bowed their Knees before him, *Mordecai* only, (who was a *Jew*, and one of thoſe who had been carried *Captive* out of *Judeah* by King *Nebuchadnezzar* to *Babylon*, above 90 years before, the firſt time that his *Army* beſieged *Jeruſalem*,) was reſolved not to give that honour to a Man which he thought due to GOD alone. This Refuſal, which was not the effect of Pride, as *Haman* conceiv'd it to be, but rather of *Mordecai*'s Piety, did not only bring upon himſelf, but upon all the *Jews*, the cruel Sentence of *Death*.

For this proud *Favourite*, not contented with *Sacrificing Mordecai* to his Revenge, who had offended him, was reſolved to make the whole *Nation* of the *Jews* to fall a Victim to his Rage; to which purpoſe he repreſented them to the *King* as a *Seditious* People, who being tied up to a diſtinct *Religion* from all other *Nations*, were always fomenting *Seditions* and *Rebellions* in all places where they lived.

This *Credulous Prince*, without any further enquiring into the matter, gave credit to this *Impoſter*, and gave him leave upon this his Remonſtrance, to draw up a Declaration, ſuch as he thought good, containing an expreſs Command to all his *Subjects*, through out his whole *Kingdom*, on a certain day prefixed, to kill all the *Jews*, *Men* and *Women*, *Old Men* and *Children*, without ſparing any.

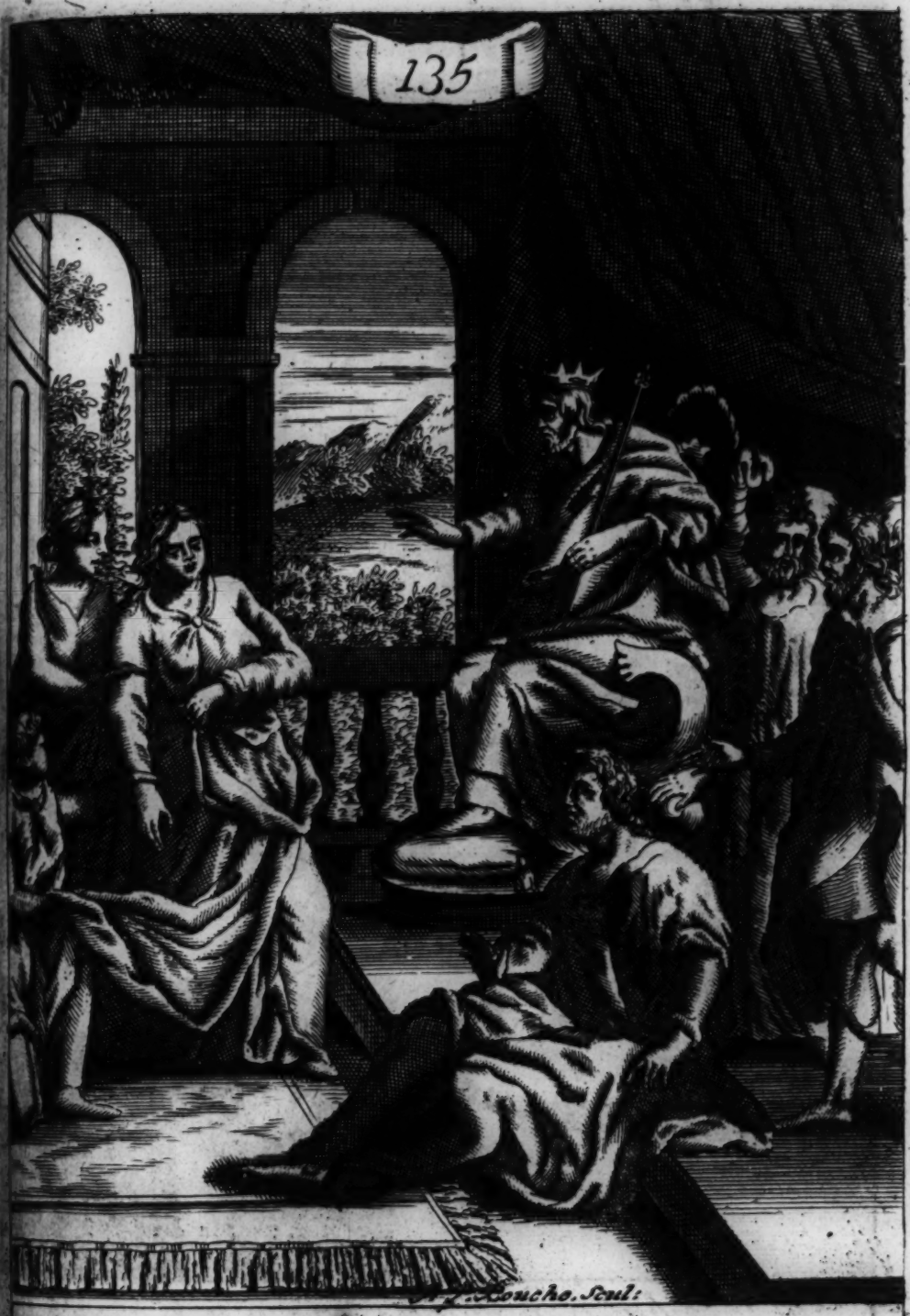
Eſther, the Niece of *Mordecai*, who by a particular Providence of GOD was raiſed to be *Ahaſuerus*'s *Queen* inſtead of *Vaſhti*, whom he had Divorced, was very ſenſibly afflicted at this dreadful Calamity which was ready to involve all her People, thô ſhe her ſelf were not in danger; becauſe *Mordecai* her Uncle, whoſe wiſe Counſel ſhe followed in all things, had always advis'd her to conceal her being a *Jeweſs*. As ſhe therefore was caſting about to find out ſome Remedy for this great Evil; *Mordecai* advis'd her to go and preſent her ſelf before the *King*, to repreſent to him the horrid Injuſtice of the *Declaration*, he had given *Haman* leave to publiſh in his Name.

But *Eſther* told *Mordecai*, That this would be the way to expoſe her ſelf to *Death*, which was unavoidable to thoſe, who preſented themſelves before the *King*, without being ſent for by him. *Mordecai* reply'd, That ſhe could not with Reaſon ſuppoſe, that ſhe ſhould eſcape in this *Univerſal Calamity*, wherein the whole *Nation* were involved, by being in the *Kings Palace*; and that if her Fear ſhould ſtop her Mouth in this time of extremity, GOD would find ſome other way to deliver his People from the deſtruction that threatned them, but that ſhe and her *Fathers Houſe* ſhould periſh; adding, that probably for this very Service GOD had raiſed her to the *Throne*.

This *holy Woman* having attentively conſider'd the Advice and Reaſons of her *Uncle Mordecai*, did no longer ballance the matter, but reſolved to *ſacrifice* her Life for the ſaving of her *Nation*; and having deſired *Mordecai* to aſſemble the *Jews* that were in *Shuſhan*, that with *Faſting* and *Prayer* they might implore the *Divine Bleſſing* upon her undertaking, ſhe in the mean time having prepared and compoſed her ſelf by the like *holy Exerciſes*, the third day after went to the *Kings Chamber*, and preſented her ſelf before him. The Glory of his *Throne* and the Magnificence of his *Ornaments*, but above all, ſomething of *Anger* that appear'd in his Looks, made *Eſther* to fall down in a Swound; and GOD having changed the *Kings* Heart at the ſame time, he came down from his *Throne* to raiſe her again; and as he and all his Great *Officers* were comforting of her, as ſoon as ſhe had recovered her *Speech*, ſhe ſaid to the *King*:

I thought my Lord *the King, when I looked upon you, that I had ſeen an* Angel, *and the* Glory *that ſurrounds and attends you overcame my* Heart, *and made me faint for Fear.* But falling a ſecond time down for dead, the *King* was exceedingly concern'd for her, and as ſoon as ſhe was come to her ſelf again, he demanded of her, What was her deſire? aſſuring her, he would deny her nothing as far as the half of his *Kingdom*. Whereupon ſhe deſired the *King* and *Haman* to come the next day to the *Banquet* ſhe had prepared for them.

THIS



Alce Lady Royston of Plaiston in Essex, Relict of S.r William Royston Knight. For advancement of this Worke. Contributed this Plate.



Mr. John Hayward Citizen & Haberdasher of the citty of London. Master Carpenter to their Maiestys office of Ordnance.
For advancement of this worke. Contributed this Place.

The Triumph of Mordecai.

Haman *is fain to lead* Mordecai *his* Enemy *in Triumph through the* City *of* Shushan.

Ahasuerus the Night after *Esthers* Visit finding that he could not *sleep*, which so hapned by a particular Divine Direction, as will appear by the sequel of this *History*, employed these Hours of rest and silence in a Pastime well worthy of a *King*; for having ordered the publick Records of his *Kingdom* to be brought before him, He commanded them to be read to him: And taking notice of a Passage, which gave an account how *Mordecai* had discover'd a Treasonous Conspiracy of two of the *Kings Officers*, to take away his Life, the King demanded of him that read the *Book*, What Reward *Mordecai* had receiv'd for this extraordinary piece of Service? Who replying, That he had not received any. *Ahasuerus* asked again, Whether there were any Person in the *Anti-Chamber*? And the *Kings Servants* having answered him, That *Haman* was there; for he was come very early that *Morning*, to desire an Order from the *King* to hang *Mordecai* on a *Gallows* of 50 *Cubits* high, which had prepared for him; the *King* commanded his *Servants*, to bid him come in.

As soon as *Haman* was entred the *King* asked him, what he thought fit should be done unto the Man whom the *King* delighted to honour; *Haman* presently imagining, that he was the person the *King* spoke of, and whom he did intend to honour; Answered the *King*, *That the highest Honour that could be put upon any Person, was to array him in the* Royal Robes, *to set him upon the* Kings Horse, *with the* Royal Crown *upon his Head, and that one of the most noble* Princes *about the* King *should lead him through all the Chief Streets of the* City, *leading his* Horse *by the Reins, and proclaiming before him*, Thus shall it be done to the Man whom the King delights to honour.

Haman had no sooner given this Answer to the *Kings* Question, but he commanded him to make haste to execute the Advice he had given him, and to take the *Royal Apparel*, *Crown* and *Horse*, and do to *Mordecai* the *Jew* as he had spoken. Thus the *Court* and *City* of *Shushan* were Eye witnesses of the sudden and unexpected Change in the Conditions of these two Persons; they saw humble *Mordecai* receiving the highest marks of Honour and Glory, by the advice and ministry of *Haman*, who was his sworn and most deadly *Enemy*; and at the same time saw proud and supercilious *Haman* forced to publish and proclaim the Glory of *Mordecai*, and to stoop and bow before him, whom he disdain'd and hated in his Heart.

Haman having thus been forc'd to submit to this most unwelcom piece of Service done to his *Enemy*, was extreamly troubled thereat, and returning to his own *House* in a Mournful condition, and with his *Head* cover'd, he complained of his Mishap to his *Wife*, and other of his *Friends* and *Counsellors*; who looking upon this Disgrace that had befallen him as a bad *Omen*, told him plainly, That they feared that *Mordecai* (who had already been an occasion of his Disgrace) would at last prove his utter ruin; for whereas *Mordecai* was one of that *Nation*, whom he had resolved utterly to destroy and root them out from off the *Earth*, and that he had been forced sore against his Will, to confer those Honours upon him he had design'd for himself, they could not but take it as a sign, that the mischief he intended for *Mordecai* and all the *Jews*, would light upon his own Head.

The sequel of this Story makes it appear, that they were not at all deceived in this their Conjecture, and that thô GOD suffers sometimes, that *Injustice* armed with *Violence* seems ready to oppress and overwhelm those, who fear and trust in none but himself, like *Mordecai*; yet he knows also in due time to make them experience his defence and protection, when the Hour of their Danger is come, and to deliver them from the Distress to which they were exposed for no other Reason, but because they were faithful to him, and feared his Displeasure more than the Rage of sinful Men, whose Hatred, thô it be very violent, yet it is also very weak and impotent, without the Divine Permission, who sets bounds to the raging *Sea* of Mens Passions, saying, thus far ye shall come, and no further.

HAMAN's

HAMAN's PUNISHMENT.

Ahaſuerus *cauſes* Haman *to be hanged on the* Gallows *he had prepared for* Mordecai, *and reverſes the* Edict *he had publiſhed to deſtroy all the* Jews *that were in his* Kingdom.

Ahaſuerus the *King* being come with *Haman* to the *Banquet Eſther* had prepared for him, preſſed her to declare what ſhe deſired of him, aſſuring, That whatſoever her Requeſt was, he would grant it to the half of his *Kingdom*. *Eſther* having received this encouragement from the *King*, immediately changed the joy and pleaſure of the *Banquet* into Sorrow, which the remembrance of the deſtruction prepared for her and her whole *Nation*, revived in her: And addreſſing her ſelf to the *King*, with the looks and language of an afflicted and humble *Petitioner*, ſhe beg'd only of him her own Life, and the Lives of her *Countrymen*; laying before him the Wickedneſs of *Haman*, who by his Lies and Impoſtures had ſurpriz'd the *King*, and inſolently made uſe of his Name and Authority *Royal*, to proſcribe and deſtroy the whole Nation of the *Jews*.

The ſame year 3595.

Ahaſuerus, who was a *Prince* naturally inclin'd to *Juſtice* and *Mercy*, was aſtoniſh'd when he conſider'd to what an exceſs his own Credulity and the Cruelty of his *Favourite* had like to have carried him; and was ſo much troubled at the Remonſtrance the *Queen* had made to him, that riſing up in haſte from the *Table*, he took a Walk in his *Privy Garden*, to ruminate upon the cruel and inhuman deſign his *Credulity* had engag'd him in.

Haman being ſenſible from the *Kings* Anger of the extream danger that threatned him, caſt himſelf upon the *Queens Bed*, earneſtly entreating her to become a Petitioner to the *King* for his Life. But the *King* entring at the ſame time into the *Chamber* as *Haman* was in this poſture, became exceedingly enraged at him, as if he would have Forc'd the *Queen* in his preſence, and immediately commanded him to be put to Death. But as the Divine Wiſdom confounding the *Vanity* and *Pride* of Men, doth always obſerve a great proportion betwixt *Crimes* and *Puniſhments*, one of the *Officers* that was preſent told the *King*, that there was a *Gallows* ready (50 *Cubits* high) which *Haman* had cauſed to be ſet up with deſign to hang *Mordecai* thereon, who had done great Service to the *King*; whereupon the *King* commanded them immediately to hang *Haman* thereon.

'Notwithſtanding (ſaith S. *Ambroſe*) that 'the Authority of this *Prince* was already ſo 'far engag'd againſt the *Jews* for their de'ſtruction, that he could not recal the ſame with'out ſome blemiſh to the *Royal Power*; yet 'did not he eſteem it any diſhonour publickly 'to acknowledge, that an ambitious *Miniſter* 'had impos'd upon him and abus'd his *Royal* 'Favour to baſe and cruel Ends; and inſtead 'of going thrô with a barbarous Violence, be'cauſe he was already engaged in it, and his 'Royal Seal put to it, he reverſed the Order 'he had given, as ſoon as he underſtood the 'Injuſtice of them. And turning his juſt in'dignation againſt thoſe who had ſo wrong'edly abus'd his Power, and who made uſe of 'the eaſie Acceſs they had to his Perſon, only 'as a means to ruin thoſe, as their Enemies, 'whom the Zeal of GOD, and the Reverence 'they had for his *Laws*, kept within the 'bounds of their Duty, not ſuffering them to 'give that Honour to *Men*, which they con'ceived due to GOD alone.

Accordingly *King Ahaſuerus* publiſhing an *Edict* quite contrary to his former (which was the contrivance of *Haman*,) publickly own'd the eſteem he had for the *Jews*, who had been falſely repreſented to him as a Rebellious and Factious People, and impower'd them to fall upon thoſe who ſhould dare to attempt any thing againſt them. Thus by the Death of one Man was ſo great an Evil prevented, and Peace and Quiet eſtabliſhed throughout all the Dominions of *King Ahaſuerus*; who inſtead of that wicked and inſolent *Favourite* took *Mordecai* (a wiſe Man and fearing GOD) to be his *Chief Miniſter* of *State*, which gave the *Jews* ſo great an Authority every where that (as the *Scripture* obſerves) many of the People of the Land turned to be of their Religion.

'Tis evident from this Hiſtory, *that the* Heart *of* Kings *is in the hand of* GOD, *and by this* Book *teaches them*, That they muſt bear the burthen of the *Crown* themſelves, and ſee with their own *Eyes*; for fear leſt leaning their Authority to others, they ſhould meet with thoſe who abuſe it, like *Haman*, to gratifie their own Paſſions and corrupt Intereſts to the prejudice of *Juſtice*, and of their Prince's Credit and Reputation.

THE



Anna Johnson. daughter of S.r Henry Johnson of Blackwall in Middlesex Knight.
For advancement of this Worke, Contributed this Plate.

The CONTENTS of the Book of JOB.

THis Book *is called the* Book *of* JOB, *a very Famous and* Holy Man, *whose moſt memorable* Hiſtory *is here recorded, containing an account of his great* Trials, *his incredible* Patience, *his unmoveable* Faith, *and the happy end of all his* Afflictions.

Some ſuppoſe, that this Job *flouriſhed in the time of the* Patriarchs. *Others, whilſt the Children of* Iſrael *were yet in* Egypt, *or at leaſt, whilſt they were Travelling through the Wilderneſs to the* Land of Canaan, *under the Conduct of* Moſes, *who (by ſome) is ſuppoſed to have been the* Author *and* Pen-man *of this Book; the* Hiſtorical *part whereof in the Hebrew Original, is ſet down in* Proſe; *but the Diſcourſes therein contained, are expreſſed in* Heroick Verſe, *ſuitable to the* gravity *and* Majeſty *of the* Subject.

The Book *begins with a deſcription of* Jobs *Extraordinary* Piety *and* Uprightneſs, *and of the happy and flouriſhing ſtate of his* Family *and* Children, *which is followed with the ſad and lamentable relation of divers* dreadful Calamities, *which by the inſtigation of* Satan, *and wiſe diſpenſation and permiſſion of the* LORD, *ſuddenly and unexpectedly fell upon him, his* Eſtate, *his* Children, *and his own Body, beſides the* reproaches *and* inſultings *of his* Wife. *In all which he gave the higheſt proofs of a moſt* Heroick Patience, *which inſtead of deſponding, like the inflexible* Palm-tree *hardned and raiſed it ſelf under the heavy preſſure of theſe* extreme Afflictions, *ſilently acquieſcing in the* Will of GOD.

Being in this moſt deplorable Condition, he is viſited by Three of his Friends, *Great and Learned* Men, *to condole with and comfort him. At their firſt ſeeing of him, they ſit down by him in ſilence, not ſpeaking a word, as* Men *aſtonished and overcome with the terrour of his* Calamities, *and the bitterneſs of his* Sufferings. But Job *at laſt, by the Infirmity of the* Fleſh, *breaking forth into violent* Complaints, *to that degree as to* Curſe the Day of his Birth, *his* Friends *take occaſion from thence to enter upon diſcourſe with him: They Reprove him at firſt for his too great* Impatience, *grounding themſelves upon* GOD's Righteouſneſs, *which ſuffers not* wicked Men *ſooner or later to go unpuniſhed, they will needs argue him to be ſuch, and upon this* Suppoſal *enter with him into a great and important* Diſpute: *For paſſing from their* general Theſis, That GOd puniſheth the Wicked, *to the* Hypotheſis, That *Job* was ſo, *they accuſe him of* Hyprocriſie *and* Impiety, *partly building this their* Aſſertion *upon the greatneſs of his* Sufferings, *and partly upon ſome impatient and repining* Expreſſions, *which now and then eſcap'd from him in the exceſs of his* Grief.

The main thing they endeavour to make Job *ſenſible of, is,* That GOD puniſheth none but the Wicked, and on the contrary ſhowrs down the choiceſt of his *Bleſſings* upon good and godly Men; *and from thence conclude,* That ſince *Job* by ſuch remarkable *Judgments* was deprived of all his *Children,* and his *Eſtate,* and ſtript of all his former Advantages and Heavenly *Bleſſings*, and caſt down into moſt horrible *Calamities*; *which (thrô* human Infirmity) *ſtir'd up and irritated by their bitter* Reproaches *and* ſharp Reflexions, *did at times force ſome* Diſcourſes *from him too full of Heat, and not ſo well digeſted as they might have been*; *they from all theſe drew this* uncharitable Conſequence, That without doubt he was either a very *Wicked Man*, or a moſt *diſſembling Hypocrite. To this purpoſe they alledge and produce many good and excellent* Sentences, *to confirm their* Judgment; *which tho they were all true in themſelves, and with reſpect to the* Legal Righteouſneſs of GOD, *who in all his* Puniſhments *ſuppoſeth* Sin, *yet could not be well apply'd to* Job's *Perſon or Condition.*

But Job *all this while couragiouſly defends himſelf againſt their* Attacks, *and maintains himſelf innocent of the* Impiety *and* Hypocriſie *they laid to his Charge, proteſting that his former* Life *had never been blemiſh'd with the one or the other. And as to that* Maxim *of theirs, upon which they grounded the* Superſtructure *of all their* Accuſations *againſt him, he moſt clearly refutes it from daily Experience, which makes it apparent,* That GOD in this World doth often exerciſe the beſt of *Men* with the rudeſt and hardeſt *Trials* and *Afflictions*; whereas wicked *Men* (on the contrary)

tra-y) enjoy abundance of *Prosperity*, and do rather abound with all outward *Blessings*, than groan under the burthen of *Miseries* and *Calamities*. *And thus supporting himself with the* Witness *and* Seal *of the* Spirit of *GOD in his* Conscience, *he boldly maintains, That he neither is, nor formerly was either a* Profane Person *or an* Hypocrite.

He owns indeed, that he cannot stand his ground before the Sovereign Majesty *of the* Great GOD of Heaven and Earth, *as well in regard of his* absolute Power, *as being nothing in comparison of him, but a weak and despicable* Creature: *As with respect to his just and severe* Judgment, *acknowledging himself a poor and miserable* Sinner, *who was not able to answer to one Point of a Thousand, the LORD might of right alledge against him. And yet, he most earnestly wishes, That as to the* Cause, *depending between him and his* Friends, *GOD would be pleased himself to take* cognizance *of it, try it and judge it at the* Tribunal *of his* Justice. *So fully was he perswaded and convinced in his* Heart *of his* unfeigned Piety, *and his* sincere Uprightness, *according to the* Covenant of Grace.

In the mean time it cannot be denied, but that Job *being provoked by the* offensive, inconsiderate, *and* injurious Discourses *of his* Friends, *he suffered himself at times to be strangly transported, so as to speak of GOD, of his* Providence *and* Justice *indecently, and not with that* Reverence *as he ought to have done: So that we may say with good Reason, That* Jobs Friends *did very well, and with strong and acknowledged* Truths *defend a very bad* Cause; *and that he (on the contrary) did sometimes ill enough, and with* excentrick Motions *defend a very good one. However, he stood so firmly in his own defence, that he would never quit his just* Cause, *nor give it up to his* Friends; *who at last forbearing to answer him,* Elihu *takes up the* Argument *in their stead, and Answers him after another manner than they had done: For he doth not properly accuse him, for having in time past lived* wickedly, *but reproves him for some* exorbitant Expressions, *and* ill digested Assertions *that had escap'd him in his* Conference *with them; as if GOD had injur'd him in so rudely handling of him, for secret* Reasons *only known to his* supream Wisdom.

Wherefore Elihu *perswades and invites* [illegible] *to* Humility *and* Repentance, *because* GOD *loves to give forth of his* Grace *and* Mercy *to poor and miserable* Afflicted ones, *that confide in him. He demonstrates (in opposition to what* Job *had alledg'd)* That GOD never injures any Person by *Chastizing* of him, and that he is not accountable or responsible to any Man for what he doth. *And against* Job's Friends he proves, That GOD doth not only punish the *Wicked*, but also that he often chastises and visits with *Afflictions* such as are good and *holy Men*, and that he hath right so to do. *He deduceth his* Proofs *of these* Affections *from the* Nature of *GOD, which is* All-wise, All-powerful, *and* All-just, *and from his* Sovereign Majesty, *which gives him an* incontestable Empire *over all his* Creatures, *and which cannot but exactly agree, and go hand in hand with all the other Perfections of his* Nature *and* Essence.

Job *acquiescing in* Elihu's *grounded* Discourse, *and yielding to his* Reasons, *holds his peace, not entring upon any further* Contest; *and then the LORD appearing in a* Whirlwind, *reproves* Job *for having spoke inconsiderately concerning him, proving this as well from his* Divine Properties, *as by his* Wonderful Works; *partly respecting the* Government *of the* Universe *in general, and partly the* production *and* conversation *of some great and wonderful* Creatures *in particular.*

After this Divine Censure *pronounced against* Job, Job *in all humility acknowledges his* Sin, *renders unto GOD the* Glory *due to his* Justice, *and discovers his sincere* Humiliation *and* Repentance. *The LORD afterwards very sharply* Reproves Job's Friends, *and commands them to endeavour a* Reconciliation *with him, by procuring his* Faithful Servant Job *to intercede for them, whom he restablisheth again in his former* state, *and all his* Blessings *upon him.*

It is not well known how long this Trial *of* Job *lasted. The* Jews *say, it continued a whole* Year: *Some shorten the time, others again is prolonged by others; but it is not all needful for us to define, what GOD has not been pleased to reveal to us in his Word.*

JO





The Right Honourable Rachel, Countess of Bristol, Baro-nes of Sherborne in Dorsetshire, and daughter of Sr. Hugh Wind-ham of Silton in the said County Knight.
For advancement of this Worke, Contributed this Plate.

Job upon the Dung-hill.

Holy Job is tempted by the Devil, *who deprives him of his* Children, *and of all that he had; and moreover afflicts him with painful* Boils *and* Sores *over all his* Body, *ſparing only his* Wife, *whom he made uſe of to provoke him to Impatience.*

HOly *Job*, who is ſo famous in *Sacred Writ*, for his humble Patience, had in all the former part of his *Life* allied two things, which are very rarely found together, *viz. a great and extraordinary* [illegible], *with vaſt Riches. He was* (ſaith the [illegible]) *a Man perfect and upright, and* [illegible] GOD. He did not content himſelf [illegible] all manner of *Evil* himſelf, but re- [illegible]ring that he was a *Father*, he was very [illegible] to inſtruct his *Children* in the Fear of [illegible] LORD, and often offered *Sacrifices* for [illegible] ſecret *Sins*, and unknown to him, that [illegible] might be guilty of.

[illegible] *Vertue* of *Job* was a great Eye-ſore to [illegible] *Devil*, and made him deſirous to have a [illegible] at him; yea, he was ſo bold as to ca- [illegible]nge him in the Preſence of GOD him- [illegible] and not being able to find any thing in his [illegible] that he could juſtly blame, he ſlander'd [illegible] ſecret *Intentions*, maintaining, That he [illegible] ſerve GOD, but becauſe of the many [illegible] Bleſſings and Advantages GOD had [illegible] upon him.

[illegible]OD, to confound this *Arch ſlanderer*, and [illegible]nvince him of his *Lies*, gave him leave [illegible]e away from *Job* all that he had. The [illegible] made uſe of this Power that was grant- [illegible], with the utmoſt Malice; and that he [illegible] at once overwhelm this *holy Man* with [illegible]e deluge of Miſeries and Calamities one [illegible] the neck of another, he ſo order'd it. [illegible] one and the ſame time his Herds of [illegible] and *Aſſes* were taken away by the *Sa-* [illegible], and his *Herdſmen* kill'd; his *Flocks* of [illegible] conſumed by *Fire* from *Heaven*, toge- [illegible] with his *Shepherds* that had the care of [illegible]; his *Camels* carried away by the *Chal-* [illegible], and all his *Children* cruſhed under the [illegible] of a *Houſe* that fell upon them whilſt [illegible] were a *Feaſting* in their eldeſt *Brothers*

[illegible] received all theſe diſmal Tydings from [illegible]ger, that followed at the heels of one [illegible], and came (as it were) all at once [illegible]ng in upon him, who with a ſtrange [illegible]ary and unſhaken Vertue, proſtrating [illegible] upon the Ground, worſhipped and bleſſed GOD, uttering thoſe words which ſince are become ſo famous; *Naked came I into the World, and naked ſhall I go out of it again; the* LORD *gave, and the* LORD *hath taken away, bleſſed be the Name of the* LORD.

The Innocence this *holy Man* (preſerved in the midſt of all theſe terrible and unheard of Tryals, which only ſerved to illuſtrate his *Vertues*, and to make them ſhine more bright,) highly enraged this malicious *Spirit*, who ſaw himſelf confounded by him, whom he had intended to confound and conquer: Wherefore he again deſired power of GOD to afflict him in his *Body*; becauſe he can do nothing againſt the *Saints*, but ſo far as GOD permits him. GOD granted him his demand, that he might the more confound his Maliciouſneſs, and to make it appear, that there was nothing, but was ſound and ſincere in the Vertue of his *Servant Job*.

So the *Devil* ſmote *Job* with terrible *Boils* and *Ulcers* over all his *Body*, inſomuch that he was fain to ſit down upon the *Dunghill*, and with a *Potſherd* to ſcrape off the Matter iſſuing from the *Sores*, that cover'd his *Body* from the Crown of his *Head* to the Soles of his *Feet*. Of all his *Family* there was none left now, ſave only his *Wife*, whom the *Devil* ſeem'd to have ſpared, not that ſhe might be the *Comforter*, but the *Tempter* of her Husband to Impatience and Murmuring againſt GOD: For ſhe judging from theſe *Diſaſters* that had befallen him, that all his *Piety* was vain and hypocrital, endeavoured to provoke him to *Blaſphemy*.

But *Job*, as he had couragiouſly ſtood it out againſt all the dreadful Tryals and Temptations to *Impatience*, he had been expos'd by the Malice of the *Devil*; ſo he conſtantly reſiſted the ſtrokes of her bitter *Tongue*; telling her, That ſhe talk'd like a *fooliſh Woman*; *for ſince they had received good things from the hand of* GOD, *they ought not to repine and grow impatient now that* GOD *was pleaſed to diſpenſe Afflictions and Sufferings to them.*

Which made S. *Auſtin* to admire the Conſtancy of *Job* on this occaſion, and to declare, *That* Job, *by reſiſting the Temptations of his* Eve, *was incomparably more glorious on his* Dunghill, *than* Adam *was when ſurrounded with all the Pleaſures and Glories of* Paradiſe.

JOBS FRIENDS.

Job *inſtead of being comforted by his* Three Friends *that came to* Viſit *him hath his* Affliction *increaſed by their means; They concluding him a great* Sinner, *becauſe of the* Diſaſters *that had happned to him.*

JOB being thus reduced to the condition before mention'd, ſeem'd to have as great a load of *Affliction* and *Sorrow* upon him, as was poſſible to fall upon Man; and yet, as if all this were not ſufficient, a new Trouble is added to all his other *Sufferings*, which did as much oppreſs his Mind, as the other were ſenſible to his Body.

Three of his *Friends*, viz. *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*, coming to viſit him, and to condole with him for the heavy *Judgments* that had befallen him, and who ſeeing his *Grief* was ſo great, they rent their *Mantles*, ſprinkled *Duſt* on their *Heads*, wept and ſat down by him for 7 *Days* and *Nights* not ſaying a word; at length when they ſpake, *Job* inſtead of receiving any ſolid comfort from them, as probably he might have expected, was fain to defend himſelf againſt their falſe Reaſons and unjuſt Thoughts concerning him. He had nothing left to ſupport him under the rude Attack of their ſiniſter Thoughts concerning him, but the teſtimony of his *Conſcience*, and the innocence and integrity of his paſt *Life*; which was that his indiſcreet *Friends* would rob him of, by maintaining, That it could not be, but he muſt needs be guilty of great *Crimes*, becauſe *GOD* did ſo ſeverely chaſtize him. They made an eſtimate of *GOD*'s dealings towards this *holy Man*, according to their carnal and human *Judgments*; and they mingled very grave Diſcourſes with their Remonſtrances, only to give the greater authority to their Reflections and Invectives againſt him.

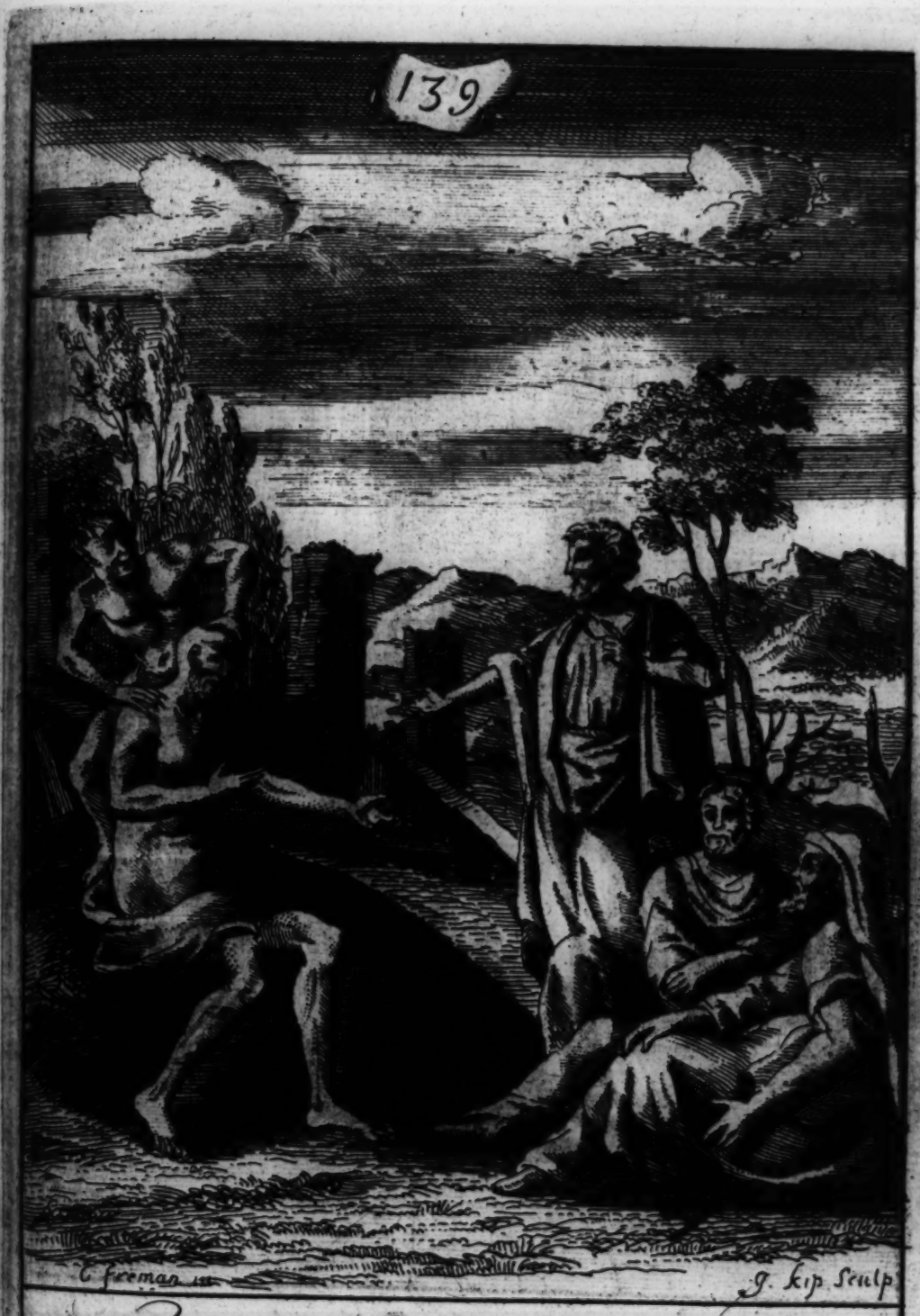
Holy Job ſeem'd to be more concern'd and troubled for this laſt Affliction from his *Friends*, from whoſe hands in the condition he was, he might have expected better uſage, than for all the other Miſeries that had overtaken him. He did his utmoſt endeavour to convince them of their miſtake, and by Reaſons and Inſtances to rectifie their miſapprehenſions; but all was to no purpoſe, they ſhewing by their Example, how dangerous it is for Men to ſuffer themſelves to be Leaven'd by bad Impreſſions, and to entertain ſiniſter Thoughts concerning the Innocence of good and holy Men. By ſuffering themſelves to be carried away by outward Appearances, that ſeem'd to favour their prejudicate Opinions; they were not to be removed from their belief, that *Job* was guilty becauſe he was handled like one that is ſo.

But GOD at laſt avenged the Quarrel of his *Servant Job* upon theſe his unjuſt *Friends*, for his Anger being kindled againſt them he reproached them for the folly of their Diſcourſes, and declar'd, that he would not pardon this their injurious dealing, or be reconciled to them, but at the *Prayer* of him whom they had taken ſo much paine to prove a *Sinner* and wicked *Perſon*.

This Example (ſay the *Fathers*) ought to *teach us, never to entertain any ſiniſter* Judgments *concerning* good *and* righteous Men in *great and extraordinary ſoever their* Sufferings *may be in this* World; *nor to conceive as* to *eſteem for thoſe, who being more corrupt and ulcerous in their* Souls, *than* Job *was in* his Body, *when he ſat upon the* Dung-hill; *abound with all the Honour and Good* things *of this* World. *The* Judgment *of* Faith *is generally oppoſit to that of* Senſe.

Thoſe who ſeem to be outwardly Rich *and Righteous, are frequently poor and* ſinful *the Eyes of* GOD, *and thoſe who are* deſpiſed *as being poor and reproached as* Sinners, *often the more rich in* Grace *and* Vertue *the Eyes of him, who ſearches the* Heart *and* Reins, *and from whom nothing is hid.*

GOD, *at the upſhot of all,* juſtified his Servant Job *in a moſt publick and illuſtrious manner, reſtoring more* Riches *and* Bleſſings to him *than ever the* Devil *had taken from him.* *under the* New Law, GOD *often ſuffers moſt* faithful Servants *to continue oppreſſed diſgrac'd to the end of their* Lives; but *thoſe who will be his* Diſciples *and* Followers *muſt* (*according to the Example of* Jeſus Chriſt *and the* Saints *his Members*) *not be afraid or apprehend any* Evils, *ſave only thoſe that defile and hurt the* Soul; *nor eſteem any* Good *things or Rewards, but ſuch as are* Spiritual, Inviſible, *and* Eternal.



The Right Noble Isabella Dutchess of Grafton &c.ª

For advancement of this Worke, Contributed this Plate.



Mrs Lucy Wright daughter of William Wright of Longsdon in Derbyshire Esqr.
For advancement of this Worke. Contributed this Plate.

The CONTENTS of the Book of PSALMS.

THis *Book* has been always accounted (by the *Church* of GOD) amongſt the reſt of the *Canonical Books* of the *Old Teſtament*, as a rich Jewel, whoſe price and value cannot well be conceived, much leſs fully expreſſed in *Writing*, or by *Word of Mouth*. Some have called it, *The Chriſtians Garden of Pleaſure*, ſtored with moſt odoriferous *Flowers* and exquiſite *Fruits*. Others have term'd it his *Magazine* and *Armory*, where he is furniſhed with Arms of Proof, for all *Combats* whatſoever. Others again, his *Exchequer* and *Treaſury*, fill'd with choice Riches. Others, an *Apothecaries Shop*, ſtor'd with excellent Medicaments and infallible Remedies againſt the various *Maladies* of his *Soul*. Others have conſider'd it as the *Anatomy of a Believer*, an exquiſite *Mirror* of the inconceivable *Grace of GOD*; and a perfect and full *Compendium* of the whole Bible; that is, of the *Law* and *Goſpel*, and of the true Knowledge of *GOD*, and of his pure Worſhip. Nor it contains many ſaving *Inſtructions* concerning the *Eſſence* of *GOD*, and of the *Holy Trinity*, the *Properties* of his Nature, his *Eternal Counſel*, his *Holy Word*, his *Wonderful Works*; thoſe eſpecially of his *Beneficence* and *Mercy* towards his *Church*, and of his juſt *Judgments* upon the *Workers* of *Iniquity*.

Here alſo is Treated, of the *Perſon* and *Office* of the *Meſſiah*, that is, *Our Saviour* JESUS CHRIST; of his *Eternal Deity*, his *Incarnation*, *Sufferings*, *Death*, *Reſurrection*, *Aſcenſion to Heaven*, his *Sitting at the right Hand of his Father*, and of the *extent* and *propagation* of his *Kingdom* throughout the Nations of the *World*, by the *Preaching* of his *Holy Goſpel*: As likewiſe concerning the ſad and deplorable ſtate of *Man* under ſin, of the Nature and Condition of *Regeneration*, of *True Repentance*, of the *Love* and *Fear* of *GOD*; as alſo of the Nature of *True Faith*, of Truſting in *Him* alone, and how we ought not to glory, but in *Him*; of the Certainty of *Salvation*; of the continual *War* between the *Fleſh* and *Spirit*; as alſo concerning the *Catholick Church*, gather'd both of *Jews* and *Gentiles*; of *Eccleſiaſtical Diſcipline*; the *Communion of Saints*, the *Forgiveneſs* of *Sins*, the *Reſurrection* of the *Body*, and of *Life Eternal*.

Beſides all which, we find in this *Book* all manner of Spiritual Exerciſes of *Piety*, as Patterns and Forms of *Praiſing the Holy Name of GOD*; of giving *Thanks for his Benefits*; of *Promiſes* and *Vows*, in acknowledgment and gratitude for *Mercies* received; of a great number of fervent and earneſt *Prayers*, for whatſoever can concern the *Glory of GOD*, and the *Intereſt of Believers*, as well in general as particular, eſpecially in all manner of *Croſſes*, *Calamities*, and *Afflictions*; with abundance of holy *Meditations*, ſolid and powerful *Comforts*, and efficacious *Arguments*, to ſtrengthen us in *Faith*, *Patience*, *Hope*, and all other *Divine Vertues* and *Graces*. Inſomuch, that we cannot conceive any Condition a *Believer* may be in here in this *Life*, whether of *Proſperity* or *Adverſity*, of *Temptation* or *Deliverance*, of *Fighting* or *Victory*, of *Health* or *Sickneſs*, but he will meet with in this *Book* an Entertainment ſuitable to it, to the quieting of his *Conſcience*, and advancement of his *Salvation*.

And whereas in the other *Books* of Holy Writ, *GOD* repreſents to us how he is pleaſed to ſpeak to his *Church*; In this he teacheth us, how we ought to ſpeak to him; there being no *Counſel* in time of *Difficulty*, nor *Support* in *Affliction*, nor *Comfort* in *Sorrow*, nor *Praiſes* and *Elevations of Joy*, wherewith he doth not fill the Hearts and Mouths of his *Children*, in the Meditation of theſe *Sacred Poems*, which, by the Efficacy of the *Holy Spirit*, accompanying the *Muſick* and *Expreſſions* of them, excite in their *Souls* holy ſallies and flights from theſe Houſes of *Clay*, to the Manſion of *Glory*. Inſomuch, that whatever hath been ſaid of the Efficacy of *Muſick*, in exciting all the different Paſſions and Affections of *Man*, aſſwaging *Grief* and appeaſing *Anger*, and all other Troubles of the *Mind*, may in a more eminent manner be attributed to the Divine Charms of *David*'s Myſtical Harp.

There is no *Evil Spirit*, whom this *Muſick* doth not drive away; no *Stones*, which it doth not move; no *Foreſts*, which it doth not ſhake; no *Grief* over which it doth not triumph. Wherefore every *Chriſtian*, how eminent and proſperous ſoever his Condition may be ought to Read and Meditate this *Book* with great

Application, in order to accuſtom himſelf to the peculiar *ſtyle* and *language* of the *Spirit* of GOD, which is there made uſe of; being aſſured, that when he has once well reliſhed the *wonder-working efficacy* and *ſweetneſs* of it, that it will be to his *Soul* as a *refreſhing* and *reviving Dew*, which will make him *freſh* and *flouriſhing*, and *fruitful in all good Works*; and will find no greater pleaſure, than in carrying it in his *Heart*, *Mouth* and *Hands*, as an aſſured *Preſervative* and never failing *Antidote* againſt the malignant Contagion of the *World*, and the *Corruption* that reigns in it. To which purpoſe alſo this *holy Book* is frequently recommended to us by the *Holy Spirit* in the *Old Teſtament*, as well as by our *Saviour Jeſus Chriſt* and his *Apoſtles* in the *New*; which, by the ſpecial *Wiſdom* and *Goodneſs of GOD*, has been conſigned to the *Church* in the form of *Hymns* or *Songs*, to make them the more taking, as well as of a more familiar uſe, and more eaſie to be remembred.

The *Hebrews* have given this *Book* the Title of *TEHILLIM*, or by way of Contraction *TILLIM*, that is to ſay, *Hymns* or *Songs of Praiſe*, becauſe a great part of the *Pſalms* are ſo; this *Book* indeed being nothing elſe, but a *Collection of Songs truly Spiritual*, which have been dictated by *Divine Inſpiration*, to teach us to praiſe and celebrate the *Name of the LORD*, as we ought. The *Greek Interpreters* of the *Old Teſtament*, have called this *Book* by the Name of a *Pſalter* or *Pſalms*, which word the *Sacred Pen-men* of the *New Teſtament* have likewiſe retained, which afterwards has been alſo adopted by the *Latin Tranſlators*, as likewiſe by thoſe of all other *Chriſtian Nations*; and particularly alſo by our laſt *Tranſlators of the Bible*, tho' indeed the *Greek* word peculiarly denotes thoſe *holy Songs* which were plaid with the *Fingers* on *Stringed Inſtruments*, according to the practice of the *Old Teſtament* in the *Tabernacle* and *Temple*. Theſe *holy Hymns* are commonly called *The Pſalms of David*, becauſe *David* endowed by the *Holy Spirit* with this particular Gift (as is ſaid 2 *Sam.* 23. 1, 2) of Compoſing the *Sweet Songs of Iſrael*, was the Author of the greateſt part of them; the reſt of them having been Compoſed by other *Prophets* and *Men of* GOD, as *Moſes*, *Aſaph*, *&c.* The whole being ſince put together by *Ezra* (as it is ſuppoſed) after the *Babyloniſh Captivity*, into one Body, in the ſame Method as we have them now, wherein the order of *Time*, when each *Hymn* or *Pſalm* was made, is not obſerved.

The *Jews* have divided this *Book* (which is alſo called the *Book of Pſalms* by our Saviour *Jeſus Chriſt*, Luke 20. 42) into *five Partitions*, whereof the firſt ends with the 41ſt *Pſalm*, which is concluded with *Amen* and *Amen*; the 2*d* with the end of the 72*d Pſalm*, which alſo ends with *Amen and Amen*, with theſe Words, *The Prayers of* David *the Son of* Jeſſe *are ended*; the 3*d* ends with *Pſalm* 89, and is likewiſe concluded with *Amen and Amen*; the 4*th* with the 106*th Pſalm*, whoſe Concluſion is *Amen, Hallelujah*; and the 5*th Partition* with the 150*th* or laſt *Pſalm*, which ends with *Hallelujah*, this is to ſay, *Praiſe the* LORD.

141 The Contents of the PROVERBS of *Solomon.*

THis *Book*, as the *Title* of it imports, contains a great number of exquiſite *Sentences*, Holy and full of *Inſtruction*, Pen'd by *King SOLOMON*, from the Inſpiration of the *Holy Spirit* (who had adorned him with an extraordinary *Wiſdom*, as well in *Divine* as *Human matters*) and which GOD, of his great Goodneſs, has been pleaſed ſhould be preſerv'd in Writing, for the common and perpetual Inſtruction of his Church. It treats of the *Divine* and *True Wiſdom*; of the *Fear of* GOD, and of the *Supream good of Man*. In it we find many excellent *Leſſons* concerning our Duty to GOD, to our *Neighbour*, and our *Selves*, in whatſoever ſtate or condition any may be in the *World*, together with conſiderable *Promiſes* of happineſs and life in the preſent *World*, as well as in that which is to come. And all this interlaced with *ſalutary Warnings* againſt all ſorts of *Sins* contrary to the firſt and 2*d Table* of the *Law* of GOD, and particularly againſt *Whoredom* and *Adultery*. So that this *Book* may with good Reaſon be accounted, *An overflowing Fountain with ſaving* Inſtructions, *about all things that may ſerve to conduct and form us to a Life and Converſation*, wiſe, religious, *and well-pleaſing to* GOD, *in any Calling whatſoever, whether common or particular, publick or private*. Wherefore alſo this *Book* ought to be highly


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highly and carefully recommended to all *Christians*, as containing the most perfect and fullest *Moral Instructions* they can have, as infinitely transcending whatsoever the *Heathen Philosophers*, and *Wise Men of the World*, have ever been able to comprize or set down in Writing concerning *Wisdom*, the *Nature of Man*, the *Supream Good*, *Vertue* and *Vice*, *&c.*

As to what concerns the *Collection* of all these *Sentences* into one *Book*, it seems that *Solomon*, according as appears from the excellent *Introduction* and *Preface* compriz'd in the 9 *first Chapters*, which contain little else but the *Praises* of the *Divine Wisdom* in general, and in particular of our *LORD Jesus Christ*, who is the *Word* and *Eternal Wisdom of the Father*, has Pen'd them himself as far as the 25*th Chapter*, and that the following *Chapters*, from 25 to 30, were Collected and Transcribed by the Command of good *King Hezekiah*, whilst he was reforming Matters relating to *Religion* and *Piety*, which were fallen to decay during the Reign of some of his *Predecessors*, out of *Solomons* own *Memoirs*, or of some other holy and famous *Man*, inspired by the *Holy Spirit*. The 30*th Chapter* contains the Words of *Agur*; and the last *Chapter*, the Instructions which *Solomons Mother* gave to him, which he not only received and approv'd of, but also thought fit to transmit them to the *Church of GOD*, for the general instruction of all.

And thô this *Book* do not contain all the 3000 *Proverbs* uttered by *Solomon*, of which mention is made in the *First Book of the* Kings, *Chapter* 4th *Verse* 32; yet it contains the *sum* and *marrow* of them, and all that *GOD* thought fit should be consigned to the use and perpetual Edification of the *Church* throughout all Ages.

The Contents of the Book of ECCLESIASTES.

MAny Learned *Men* are of Opinion, that *Solomon* wrote this *Book* in his Old Age, towards the end of his *Life*, after that he had repented of his *fearful Apostacy* from the pure *Worship of GOD*, to that of *Idols*; and therein declares by the inspiration of the *Holy Ghost*, and before the whole *Church of* GOD, the great sorrow and regret he had conceived for his *Life*, most earnestly detesting it as mere *Vanity* and *Vexation of Spirit*, incapable of affording a Man any *true Peace*, or *solid content of Mind*, much less of leading him to the enjoyment of the *Supream Good* and *Eternal Salvation*. His aim and design also is, to conduct all others by his *Example* to *Godliness* and *Vertue*. To this purpose he first of all gives a description of the whole course of his *Life*, and that whereon he had chiefly founded his *delight* and *satisfaction*. Afterward he relates, how he also had been a great Observer of the *Lives* and *Conversation of Men*, and examined the several things they employ their *studies* about, and for which they endeavour with the greatest *application*, as supposing to find *happiness* and *content* in them; and that he had found them all to be *Vanity*, and such as engaged Men in *sin* and *prophaness*. Furthermore, he declares and positively asserts, That the *World*, its *good things*, *pleasures*, *accidents*, *vicissitude*, *orders* and *customs* being all Vicious, or at least corrupt and tainted by the Vanity *Sin* has introduced into it; That because all things in it are vanishing in their *continuance*, uncertain in their *conduct*, unequal in their tenor, and devoid of any *durable Felicity*; a *wise Man* must not place his hopes in them, or fix his Heart upon them, so as passionately to desire the *good things* in it, or think to amend or avoid all its *disorders* and *evils*; but that he ought moderately to rejoyce himself, without *vexation* or *covetousness*, but yet with *care* and *diligence* in his *lawful Calling*, in the short and temporary enjoyment of the *Blessings* he hath received from the *liberal Hand of GOD*, conforming his motions of *Joy* or *Sorrow*, according to the variety of *times* and *accidents*, that happen in this *Life* by the dispensation of the *All wise Providence of* GOD, who governs and disposeth all things in this *World* as best pleases him; and that they are not at all subject to the uncertainty and hazard of *Chance*, as some most falsly imagine. And last of all, he exhorts all Men to give up and resign themselves to the Conduct of *true Wisdom*, by fearing GOD sincerely, obeying him faithfully, and by constantly applying themselves to all manner of *good Works*; setting continually before their *Eyes*, especially whilst they are yet *young*, *vigorous* and *healthy* the uncertainty of this *Life*, the unavoidable certainty of *Death*, the terrour of the just *Judgment of* GOD, and the *Joys of Eternity*: So that this *Book* may well of

right be called, *The Treasure of* Maxims *and* Instructions *concerning true* Felicity, *and the chief good of* Man.

As to what concerns the *Title* or *Inscription* of this *Book*, it is called *Koheleth* in *Hebrew*, and in *Greek*, *Ecclesiastes*. This word *Koheleth*, which we do not meet with in the whole *Scripture*, except in this *Book*, comes from the Root *Kahal*, which signifies, *To Assemble* or *Call together*; so that this word signifies a Person or Soul which *Gathers* or *Calls others together*: For indeed all *Men* are in their own nature, as poor *Sheep* that are wandring and lost; but GOD sends his *Servants* as so many good *Shepherds*, to assemble and call them together from their *strayings*. Some conclude this word to be one of the Names of *Solomon*, who was also called *Jedidiah* and *Lemuel*; and one thing that inclines them to this Opinion is, because this Word, tho' it be of a *Feminine termination*, is notwithstanding joyned to a *Masculine Verb*, *Amar Koheleth*. And as to the *Greek* word *Ecclesiastes* that signifies properly a *Preacher*; which is not to be understood, as if *Solomon* had publickly *Preached* before the People, but because in this *Book* he sets forth an excellent *Sermon* or *Homily*, full of most edifying *Instructions* and *Exhortations*. Others again understand by this word, one who by a publick *Discourse* in the *Church*, publickly confesseth the *Sins* he hath committed, and testifies his *sincere Repentance*, which was the Custom of the *Primitive Church*.

The CONTENTS of the *Song of SOLOMON.*

THE *Author* of this *Book* is SOLOMON, who indicted it under the Conduct and Inspiration of the *Holy Ghost*. It is called by way of Excellence the *Song of Songs*; because it is the highest and divinest Strain of all those many *Hymns* which that Wise *King* composed in his life time, and is a kind of *Epithalamium* or *Nuptial Poem*, made up of divers parts upon the *Spiritual Marriage*, which *Christ* has been pleased to Contract with his Church. It is made in form of a *Dialogue* between *Jesus Christ* as the *Bridegroom*, and the *Church* as his *Spouse*, under the Type, or at least upon occasion of the Marriage consummated between *King Solomon* and the Daughter of *Pharaoh* King of *Egypt*; as was also the 45th *Psalm*; and accordingly, sometimes we shall find here the *Friends* and *Bridemen* of the *Bridegroom*, as well as the *Bridemaids* and *Companions* of the *Bride*, brought in as *Interlocutors* in this *Holy* and *Mystical Poem*.

By the *Friends* of the *Bridegroom* we may understand the good and holy *Prophets* of the *Old Testament*, the *Apostles* of the *New*, and generally all faithful *Pastors* and *Teachers* of the *Church*; and by the *Brides Companions* we may understand all those who sincerely confess the Name of *Jesus Christ*, and profess his true *Doctrin*: But under the Names of *Bridegroom* and *Bride* is represented here in *figured* and *allegorical Expressions*, the great and ardent love of *Jesus Christ* towards his *Spouse*, which is the *Church*, and the great Benefits she receives from him, and how vehemently the *Spouse*, the *Holy Church*, doth languish and pant after her dearest *Bridegroom*, till she be indissolubly and eternally united to him in *Heaven*. In this *Book* is also represented the Condition and Constitution of the *Church of* GOD upon Earth, her *Duties*, *Vertues*, *Blemishes* and *Defects*.

The *Jewish Rabbies* would not permit that any person, who had not attained to the age of *Thirty years*, should read the first three Chapters of *Genesis*, the beginning and end of *Ezekiel*, or this *Song of Solomon*: And tho' perhaps there may have been too much of *Superstition* in this their *Prohibition*; yet it is not without cause, that we are carefully warned by the *Ancient Doctors*, as well of the *Synagogue* as of the *Church*, that a man must strip himself of all sensual Thoughts, and carnal Affections, when he applies himself to the Reading and Meditating on this *Book*; and that he that would understand the deep *Mysteries* therein contain'd, to his Edification and Comfort, must come to it with a mature, setled and enlightned *Judgment*, and with *spiritual Thoughts* and *holy Affections*. For tho' the Expressions herein made use of, are drawn from the tender and honest *Affections* which contract and knit *chaste* and *holy Marriages* here on *Earth*, and so (tho' more indirectly) serve to recommend the same; yet because the *Holy Ghost* is pleased to represent to us (under these *Notions*) such high transcendent and adorable *Mysteries*, we must have

a special care not to profane or defile them by a *carnal* and *corrupt Senſe*.

Wherefore he that is in good earneſt deſirous to profit and edifie himſelf by this more than excellent and divine *Poem*, muſt bring along with him a great *Purity of Heart*, and a *Soul* wholly on *Fire* with the *Sweet Love of Jeſus*; and if ſo, he will not fail to meet with the moſt illuminating *Inſtructions* and ſurpaſſing *Comforts* that can be, to his great and unutterable Joy and Satisfaction.

The CONTENTS of the Prophecy of the Prophet ISAIAH.

ISAIAH is the firſt and chiefeſt of the four greater *Prophets*, as well in regard of the excellent *Matter* he treats of, as of his admirable, ſublime and raiſed *Style*. In the 12 firſt *Chapters* of this Book of his *Propheſies*, he treats of ſeveral *Heads* which particularly concern the *Jews*, whom he Cenſures and reproves boldly, Teaches excellently, Exhorts ſeriouſly, and Comforts pathetically. From the 13th *Chapter* unto the 29th, he ſets down thoſe *Propheſies* which regard Forein Nations and *People*, that were *Enemies* to the Jewiſh Nation, as likewiſe ſome relating to the 10 *Tribes*, who had divided themſelves from *Judah* and *Benjamin*, denouncing very ſevere *Judgments* and heavy *Puniſhments* againſt them: Amongſt which notwithſtanding are mingled very comfortable *Promiſes* of the *Grace* and *Mercy* of GOD to thoſe who repent, whereof they ſhould be made partakers by having an Eye to the *Meſſiah*, that was to come. From *Chapter* 29th to *Chapter* 36th, is ſpoken concerning the deſtruction of *Jeruſalem* by the *Babylonians*, and of the *Captivity* or *Tranſportation* of the *Jews* out of their own Country to *Babylon*; which are interlaced with ſeveral excellent and comfortable *Paſſages*, concerning the *Reign of Chriſt*. From the 36th to the 40th *Chapter*, is Recited the *Hiſtory* of King *Hezekiah*, taken out of 2 *King.* 18. and 2 *Chron.* 32. From the 40th to the 49th *Chapter*, the *Prophet* treats the *Coming of Jeſus Chriſt*, and the *Spiritual Deliverance* of his *Church*; Figured by the *Deliverance* of the *Jews* from the Captivity of *Babylon* by King *Cyrus*, as alſo their *Reſtauration* and *Settlement* in their own Country. From the 49th *Chapter* to the end of the *Book*, are ſet down ſeveral very excellent *Propheſies* concerning the *Perſon* and *Office* of *Jeſus Chriſt* and his *Kingdom*, which ſhould be extended throughout all the *World*; his *Paſſion*, his *Death* and *Glorification*; alſo of the *Preaching* of the *Goſpel*, and the Calling of the *Gentiles*, who were to be received and incorporated with his *People* the *Jews*; in like manner, concerning the great *Benefits* and *Priviledges* Chriſt has purchaſed for his *Elect* and the Condition of the *Church* of *GOD*, as well here upon Earth, as in the Life to come. All which things the *Prophet* deſcribes with ſo much clearneſs and evidence, that he ſeems rather to write a *Hiſtory* of things paſt and done, than a *Prophecy* of things to come. Which is the Reaſon why ſome of the *Ancient Fathers* were of Opinion, That *Iſaiah* might with as much right be called an *Evangeliſt*, as a *Prophet*, becauſe in many places he ſpeaks as clearly concerning the *Perſon*, *Office* and *Miracles* of *Jeſus Chriſt*, many Hundred years before his *Incarnation*, as the *Apoſtles* and *Doctors* of the *New Teſtament* have done ſince; upon which account alſo he is called by ſome the 5th *Evangeliſt*.

As to what concerns the Perſon of *Iſaiah*, 'tis generally held, That his Father *Amos* was *Brother* to *Azariah* King of *Judah*; ſo that this *Prophet*, as to his *Extraction*, was an illuſtrious Perſon, as being a Prince of the *Blood*: GOD's method always having been to Call Perſons of all ſorts of Conditions to the *Prophetical Office*, as well thoſe of the higheſt, as of the loweſt Quality. As to the Time in which he *Propheſied*, it appears by the firſt *Verſe* of the firſt *Chapter* of this *Book*, that he Propheſied in the days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, Kings of *Judah*. And if we compute the years of the Reigns of theſe 4 *Kings*, we muſt conclude, that *Iſaiah* Propheſied at leaſt 45 or 50 years, beginning them with the laſt year of *Uzziah* (in which year he ſaw the *Viſion* that is deſcribed *Chap.* 6.) and ending them with the 14th year of King *Hezekiah*; in which the *Ambaſſadors* of the King of *Babylon* came to congratulate his Recovery, as may be ſeen *Chap.* 39. and 2 *King.* 20. But if the Prophet *Iſaiah* (as ſome affirm) lived till the Reign of King *Manaſſeh*, by whoſe Command he was *Sawn aſunder*, it will follow that he Preached 60 or 64 years; and conſequently, that he lived to a very great Age.

ISAIAH

ISAIAH THE PROPHET.

Concerning the Prophet ISAIAH.

THE Prophet *Iſaiah*, who is the firſt in order of all the *Prophets*, may alſo upon other accounts be eſteemed the firſt and chiefeſt of them all: His *Royal Extraction*, (being a *Prince* of the *Blood*) his excellent *Piety*, his inimitable and *divine Eloquence*, and his clear diſcovery of *Things to come*, do all agree to make him a *Man* altogether extraordinary. He ſpeaks with that clearneſs and perſpicuity of *Jeſus Chriſt* and his *Church*, that he hath always been moſt juſtly eſteemed to be an *Evangeliſt*, rather than a *Prophet*; and an *Hiſtorian*, who related Matters paſt and done, than a *Man* who foretold Things that were not to come to paſs till many Ages after.

Iſaiah began to Prophecy in the year of the *World* 3219. before *Chriſt* 785. and Propheſied above an hundred years.

Amongſt other *Viſions* this *holy Prophet* had, the following was one of the moſt conſiderable. *GOD* appeared to him in his *Majeſty*, and (to uſe the words of S. *John* the *Evangeliſt*) *He ſaw the Glory of GOD, who ſat upon a high Throne, ſurrounded with the* Seraphims, *who cried to one another*, (or if you will, *Anſwered to one another*, as in a Conſort, that Divine Hymn which the *Church* ſtill ſings in her holy Service) *Holy! Holy! Holy LORD GOD of Hoſts, Heaven and Earth are full of thy Glory!*

Iſaiah, at this clear and full view of the *Divine Majeſty*, abaſed himſelf in the deepeſt humility, acknowledging himſelf to be a *Man* of *impure Lips*, and therefore unfit either to ſee himſelf, or to declare to others the great things *GOD* had vouchſafed to ſhew unto him. Whilſt he was thus complaining of his own *Unworthineſs*, one of the *Seraphims* that was about the *Throne*, took a Live-coal from the *Altar*, and flew with it to *Iſaiah*, and touched his *Lips* therewith, aſſuring him, that by that means his *Iniquity* was taken away, and his *Sins* purged.

As ſoon as he had received this Aſſurance from the *Angel*, and perceived in himſelf the effect of this *Divine Fire*, he preſented himſelf readily, to preach and declare to the *People*, whatſoever it ſhould pleaſe *GOD* to charge him with. This *holy Prophet* (as the *Fathers* tell us) teaches the *Miniſters* of the *Goſpel*, how great a *Purity* they ought to be endued with, before they engage themſelves in that *Sacred Function*, and how earn[eſt] they ought to beg of GOD, That he w[ould] be pleaſed to ſend down from *Heaven* [not] only a *Live-coal*, as he did to this *Pro[phet]* but (as S. *Bernard* ſaith) *A whole Fire, ſo* [to] *refine them, and make them as pure as* [they] *ought to be.*

Iſaiah the *Prophet* (according to the T[radi]dition of the *Jews* and *Fathers* of the Ch[urch] died, after he had ſucceeded an hundred [years] in the *Perſecution* raiſed by King M[anaſſes] who cauſed him to be *Sawed* aſunder [with a] *Wooden-Saw*, that he might take away [his] *Life* by the moſt violent *Pains* that could [be] invented. The *Death* of this *Saint*, ſo [pre]cious in the Eyes of GOD, is expreſly [men]tioned in the *Epiſtle* to the *Hebrews*, where [the] *Apoſtle* expreſſeth himſelf in theſe terms [con]cerning the Vertue and Sufferings of the [ſe] *Prophets* and *Martyrs*; *They were* [tor]*tured, not accepting of deliverance, that they* [might] *obtain a better Reſurrection*; *others had* [Trial] *of Mockings and Scourgings*, of Bonds [and] *Impriſonment*; *they were Stoned, they* [were] *Sawn aſunder, they were Tempted, they* [were] *ſlain with the Sword*; *they wandred about* [in] *Sheepskins and Goatskins*, *being deſtitute, afflicted, and tormented, of whom the World was not worthy.*

And *Jeſus Syrach*, the Author of Eccleſi[aſ]*cus*, gives Commendation of this holy Pro[phet] *phet* in theſe words; Hezekiah *did that* [which] *that pleaſed the LORD, and was ſtrong* [in] *in the ways of* David *his Father*, as [he] *had commanded him, who was a great* [Pro]phet, *and faithful in his* Viſion. *In his* [days] *the* Sun *went backward*, *and he lengthened the* Kings Life: *He ſaw* (*by an extraordinary* [Gift] *of the* Spirit) *what ſhould come to paſs at the* [laſt], *and he comforted thoſe that mourned in* Zion: *He ſhewed what ſhould come to paſs for* [ever], *till the end of* Time, *and ſecret things* [or] *before ever they happed.*

But there is no need to add more Te[ſti]monies in praiſe of this *holy Prophet*, [for] that read his *Prophecy* as they ought, [will] find the teſtimony of the *Spirit* of G[od] proclaiming him a great and true Pro[phet] indeed, and confirming the truth of his Pro[phe]*ſies* by an inconteſtable Evidence [and] Demonſtration.


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אמת

The CONTENTS of the Book of the Prophet JEREMIAH.

The *Prophet Jeremiah* has ſet down in this Book, by the Command of GOD and the Inſpiration of the *Holy Spirit*, not only the *Propheſies* which he *declared* or *preached* with an *holy Zeal*, extraordinary *boldneſs*, and exemplary *conſtancy*, for the ſpace of 40 years, during the *Reigns* of *Joſiah*, *Jehoahaz*, *Jehoiakim*, *Jehojakin* (who is alſo called *Jechoniah*, and *Coniah*) and *Zedekiah*, to the *Jewiſh Nation*; but alſo many *Events* and *Paſſages*, proper to inſtruct and edifie the *Church of GOD*, as well as to confirm his *Propheſies*.

In his *Preaching* he generally reproves and threatens the *Jews*, in a very ſharp and free manner, becauſe of their great and abominable *Sins*, and exhorts them very ſeriouſly and affectionately to *Repent* and *Turn to* GOD. And inaſmuch as they, from the higheſt to the leaſt gave no hopes to expect their *Converſion*, as endeavouring rather by their Exceſſes to fill up the *Meaſure of their Sins*; he foretels and denounces to them the moſt *dreadful Judgments of* GOD, which were ready to overtake them, particularly the deſtruction of *Jeruſalem*, the *Temple*, and their *Country*, by the *Arms* of the *King of Babylon*; together with their *Captivity in Babylon*, the *Continuance* thereof, and all the *Calamities* annexed to that *State*; which he moſt lively repreſents to them, as in a *Looking-Glaſs*, that flatter'd not, as well for the *conviction of the impenitent and Rebellious*, as for the *Inſtruction and Warning of the Juſt*, with *Words* of a ſingular *Emphaſis* and *Energy*, ratified and ſealed by manifold *ſtrange Signs* and *Tokens*, by his ſerious *Mourning*, Compaſſionate *Lamentations*, and earneſt *Prayers*, mingled with bitter *Tears*, and ſad *Complaints*, as foreſeeing the *approaching Judgments*, which like a *Deluge* were ready to overwhelm them, and which (not long after, to his great *Heart-breaking*) he was fain to be a *Spectator* of.

And on the other hand he is not wanting to comfort and ſtrengthen the ſmall afflicted Remainder of *Repenting and Believing Souls*, chiefly by very comfortable and clear *Propheſies* concerning their *Deliverance from the Captivity of Babylon*, their *Return to their own Country* and other *Favours* GOD would beſtow upon them; which he perſpicuouſly ſets before their *Eyes*, and backs with many *Divine Signs*, and *wonderful Viſions*; and alſo by many *horrible Judgments* denounced againſt their *Enemies* that had afflicted them, and eſpecially againſt that *Proud and Tyrannical Babylon*, being an expreſs *Figure of the Myſtical Babylon* of the *New Teſtament*; but more particularly by very expreſs and clear *Propheſies*, concerning the *Spiritual Deliverance of Gods People* by the *Meſſiah*, *Our Lord Jeſus Chriſt*; concerning whoſe *Perſon*, *Office*, his *Covenant of Grace*, the *Preaching of the Goſpel*, the *Catholick Church* compos'd of *Jews* and *Gentiles*, and of the *Salvation* and abundant *Bleſſing of that Church* (as well *Triumphant* as *Military*) he *Propheſies* amply, gloriouſly, and moſt comfortably.

As to the *Events* and other Paſſages the *Prophet* relates in this *Book*, they partly reſpect his own Perſon, viz. what *Sufferings* he expos'd himſelf to by theſe *Predictions*, from *Kings*, *Princes*, *Prieſts*, *Falſe Prophets*, and *Common-People*, and more particularly from his own *Fellow Citizens of Anathoth*; how GOD graciouſly ſtrenthned him in his *weakneſs*, preſerv'd him in *dangers*, and laſtly deliver'd him out of *Priſon* by the *Babylonians*, and how not long after, when he was to go to *Babylon* with other of his *Country-men* that were carrying *Captives* thither, he was ſet at liberty by King *Nebuchadnezzar's General*, and very kindly treated by him; alſo of his going to *Prince Gedaliah* whom the King of *Babylon* had made *Governour* over the *Land*; and how after *Gedaliah* had been traiterouſly Murther'd by *Iſhmael*, he was (together with *Baruch*) carried into *Egypt* by thoſe Rebellious *Jews* that had kill'd *Gedaliah*, where he continued in much *ſorrow* with them, foretelling their utter ruin and deſtruction, becauſe of their *incorrigible obſtinacy* and *Rebellion*; for which good *Service*, (as ſome ancient *Writers* tell us) they *Stoned* him at laſt.

But beſides theſe things concerning his own Perſon, he alſo ſets down the actual accompliſhment of ſeveral of his *Propheſies*, as the *Siege of Jeruſalem* by the *Babylonians*, the miſerable

ſtate

ſtate of the *City* during the *Siege*, the taking and deſtruction of the *City*, of the *Temple* and *Country*, and the carrying the *People* Captive to *Babylon*, and what became of the *Jews* that were left in *Judea* and *Egypt*.

The *Prophet Jeremiah* began to *Prophecy* the third year of King *Joſiah* (Chap. 1, 2.) who was the *Grandchild* of *Manaſſeh*, under whom ſome think that the *Prophet Iſaiah* was *Sawn* in pieces, *Amon*'s Reign of 2 years only interceding between thoſe two Kings, ſo that *Jeremiah* followed ſoon after *Iſaiah*. But how long *Jeremiah propheſied* after the *Deſtruction* of *Jeruſalem*, amongſt the Jews which remained in *Judea*, and afterwards in *Egypt*, is uncertain. This only is remarkable, That *Jeremiah* under *Zedekiah* at *Jeruſalem*, amongſt the *Jews* which were left in *Judea*, and *Ezekiel* in *Babylon*, amongſt those that were carried away *Captives* with *Jehoiachim*, did both of them *prophecy* at the ſame time the very ſame *Things* concerning the *Deſtruction* of *Jeruſalem*, the *Temple*, and whole *Country*, and both of them alſo ſurvived to be *Eye-witneſſes* of the accompliſhment of their *Propheſies* and *Denunciations*.

The Contents of the *Lamentations* of JEREMIAH.

THis *Book* bears the *Title* of *LAMENTATIONS*, which ſeems to be taken from 2 *Chron.* 35, 25. and ſufficiently informs us concerning the *Subject Matter* it contains, *viz.* the dolorous Complaints which the *Prophet* makes in his own *Name*, and of the whole *Church*, uppon occaſion of the *Lamentable deſolation* of the *Kingdom of Judah* and *City of Jeruſalem*, as well as the moſt *deploreable ſtate* and *condition* of the *Jews*, who in vaſt Numbers were deſtroy'd by *War*, *Famine* and *Peſtilence*. And is compoſed of ſuch exquiſite and *Emphatical words*, and conceived in ſo excellent, ſublime and moving a *Style*, that no *Writings* whatſoever of the moſt *Eloquent Heathen Authors*, are worthy to come in compariſon with it.

We find indeed up and down in the *Scripture* other particular *Lamentations*, as 2 *Sam.* Chap 1. 19 &c. upon the *Death* of *Saul* and *Jonathan*; and upon the *deſolation* of the City *Tyre*, Ezek. 28. 12. But this *Book* of *Jeremiah* reſpecting a *general Calamity* which involved the *whole People of* GOD, doth alone bear and retain the Name of *Lamentations* amongſt all *Chriſtian Nations*; even as the *Song of Solomon*, only by way of Excellency bears that *Title*, notwithſtanding that many excellent *Hymns* and *Songs* of *Praiſe* are ſet down in *Holy Scripture*, as in *Exod.* Chap. 15. we find the *Song* of *Moſes* and the *Children of Iſrael*, with that of *Miriam* and the *Jewiſh Women*, for their *Deliverance*, and the overthrow of *Pharaoh* in the *Red Sea*; that of *Deborah* in the 5th Chapter of *Judges*; of *Hannah*, 1 Sam. chap. 2. and the *Song* of the Bleſſed *Virgin Mary*, Luke chap. 1.

'Tis not certainly known when *Jeremiah* wrote this *Book*; ſome are of Opinion, that a part of it was *written*, immediately after the *Death* of good King *Joſiah*; after whoſe Death the *Jewiſh State* and *Government* ſuffered a manifeſt *eclipſe* and *decay*, as may be ſeen 2 *Chron.* 35. 25. and *Zechar.* 12. 11. But others think it was *pen'd* after the *Deſtruction* of the *City* and *Temple* by the *Chaldeans*, and after that the *Jews*, which for a time were left in *Judea*, had been carried *Captives* to *Babylon*, as the whole Sequel of this *Book* ſeems to import. *See* Chap. 1. 3. *and Chap.* 2. 2.

However it may be, we find that *Jeremiah* having undertaken to ſet forth the Lamentable Condition of *Judea*, and its *Inhabitants*, begins his *Lamentation* with this *Exclamation*, *How doth the* City *ſit ſolitary that was full of* People, *&c.* but at the ſame time he repreſents to them their heinous and manifold Sins and exhorts them to *Repentance*, and Prayer for *Mercy*, as alſo to *Patience*, and neceſſary confidence in expecting a favourable iſſue. The intention of the *Prophet* not being to caſt *Men* into exceſſive *Sorrow*, which diſſolves the Natural Tye there is between the *Patience* and *Silence* of the *Faithful*; but to inſtruct them to acknowledge the *Finger of GOD*, in the Calamities which overtake the *Church*, to diſpoſe us to an humble *ſubmiſſion* of ourſelves under his *Hand*, to a patient and quiet bearing of his *Chaſtiſements*, and to confidence and aſſurance in his *Promiſes*.

THE



M.rs Bridget Peshall. daughter of S.r John Peshall. of Horsely in staffordshire Barronet. For advancement of this Worke Contributed this Plate

THE PROPHET JEREMIAH.

Concerning the Prophet Jeremiah.

THE Holy *Prophet Jeremiah* was a *Man* of admirable *Vertue*, as appears from the teſtimony GOD gives of him in theſe Words; *Before I formed thee in the Belly, I knew thee; and before thou cameſt forth out of the Womb I ſanctified thee, and I ordained thee to be a Prophet to the Nations.* When *Jeremiah* endeavour'd to excuſe himſelf of the *Commiſſion* GOD had charged him with, by alledging that he was a *Child*, and could not expreſs himſelf, nor ſpeak as he ought to; GOD became an *Ambaſſadour* of the Great GOD of *Heaven* and *Earth*, the *LORD* put forth his *Hand* and touched his *Mouth*, and ſaid unto him; *Behold, I have put my words in thy mouth, and I have this day ſet thee over Nations and over Kingdoms, to root out, to deſtroy, and to throw down, to build and to plant.*

He began to *Propheſy* when he was but Fifteen years of Age, and had many *Viſions* and *Revelations* concerning the manifold *Miſeries* and *Calamities*, that were to overtake the City for their manifold *Sins* and *Rebellions* againſt the *LORD*; and it is he of all the *Prophets*, who as he was moſt deeply concerned in them, ſo he has expreſt them in the moſt moving and pathetical Terms, as may be ſeen in his *Lamentations*. As he was very ſenſibly affected with theſe *Calamities* himſelf, ſo he recommended them to others with an extraordinary vehemence and earneſtneſs; and with a great air of *authority* and *boldneſs* founded forth the *dreadful Denunciations* GOD had charged him to declare to the *People*.

This bold and generous *Liberty* ſoon procured him the hatred of moſt *Men*, who regarding him as an object of their higheſt averſion, were induſtrious daily to ſtir up new Perſecutions againſt him. But this *holy Prophet* with an Heroick and inſuperable *Courage*, endur'd all theſe cruel Outrages of his *Enemies*. He ſaw, without being concern'd, their wicked Deſigns againſt him, their *Threats*, and the *Puniſhments* they prepared for him; and was ſo far from being intimidated by all theſe, that on the contrary, he declar'd the *Meſſages* he had from GOD with greater heat and boldneſs than before.

Some of the *Princes* at laſt being enraged againſt *Jeremiah*, becauſe he had foretold that the *Chaldeans* would come and take the *City*, conſpir'd his *Death*; and addreſſing themſelves to King *Zedekiah*, who had a Kindneſs for *Jeremiah*, deſired leave of him to caſt him into a *Dungeon*, which was in the *Priſon*, very noyſom and full of *Mire*; and this weak *King*, not being able to deny their Requeſt, abandoned the *holy Prophet* to the Rage of his Adverſaries, who immediately cauſed him to be let down with *Cords* into the *Dungeon*, where he ſtuck faſt in the *Mire*, and could not have lived long there, eſpecially conſidering the *Famine* which then was in the *City*.

But one of the *Kings Eunuchs* having with a great deal of *zeal* and *boldneſs* repreſented to the *King*, the injury done to *Jeremiah*, which would infallibly be the cauſe of his *Death*, and that ſuddenly too, except he were removed thence; *Zedekiah* ordered the *Eunuch* to take thirty *Men* along with him, and to take up *Jeremiah* out of the *Dungeon*, and ever after protected him from the rage and fury of his *Enemies*.

S. *Hierom* admires, *How a ſingle Perſon and one abandoned of all* Men, *ſhould be able to hold it out againſt a* King, *all the* Princes, *and* Grandees *of his* Court, *and a whole* Nation; and acknowledgeth at the ſame time, *That ſo great a* Miracle *cannot be attributed to the Weakneſs of* Man, *but to the Omnipotence of* GOD. And accordingly we find, that in the beginning of his *Book* of *Propheſies* GOD promiſes to make him a *Fortified City*, that is, of proof to reſiſt all manner of Attacks and Aſſaults whatſoever; and to endue him with the conſtancy and reſiſtance of an *Iron-Pillar* and *Braven-Wall*, againſt the *Kings* of *Judah*, againſt the *Princes* thereof, and againſt all the *People* of the *Land*; that they indeed ſhould fight againſt him, but ſhould never prevail, becauſe he himſelf would be with him.

This alone is the inexhauſtible Source of that extraordinary Courage, *which has always appear'd in the* Saints; *the reaſon why no* Violence *could caſt them down, nor* Perſecution *oppreſs them, was, becauſe their* ſtrength *was from above. For* (as S. *Cyprian* ſaith) He that has *GOD* in his *Heart*, his Fear before his *Eyes* his Truth in his *Mouth*, may be kill'd, but can never be overcome.

THE

The CONTENTS of the Book of the Prophet EZEKIEL.

THo' *the* LORD *ſuffered* Jechoniah *or* Jehojachim, *with a great Number of* Jews, *and amongſt them* Ezekiel *the* Prophet, *to be carried* Captives *into* Babylon, *yet did not he altogether forſake them in that their Exile condition*; *but to evidence, that he was ſtill reſolved to preſerve his own* Church *amongſt them, even in* Babylon, *and afterwards graciouſly deliver and reſtore them to their own* Country, *he raiſed up this excellent* Prophet, *by whom he declared to theſe poor* Captives *in many* Viſions, Propheſies *and* Exhortations, *the ſame thing he had continually propounded by the* Prophet Jeremy *to their* Brethren, *who ſtill remained in the* Country *and* City of Jeruſalem, *under* King Zedekiah; *tho' a like* Incredulity *and* obſtinate, Impenitence, *had ſeized thoſe that were in* Babylon, *and their* Brethren *left in* Judea.

At Jeruſalem *they gave no credit to the* words *of* Jeremiah, *and made their Mocks of thoſe who had delivered themſelves up to the* King of Babylon, *and had ſuffered themſelves to be carried away* Captives, *ſuppoſing that themſelves now ſhould be the ſole* Poſſeſſors *of* Judea, *and that their* Captive Brethren *ſhould continue deprived thereof for ever. Neither did the* Jews *in* Babylon *give any more heed or belief to what* Ezekiel the Prophet *declared to them from the* LORD, *but* murmured *againſt* GOD, *ſuppoſing themſelves more unhappy than their* Brethren, *that were left in the* Land, *notwithſtanding that* GOD *by* Ezekiel, *as well as* Jeremiah, *did pronounce moſt terrible* Judgments *againſt them, which they felt ſoon after in the total overthrow and deſolation of their* Country, City *and* Temple; *yet always ſubjoyning to thoſe* Denunciations *very glorious and comfortable* Promiſes, *to ſuch as did* repent, *of his* Grace *and* Favour *for time to come as well in* Temporals *as more eſpecially in* Spirituals; *and ſevere* Judgments *againſt all their* Enemies *and* Perſecutors.

This is the ſum *and* ſubſtance *of this* Prophecy *of* Ezekiel; *in the* firſt three Chapters *whereof he deſcribes a moſt admirable and* myſtical Viſion, *by which* GOD *confirms, inſtructs and fortifies him in the Charge and Employment he had laid upon him; and in the following* Chapters, *untill the* 25th, *the horrible* Sins *of the* Jews, *eſpecially thoſe who were left in* Judea, *and their approaching* Puniſhments *are moſt lively ſet forth and repreſented by many* divine Signs, ſpecial Viſions, ſuitable Similitudes *and* Prophetical Cenſures. *From thence to the* 33th Chapter, GOD *foretels the ruin and deſtruction of many* Neighbouring Nations, *the* Jews *Enemies*, viz. *of the* Moabites, Ammonites, Edomites, (*of whom alſo mention is made* Chap. 35.) *the* Philiſtins, Tyrians, Sidonians, *and the* Egyptians.

Afterwards, from Chap. 33 to 40, *the* Sins, Murmurings, *and* Hypocriſie *of the* Jews *that were* Captives *in* Babylon, *are grievouſly cenſured by* GOD, *with an* Exhortation *to true* Repentance, *and an expectation in* Faith *of their approaching* Deliverance, *and the reſtoring and bleſſing of his* Church, *not only by re-eſtabliſhing them again in their own* Country; *but chiefly by that unutterable* Grace *and* Mercy, *which* GOD *would pour forth upon his* Univerſal Church *of* Jews *and* Gentiles, *by their only* Saviour *and* King JESUS CHRIST, *with a particular advice of the* War *and extream* Enmity *they would be expoſed to from* Gog *and* Magog, *and their Adherents*; *but with the certain* Promiſe *of an happy iſſue of that* Threatning Danger.

In the Nine laſt Chapters, GOD *ratifies, ſeals and concludes theſe* Prophecies *in* Babylon, *by a great and moſt remarkable* Viſion *of the* Structure *of a* New Temple, *of a* New Divine Service *and* Worſhip; *of a* New Polity *or* Government of the People *of* GOD; *of a* New Inheritance *and a* New City; *and all this for* Iſrael *and* Strangers, *repreſenting by* Figures *comporting with the* ſtate *of thoſe Times, the bleſſed and happy* future ſtate *of the* Church *of* GOD, *both* Military *and* Triumphant, *under their Head and King* Jeſus Chriſt, *who with the* Father *and the* Holy Spirit, *the alone True* GOD *of* Iſrael, *is to be bleſſed and praiſed for ever and ever.* Amen.

THE



William Lawfield of the City of London Gentleman

For advancement of this Worke, Contributed this Plate.

THE PROPHET EZEKIEL.

Concerning the Prophet EZEKIEL.

THE Holy *Prophet Ezekiel* Prophesied during the space of 22 years, whereof the Eleven first *years* coincide with the Eleven last *years* of *Jeremiah*; he was of the *Priestly* Race, as well as *Jeremiah* his Contemporary. He was amongst some of the first, that were carried away *Captives* from *Jerusalem* to *Babylon*, with *Jechoniah* King of *Judah*, and he dwelled and *Prophecied* in that strange Country, to his *Country-men* that were carried away with him thither.

When *GOD* at first Commissioned this *Prophet* for the great Work he did intend to employ him in, which was to *propheſie* and declare to his *Country-men* whatsoever GOD should think fit by *Visions* or otherwise, to reveal to him for their good, he encourages him much in the same manner as before he had done *Jeremiah*, by assuring him, That because he had to do with the *House* of *Israel*, who were an impudent and hard hearted *People*, he would make his *Face* strong against their *Face*, and his *Forehead* as hard as their *Foreheads*; yea, that he would make it harder than *Flint*, even as an *Adamant*, that he might be of proof against all their impudent *looking-down* and *abusing* of him.

This *Prophet*, of all others, was favour'd by GOD with the most *profound* and *mystical* Visions that we find in *Scripture*, and which always have been lookt upon to be of most difficult understanding and explication, insomuch that the *Jews* upon this account forbad the reading of the Begining and end of the Book of this *Prophet*, to all Persons that were under the Age of *Thirty years*. The *Fathers* say, That probably one cause of this obscurity in his *Visions* and *Propheſies* was, because being then amongst an *Idolatrous People*, *GOD* did not think it fit, that the *Babylonians* should comprehend those *Secrets*, which he was pleased to reveal to his *Prophet*, for the comfort of his *People*, who themselves could not understand them, without his particular *Grace* and *Illumination*.

'Some *Christians* (saith the same *Father*) 'have the strength and courage of a *Lion*, 'in fighting against their *Spiritual Enemies*, and enduring all manner of *Afflictions* and *Persecutions*. Some by their inward and outward *Mortifications*, and continual *Resignation*, daily present themselves as *holy Sacrifices* to GOD, and can say with the *Psalmist*, *For thy* 'sake are we killed all the day long, and are 'accounted as Beasts appointed for slaughter'; 'and these represented by the *Ox*. Others elevating themselves in contemplation, upon 'the *Wings* of the Love to *Divine Wisdom*, 'with the *Eagle* fix their *Eyes* upon the *Sun* 'in its full glory; and lastly, others being of 'an excellent *Spirit* and *understanding*, excel 'all the rest, as far as a *Man* surpasseth all 'other *Living Creatures*. But yet all these '(how different soever their *Gifts* or *Graces* 'may be) are still not but *Body*, linked and 'bound together by the indissoluble Band of 'one and the same *Faith* and *Charity*.

The first *Vision* of this *Prophet*, which he saw by the *River Chebar*, in the fifth year of King *Jehojachin's Captivity*, concerning the four *Living Creatures* and the *Wheels*, is so full fraught with great *Wonders* and *Mysteries*, that S. *Gregory*, who endeavours to explain the same, makes it appear by what he hath said of them, that there remains much more to be said, before we can sound the full depth of the *Wisdom* that is couched in them. He observes amongst other things, that these *Living Creatures*, which had each of them four *Faces*, *viz.* the *Face* of a *Man*, of a *Lion*, of an *Ox*, and of an *Eagle*, and yet were but one *Living Creature*, do represent the different *Members* of the *Church* which yet make up but one *Body*; as also, the Union there is between *Christians*, by means of their agreement in one *Faith*, notwithstanding so many outward appearing Contrarieties amongst them, which indeed is as wonderful to consider, as the mixture of the *differing Faces* of these *Living Creatures*, seems strange and uncouth to us, when represented to our *Eyes*.

THE

THE SECOND VISION OF EZEKIEL.

The Viſion *of the* Prophet Ezekiel, *concerning the Reſurrection of the* Dry Bones, *which upon his* Propheſying *were covered with* Fleſh, *and reſtored to* Life.

AMongſt the reſt of the *Viſions* of the *Prophet Ezekiel*, this here repreſented concerning the *Reſurrection* of the *dry Bones*, is moſt famous, and much taken notice of by the *Fathers* of the *Church*. The *Prophet* tells us, That he was carried by the *Spirit* of the LORD, and ſet down in a *Valley* which was full of *dry Dead-mens Bones*, and having made him go round the *Valley*, to take a full view of the vaſt number and condition of them; the LORD demanded of him, Whether he thought thoſe *dry Bones* could be reſtor'd to Life again? To which the *Prophet* having anſwered, O *LORD GOD, thou knoweſt*. He commanded him to Prophecy to thoſe *Bones* in his Name, *That they ſhould be joyned Bone to his Bone, covered with Fleſh and live*. No ſooner had the *Prophet* declared this to the *Bones* in the Name of GOD, to whom all things are alive, and whoſe Power nothing can reſiſt, but he immediately ſaw the execution of it; for with a great noiſe all the *Bones* came together, and were covered with *Sinews*, *Muſcles*, *Fleſh* and *Skin*, but there was yet no Life in them. Wherefore the LORD again commanded the *Prophet* to *Prophecy* to the *living Breath*, and to command it to come from the *four Winds*, and to breath upon thoſe *dead Bodies*, that they might *live*; whereupon the ſame *Spirit*, which was in the *Creation* breathed by GOD into the firſt *Man*, after that he had made his *Body* of the *Earth* came into theſe *dead Bodies*, and immediately they ſtood upon their *Feet* and liv'd, and were an exceeding great *Army*.

Anno Mundi 3420. before Chriſt 584.

After that the LORD had ſhewed the *Prophet Ezekiel* this wonderful *Viſion*, that he might not be ignorant of the meaning of it, he told him, That the *dry Bones* which he had ſeen, were the whole *Houſe* of *Iſrael*, who looked upon themſelves (in the condition they were then in, being *Captives* in *Babylon*) as ſo many *dry Bones*, which had no hopes ever to live again, that is, to be reſtored to thoſe manifold advantages they once enjoyed in their own *Country*. But *GOD* farther commands *Ezekiel* to aſſure them, That notwithſtanding all the Diſcouragements which at preſent they did lye under, he would as miraculouſly reſtore and deliver them, as the *Prophet* had ſeen him miraculouſly reſtore thoſe *dry Bones to Life*, contrary to all human poſſibility or expectation.

Now, as GOD himſelf here applies this *Viſion* to the wonderful Deliverance he would one day grant the *Jews* from the miſerable ſtate of *Slavery* and *Captivity* they were in, and that amongſt an *Idolatrous People*, far from their own *Country*, without the comfort of thoſe many Priviledges and Advantages they enjoyed there, above all other *Nations* of the *World*; ſo we may as truly apply it to the *Church* of GOD, which ſhall be as miraculouſly delivered from her ſtate of *Deadneſs*, *Apoſtacy*, *Captivity* and *Bondage*, wherein ſhe is at preſent in *Spiritual Babylon*; as theſe *dead Bones* were contrary to all hopes and outward poſſibility joyned together *Bone* to his *Bone*, and raiſed to *Life*.

GOD alſo would put us in mind by this *Viſion*, *That how deſperate ſoever the condition of* Sinners *may ſeem to be, who have been long time habituated to* Sin, *and grown old in* Tranſgreſſions, *and are thereby not only become like a* dead Body, *but as* dry Bones; *yet the Lord he to whom all things are poſſible, and who calls thoſe things that are not, as tho' they were, can raiſe them again to the Life of* Righteouſneſs *and* Holineſs, *and bringing them out of the* Graves, *regenerate them again to a* New Life. *For as* GOD *at firſt brought the* Soul *from the* Nullity *of* Non-exiſtence *to a ſtate of* Being, *ſo afterwards he brings it from the* Nullity *and* privation *of* Sin, *to the* eſſence *of* Grace *and* Holineſs: *And this* Second Creation *is much more wonderful than the* Firſt; *for the former* GOD *accompliſhed with a* Word, *wherein the latter was the* fruit *of the* Death, *and the price of the* Blood *of the* Son of *GOD*.

GOD *alſo was willing by this* Viſion, *to give the* Prophet *a Scantling of what his* Omnipotence *will effect at the* General Day of Judgment, *when the* Dead ſhall ariſe, *and receive according to what they have done in the Flesh whether* Good *or* Evil.

THE



Mary Lady Reve. relict of S.r Robert Reve of Thrait hall in suffolk Baronet.c now wife to Thomas Vincent of Fetcham in surrey Esq.r.
For advancement of this worke. Contributed this Plate.

The CONTENTS of the Book of DANIEL.

DANIEL *was one of those who were* carried Captive *to* Babylon, *in the* ...*gn of King* Jehojakim, *by* Nebuchadnezzar, ...*r that he had taken the* City of Jeruſalem, ...*d ſubdued all* Judea. *He was of the* Poſterity ...David, *and a deſcendent of the* Royal Line; ...*tamly of* Perſon, *of a moſt quick and pe-*...*trating* Spirit *and exemplary* Piety. *By the* ...*der of* Nebuchadnezzar *he was choſen from* ...*mongſt many, to be inſtructed in the* Langu-...*ges, Arts and* Sciences *of the* Chaldeans, *that* ...*thereby he might be qualified to wait upon the* ...*King, and to attend at* Court, *in order after-*...*wards to be advanced to the high Commands* ...*in the* Kingdom, *as may be ſeen* Chap. 1. ver. 1, ...*2, 3, 4, 5, 6. Whilſt he was thus Educated amongſt* ...*the other Noble* Jewiſh Youths, GOD *was* ...*pleaſed to endow him with an extraordinary* ...*Gift beyond his Companions, and particular-*...*ly with the Gift of* underſtanding *and* inter-...*preting of* Dreams, *ſuch as the wiſeſt and moſt* ...*skilful of the* Chaldean Magicians *were not* ...*able to reveal or expound, as appeared by his* ...*expounding* Nebuchadnezzars Dream, *and ex-*...*pounding the* Hand-writing *to* Belſhazzar *his* ...*Grandchild,* Chap. 2. 4, 5. *By which means* ...*he was raiſed to an eminent pitch of Dig-*...*nity by thoſe* Kings, *not only above his Compa-*...*nions, but above moſt of the greateſt* Princes *and* ...*Lords of the King of* Babylon: *Which at laſt* ...*ſtirred up ſo great an envy and hatred of the* ...*Babylonian* Princes *and* Grandees *againſt* ...*him, that he was at laſt* (*by their Malicious* ...*Influences*) *caſt into the* Lions Den, *to be* ...*torn and devoured by them; and thus only, be-*...*cauſe he would not* (*in obedience to the* Kings ...*command*) *give over his accuſtomed Worſhipping of* ...*the* GOD. *But the* Almighty, *whom he* ...*had ſo fervently prayed to, miraculouſly* ...*delivered him from theſe cruel* Beaſts; *and his* ...*Malicious and great* Enemies, *being by way of* ...*Retaliation caſt in amongſt them, were de-*...*voured alive with their* Wives *and* Children, ...*Chap.* 6.

...*He is alſo related* (Chap. 3.) *how mira-*...*culouſly* GOD *preſerved three of his* Compa-...*nions,* Shadrach, Meſhach *and* Abednego, *in the* Fiery Furnace, *who refuſed to worſhip the* Image *King* Nebuchadnezzar *had ſet up, and had not ſo much as one* hair *of their* Heads *ſinged with the* Fire, *that inſtantly conſumed thoſe who caſt them into it,*

Beſides the Viſions *and* Dreams *repreſented to the* Kings *of* Babylon, *which* Daniel *expounded,* GOD *alſo was pleaſed to communicate to him many excellent* Viſions, *concerning the ſtate of the* Church of *GOD, and the* Kingdoms *of the* World, *which the* Angel Gabriel *expounded to him; as particularly concerning the* rebuilding *of the* City *and* Temple of Jeruſalem, *the manifeſtation of* Chriſt *in the* Fleſh; *the deſtruction of the* City *and* Second Temple *by the* Romans; *the* Preaching *and* Miracles *of* Jeſus Chriſt, *and the aboliſhing of the* Levitical Prieſthood; *the exact time when* Jeſus Chriſt *ſhould be put to* Death, *and the manner how at laſt he ſhould deliver and ſave his* People, *both* temporally *and* eternally.

Now that which greatly enhances the praiſe and commendation of this Prophet, *and ought the more to incite the* Pious Reader, *to receive and read theſe* Prophecies, *with that reverence and attention which is due to the* Word of GOD, *is this, that he is highly recommended and dignified amongſt all the* Prophets *of the* Old *and* New Teſtament. *For* Ezekiel *joyns him with* Noah *and* Job, *as being an extraordinary Example of* Zeal *and* Piety, Chap. 14. ver. 14, and 20. *And the ſame* Prophet Ezekiel *expreſſes himſelf in theſe terms concerning his excellent* Wiſdom *to the proud* King *of* Tyre, Behold, thou art wiſer than *Daniel*, there is no ſecret that they can hide from thee. *And our Bleſſed Saviour* Jeſus Chriſt *himſelf ſpeaks of this* Prophet, *Mat.* 24. 15. *and exhorts all to conſider well his* Propheſies; *and S.* John *in the* Revelation *has not only ſet down many things agreeing with* Daniel, *but often makes uſe of the very ſame words, which he has in his* Prophecy: *And tho' he never diſcharged the Function of a* Prophet, *in quality of an* Ecclaſtical Perſon, *in Preaching to the* People; *yet hath his* Book *in all times been accounted* Prophetical, *and received as ſuch by the* Church.

THE PROPHET DANIEL.

The Prophet Daniel *reveals to King* Nebuchadnezzar *his* Dream, *and gives him the* Interpretation *thereof.*

THE *Prophet Daniel* was of the *Royal Line* of the Kings of *Judah*; he was carried to *Babylon* in his youth by King *Nebuchadnezzar*, the first time he besieged *Jerusalem*, and took *Jehojachim*, who was then in the 4*th* year of his Reign, from which time we are to begin the account of the 70 years of the *Captivity*, spoke of by the *Prophets*.

Anno Mundi 3398. before *Christ* 606.

Daniel (during this his *Captive state*) was very careful to observe the *Law* of *GOD*; for he and his three Companions, *Hananiah*, *Mishael* and *Azariah*, having a daily portion appointed them of the *Kings Meat* and the *Wine* which he drank, he resolved not to defile himself with eating thereof; but desired *Melzar*, to whom the *Prince* of the *Eunuchs* had committed the Charge of them, to give him and his Companions *Pulse* to *eat*, and *Water* to *drink*; but he fearing lest by keeping to such mean *Diet* they would look lean, and worse than the other *Jewish Youths*, who are fed from the *Kings Table*, made difficulty to consent to *Daniels Request*. Wherefore *Daniel* desired him only to try them for ten Days with the *Meat* he desired; and that if at the end of them he did not find him and his *Companions* to look as well as any of those *Youths* who were fed with the *Kings Meat*, he might do afterwards as it seemed good unto him: To which when *Melzar* had agreed, he found them at the end of those days fairer and fatter in *Flesh*, than those who did eat the Portion of the *Kings Meat*.

By this Instance GOD *made it appear, how much he loves that* Abstinence *which is practis'd in his* Fear, *and according to his* Order; *and that it is not properly the* Meat *that nourisheth us, but the* Blessing *he affords to it in those who denying their own* Appetite *and* Lust, *make him the sole end of all their desire.*

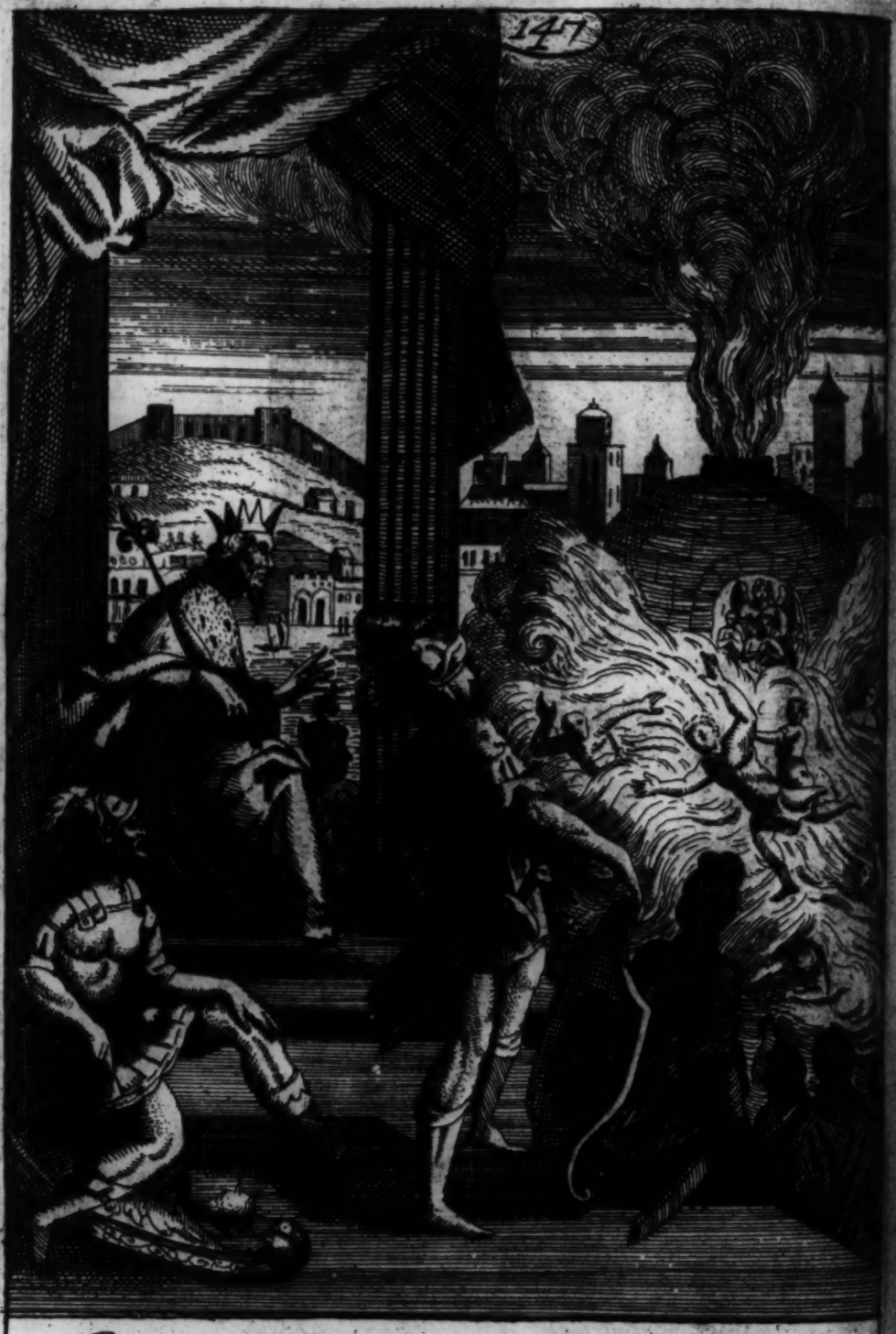
Anno Mundi 3301. *Daniel* at that time being but 14 years of Age.

GOD, to make this *Prophet* more Illustrious, made him to be sent for by *King Nebuchadnezzar*, to *Interpret* his *Dream*, which had put him into a strange trouble and consternation, and the rather, because he had forgot the particulars of it. *Nebuchadnezzar* being impatient to know his *Dream*, and the *Interpretation* of it, sent for all his *Magicians* and *Astrologers* to satisfie his desire; but they having unanimously declared, *That it was impossible for any Man to know what another had dreamt, and that all that their Art could effect, was to interpret the* Deam *when it was told them*: He in great Rage commanded them all to be put to Death.

Daniel having been inform'd of this cruel Sentence, in which he himself and his Companions were likely to be involved, as being Educated in the *Arts* and *Knowledge* of the Chaldeans, and consequently reckon'd amongst the *Wise Men*, desired the *Captain* of the King's *Guards*, for a while to suspend the Execution of the *Kings Order*; and presenting himself before the *King*, told him, he would declare to the *King*, and *interpret* his *Dream*; which being soon after upon his earnest *Prayer* to GOD Revealed to him, he came and told the King *That he had seen in his* Dream *a great Image whose* Head *was* Gold, *his* Breast *and his* Silver, *his* belly *and* thighs Brass, *and its* Iron, *and the* Feet *partly of* Iron *and partly of* Clay; *and that a* Stone *cut out of a* Mountain *without* hand *falling upon the* Feet *of the* Image, *broke it all to pieces*. He told him, *That the* Head *of* Gold *represented his* Kingdom; *that of* Silver *another which should come after him, of less* Glory *than his, which should be followed by a third of* Brass, *and a fourth of* Iron, *which should break and bruise the three foregoing* Kingdoms *to pieces*.

Nebuchadnezzar having heard his Dream thus declared and interpreted by *Daniel*, fell down upon his Face and worshipped him, and commanded *Incense* and *Oblations* to be offered to him; and declared, *That now he knew that* Daniels GOD *was the* GOD *of all Gods, and the sole revealer of* Secrets; and promoted *Daniel* to great Honour, making him *Lord Lieutenant* over all the Provinces of *Babylon*, and Superintendent and Master over all the *Wise Men* of *Babylon*. And *Daniel* having requested the *King*, that he might stay at the *Kings Palace*, and that he might depute his Three *Companions* to take care of the Government and *Peace* of the *Province*, the King readily consented; by which means, as they had been partakers with *Daniel* in his Sufferings, so were they now made sharers in his *Glory*.





George Courthop of Nighlight in the Parish of Tishurst in the County of Sussex Esqr
For advancement of this Worke. Contributed this Plate.

The Three Children in the Furnace.

King Nebuchadnezzar *causeth three* Hebrew *young Men to be Cast into a* Fiery Furnace, *from whence they are miraculously delivered by an* Angel.

SOme time after King *Nebuchadnezzar* made an *Image* of *Gold*, whose height was threescore *Cubits*, and the breadth thereof six *Cubits*, and set it up in the *Plain* of *Dura*, in the *Province* of *Babylon*; and having assembled all his *Princes Governours, Captains, Judges, Treasurers, Counsellors* and *Sheriffs*, to celebrate the *Dedication* of the same *Image*; he commanded a *Herald* to proclaim to all his *Subjects* there assembled, That upon *hearing the sound of the* Musical Instruments *appointed for that purpose, they should fall down and* worship *the* Golden Image *he had set up, and that whosoever refused to do, should be cast into the* Fiery Furnace.

Anno Mundi 3417. *before Christ* 587. These young Men being about 30 years of Age.

Some malicious *Spirits* having observed that *Ananiah, Mishael* and *Azariah*, when all the rest of the *Company*, that were present, fell down upon their *Faces*, and *worshipped* the Image, did not express any Adoration to the same, went and accused them before the *King*, for refusing to obey the *Kings* solemn and express *Command*, to worship the *Statue* he had erected.

The *King* being put into an extream Rage and Fury, to see his *Command* contemn'd, sent for the *Young Men*, and demanded of them, how they durst be so bold, not to adore the *Image* he had commanded to be set up and worship-ed; threatning them in case of Refusal, to have them cast into the midst of the *Fiery Furnace*, and concluded his Threats with these insolent Words; *And who is that GOD, that shall deliver you out of my hands?*

But this transport of *Anger* they perceived in the King, was not in the least able to disturb the serene Calmness of the *Spirits* of these *Holy Men*, who with an astonishing unconcernedness represented to the *King*, *That they assur'd the* GOD, *whom they served, was able to deliver them from the* Fiery Furnace *and out of his hands; but that if it should not be his pleasure to deliver them, they were resolved, (let come what will come) not to own his Gods, nor to worship the* Image *he had set up.*

Nebuchadnezzar seeing this their holy *Constancy*, and the small regard they had for his *Threats* and *Anger*, became transported to an excess of *Rage* and *Passion*, so far that the form of his *Visage* was changed thereby; and commanding the *Furnace* to be heated seven times hotter than it was wont to be, ordered the most Mighty Men of his *Army* to bind these *holy Men*, and to cast them into it, which they performed with the loss of their own *Lives*; for the *Furnace* being so much over-heated, the *flame* which proceeded from the *Furnace*, struck them down and kill'd them immediately.

GOD, upon this occasion, verified to the Letter what he had promised in the *Psalms*, *That he would be with those that love him, in their greatest distress and trouble*; for the *Angel* of GOD visibly appearing in the *Furnace*, protected these young *Men*, and restrain'd the violence of the *Fire*, which only consuming the *Cords* wherewith they were tied, left them to walk at liberty in the midst of the *Furnace*, and found a sweet refreshing *Dew* in the midst of those *Flames*; for having a stronger *Fire* burning in their *Hearts* than what encompassed them about, they sang *Praises* to GOD for so visible a Protection, calling upon all *Creatures* to do the same.

The *King* more transported at the sight of this *Miracle*, than but a little before he had been with *Passion* and *Fury*, commanded these *Young Men* to come forth out of the *Furnace*, and *blessing* GOD, for that he had sent his *Angel* to deliver his *Servants*, he commanded all his *Subjects*, upon pain of *Death*, not to speak irreverently of the GOD of *Shadrach, Meshach* and *Abednego*, and promoted them to great Honour.

The *Fathers* observe, *That these young* Men *in the* Furnace, *are a true* Image *of the* Saints, *in their* Affliction; *for as that* Fire *consumed only their* Bands, *so* Afflictions *consume only the* Weakness *and* Impurities *of the* Saints, *and* GOD *himself is with them in all their Sufferings: And as the* Flame *of the* Furnace *consumed those only that cast them in*; *so the* Evils *of the* Righteous *serve only to comfort and sanctifie them, and prove only fatal to those who are the cause of them.*

Nebuchadnezzar turned into a Beast.

Nebuchadnezzar *the* King, *by a juſt Puniſhment from* GOD *for his* Pride *and* Arrogance, *is changed into a* Beaſt.

KIng *Nebuchadnezzar* being return'd to *Babylon*, after his Conqueſt of *Egypt*, and other his Victorious Succeſſes againſt all his *Enemies*, was no longer able to Stem the Tide of his *Triumphs* and *Proſperities*, but ſuffering himſelf to be carried away with it to an exceſs of ſo inſolent *Pride* and *Arrogance*, GOD reſolved to make an Example of him, by which not only all *Princes*, but all other *Men*, might learn not to lift up themſelves againſt him, remembring always that they are but *Men*.

Anno Mundi 3434. before Chriſt 570, *Daniel* being then 49. years of Age.

GOD, to this end, repreſented to him in a *Dream* the *Judgment* he was determin'd to bring upon him; and *Nebuchadnezzar* having declared the ſame to *Daniel*, he interpreted it unto him in this manner: *Thou didſt ſee in thy* Dream, *O King, a great* Tree, *whoſe height reached up to* Heaven, *and whoſe* Branches *reached to the ends of the* Earth; *its* Leaves *were fair and flouriſhing, and its* Boughs *loaden with* Fruit; *the* Beaſts *of the* Field *did feed under its* ſhadow, *and the* Birds *of* Heaven *made their* Neſt *in its* Branches. *This great* Tree, *which thou haſt ſeen*, O King, *is thy ſelf, whoſe* Majeſty *is lifted up to* Heaven, *and extended over all the* Earth. *And whereas thou didſt ſee a* Watcher, *an* Holy One, *come down from* Heaven, *ſaying*, Hew the *Tree* down and deſtroy it, yet leave the *Stump* thereof in the *Earth*, with a Band of *Iron* and *Braſs*, in the tender *Graſs* of the *Field*; and let it be wet with the *Dew of Heaven*, and let his portion be with the *Beaſts of the Field*, until Seven times paſs over him. *This is the Sentence which the* Moſt High *has pronounced againſt my* Lord *the* King; *That they ſhall drive thee from* Men, *and thy dwelling ſhall be with the* Beaſts *of the* Field, *and they ſhall make thee eat* Graſs *as an* Ox, *and thou ſhalt be made wet with the* Dew of Heaven, *until that Seven times paſs over thee; and thou be made to acknowledge, That the* Moſt High *ruleth in the* Kingdoms *of* Men, *and giveth them to whom he pleaſeth. And whereas they commanded to leave the* Stump *of the* Tree Roots *in the* Earth, *this ſignifies, That thy* Kingdom *ſhall return unto thee after that thou ſhalt have known, that the* Heavens *rule.*

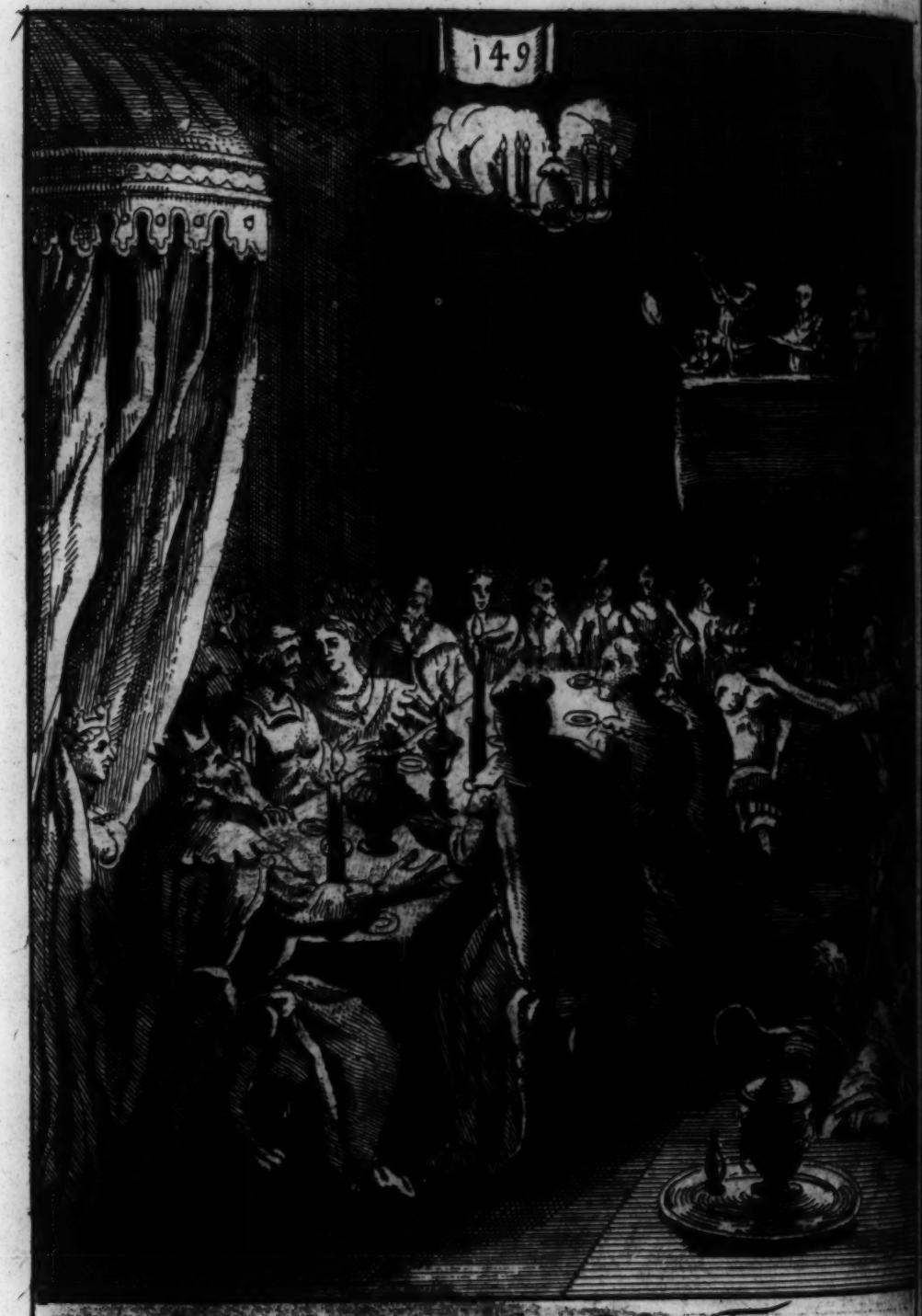
This *Prediction* was fulfilled in the manner following: As the *King* on a time was walking in the *Palace* of the *Kingdom* of *Babylon*, and was admiring the wonderful *Works* that he had made, and the greatneſs and magnificence of *Babylon*, which he had built for the *Palace* of his Reſidence, and for the glory of his *Majeſty*; there came a Voice from Heaven, which told him, *That the Kingdom was departed from him*; and immediately thereupon he was ſtruck by the *Hand* of GOD, which the ſame moment fulfilled the Sentence pronounced againſt him; he was driven from *Men*, and did eat *Graſs* with *Oxen*, and his body was wet with the *Dew of Heaven* for ſeven years, even until his *Hair* was grown like *Eagles Feathers*, and his *Nails* like *Birds Claws*.

GOD made it appear by this terrible Example, how ſeverely he puniſheth ſecret Pride and elevation of the *Heart*, caſting them down to the ſtate of *Beaſts*, who lift up themſelves by their *Arrogance* above the condition of Men. *Nebuchadnezzar* (ſaith S. *Bernard*) is the Image of *Fallen Man*, who by lifting up himſelf in *Pride*, loſt his *Heavenly Eſtate* and Kingdom, and became like unto the *Beaſts* that perish.

But when *Nebuchadnezzar*, after he had continued ſeven years in this ſad and ſtrange condition, did at laſt lift up his Eyes to Heaven, GOD was pleaſed to return his Understanding unto him, and reſtored him not only to a human form, but to his *State* and Kingdom, ſo that his *Counſellors* and *Lords* thought on him, and he was eſtabliſhed in his Throne with great Majeſty and Glory. So when a *Sinner* ſighs and longs for GOD in his Heart, he not only is tranſported from the State of *Beaſts*, in which he was before, but is reſtored to the life and enjoyments of *Angels*, and to the poſſeſſion of all the Graces of Heaven.

For (as one of the *Fathers* ſaith) as GOD *did formerly change* Angels, *and do daily change* Men *into* Devils, *ſo* Humility reſtores *thoſe to the life of* Angels, *who did live in their* Body *like* Beaſts, *and with reſpect to their* Spirits *like* Devils.


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Samuel Wolrich of the Tower of London Gentleman.
For advancement of this Worke. Contributed this Plate.

BELSHAZZAR CONDEMNED.

King Belſhazzar, *as he was* Feaſting, *ſees an* Hand *writing upon the* Wall *the Sentence of* Death.

Belſhazzar King of *Babylon*, and Grand-child of *Nebuchadnezzar*, having made *Anno Mundi* 3466. a great *Feaſt* for a Thou- *Ante* Chriſt 538. ſand of his *Princes* and *Lords*, was minded to joyn *Impiety* to his *Luxury*, and profanation of *Holy things* to his *Revels*; for he commanded his *Servants*, to bring him the *Silver* and *Golden Veſſels*, which his Grandfather *Nebuchadnezzar* had taken out of the *Temple* at *Jeruſalem*, that he and his *Princes*, his *Wives* and his *Concubines* might drink in them.

GOD being provoked by this *Sacrilegious Contempt* of his *holy Worſhip*, and the profanation of the *Veſſels* dedicated to his *Service*, ſignified this wicked *Prince*, in the midſt of his *Luxurious Feaſt*, with the appearance of an *Hand*, which in three *Words* wrote the Sentence of his *Condemnation*. *Belſhazzar* being extreamly concern'd and affrighted at this amazing *Prodigy*, cried aloud to bring in the *Aſtrologers*, the *Chaldeans*, and the *Southſayers*; but they could not ſo much as read the *Writing*, much leſs ſhew the *Interpretation* thereof. Then (as the *Scripture* tells us) *was King* Belſhazzar *greatly troubled, and his Countenance was changed, and his* Princes *were aſtoniſhed*.

Whereupon the *Queen Mother* (who was *Nitocris* the Wife of great *Nebuchadnezzar*) hearing of the *Kings* conſternation, came in haſte into the *Banquetting-Houſe*, and told the *King*, That he had a Man called *Daniel* in his *Dominions*, in whom was the *Spirit* of the *holy Gods*, and whom his *Father* for his extraordinary ability that way, had made Maſter of all the *Magicians*, who would ſhew the *King* the Interpretation of the *Words* which did ſo much trouble him.

This *holy Prophet*, who had been ſo great and powerful in the time of *Nebuchadnezzar*, but had ſince that retired himſelf from *Court* during the *Reigns* of *Evil Merodach* his Son, and *Belſhazzar* his Grandſon; during which time of his Solitude, *GOD* vouchſafed to favour him with all thoſe *wonderful Viſions* we ſhall ſpeak of hereafter, wherein *GOD* diſcovered to him the Succeſſion of all the *Empires* of the *World*, until the Bleſſed *Kingdom of Chriſt*.

Daniel being ſent for, and appearing before the *King*, ſeemed to ſlight the Honours and Preſents the *King* promiſed him, in caſe he could give him the *Interpretation* of thoſe *Words*; and told *Belſhazzar*, That foraſmuch as he had not humbled himſelf, nor taken Example by his Grandfather *Nebuchadnezzar*, who for his *Pride* was chaſed from among *Men*, and for ſeven years together reduced to the ſtate and condition of *Beaſts*; but lifted up himſelf againſt the LORD of *Heaven*, and profaned the *Veſſels* dedicated to his *holy Service*, GOD being provoked by theſe his *Crimes*, had ſent a *Hand* to write his *Condemnation* in thoſe three *Words*, MENE, TEKEL, UPHARSIN; whereof the firſt Word *Mene* ſignified, *That* GOD *had numbred his Kingdom, and finiſhed it*; Tekel, *That he had weighed him in the Balance of his* Juſtice, *and he was found too light*; and that *Upharſin* imported, *That* GOD *had divided his Kingdom, and given it to the* Medes *and* Perſians.

Belſhazzar having heard this dreadful Sentence from the Mouth of *Daniel*, however unwelcom the *Interpretation* was to him, yet beſtowed upon the *Prophet* the Honours he had promiſed him, cauſing him to be cloathed in *Scarlet*, with a *Chain* of *Gold* about his Neck, and to be proclaimed the third Perſon in the *Kingdom*.

Theſe *Predictions* were not long without their accompliſhment; for *Cyrus* being at the ſame time before the *City* of *Babylon* with a great *Army*, whilſt the *Babylonians* truſting to the ſtrength of their *Walls*, were *Feaſting* and making *Merry*, he made a ſhift with part of his *Army* to paſs the *River*, and two of his *Captains* (by a breach they had made) entred into *Belſhazzar's Palace*, and killed him that very Night wherein *Daniel* had given his *Interpretation* of the *Words*. *Leaving* (ſaith S *Hierom*) *a terrible Example to thoſe, who abuſe things infinitely more Holy than were thoſe dedicated* Veſſels; *and who* (*except they* repent) *may be aſſured of a dreadful Sentence, tho' they ſee it not viſibly writ before their Eyes, as* Belſhazzar *did*.

Daniel in the Lions Den.

Daniel *being caſt into the* Lions Den *is miraculouſly delivered thence.*

Anno Mundi 3466. before Chriſt 538. *Daniel* being about 82 years of Age.

Darius the *Mede* being thus become Poſſeſſour of all the *Dominions* of *Belſhazzar*, by means of the Victory of his Nephew *Cyrus*, greatly honoured *Daniel*, looking upon him as a Perſon fill'd with the *Spirit* of GOD, becauſe he was informed what he had formerly foretold to *Nebuchadnezzar*, and *Belſhazzar* his Grandchild, inſomuch that he had thoughts of ſetting him over the whole *Kingdom*, and making him his *Lord-deputy*, or *Vice-Roy*.

But the more the *King* was thus pleaſed to honour and heap his Favours upon him, the more he ſtir'd up the envy and hatred of his great *Princes* and *Officers* againſt him, who were troubled to ſee *Daniel*, a *Captive Jew*, to outſtrip them all. Their Envy made them narrowly to obſerve *Daniel*, in hopes of meeting with ſome ſlip of his, whereof they might accuſe him; but ſeeing his Life and management of Affairs altogether irreproachable, they concluded, they ſhould never find any thing to accuſe him of, except in a caſe where the *Law* of his GOD was concerned. Wherefore they perſwaded the *King* to ſet forth a *Declaration*, That whoſoever ſhould ask any Petition of either GOD or *Man*, except of him alone, for thirty days, ſhould be caſt into the *Lions Den*.

Daniel, notwithſtanding that he was very ſenſible, that this wicked *Law* was only made to entrap and deſtroy him, yet he alone was reſolved not to obey it; for preferring the *Law* of GOD before that of *Men*, he continued Thrice every day to pray to, and bleſs GOD in his *Chamber*, with his *Windows* open towards *Jeruſalem*. His *Enemies* therefore having obſerved him to *pray*, as before, preſented themſelves before *Darius*, and accuſed *Daniel* as a Rebel, and one that was diſobedient to the *Kings Decree*, and deſired execution of the Sentence againſt him.

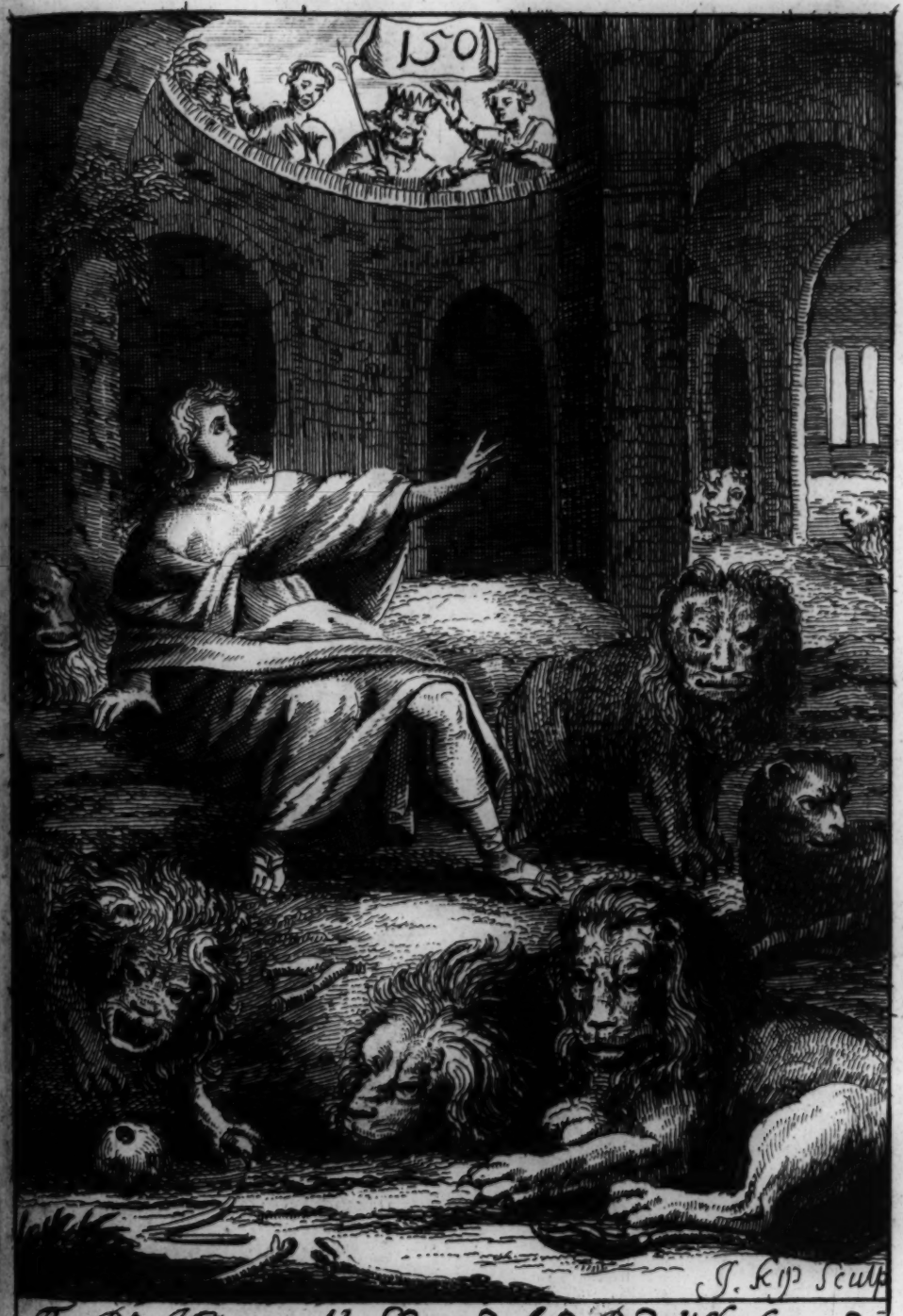
But *Darius*, who had a great Kindneſs for *Daniel*, being ſorely troubled that ever he had conſented to the publiſhing ſo unjuſt a Decree, did his utmoſt endeavour to deliver *Daniel* out of their hands. But they repreſented to the *King*, that the *Royal Decrees* (according to the Laws of the *Medes* and *Perſians*) were unalterable, and that therefore the penalty he had incur'd being irreverſible, he muſt be caſt into the *Lions Den*.

The weakneſs of this *King*, being greater than the deſire he had to ſave *Daniel*, oblig'd him at laſt to comply with their unjuſt deſire, and to order him to be caſt into the *Den* of *Lions*, thô ſore againſt his Will; and expreſſing the hope he had, that the GOD whom he ſerv'd would not fail to deliver him, neither was he at all deceived therein; for the next day, riſing very early in the Morning, he went to the Mouth of the *Den* of Lions, and calling upon *Daniel*, he found, to his great Joy, that he was yet alive; and as the *King* ſeem'd ſurpriz'd at this miraculous Preſervation of the *holy Prophet*, he told him, That *GOD* had ſent his *Angel* into the Den, who had ſtopt the *Lions Mouths*, and hindred them from doing him any hurt, becauſe he had found him innocent in his ſight, however his beſt Actions might be miſrepreſented by Men.

The *King* raviſh'd with Joy to ſee the Perſon he ſo highly valued thus wonderfully delivered, ordered him preſently to be taken out of the *Den*; and at the ſame time commanded, That all *Daniels Enemies* that had accuſed him, and laid this Snare for him, ſhould be caſt with their *Wives* and *Children* into the ſame *Den*, from whence he was ſo miraculouſly ſaved, who ſeiz'd and tore them before ever they came to the bottom of the Den, and brake all their *Bones* to pieces.

Daniel having thus eſcaped the *Lions Mouths*, bleſſed and praiſed GOD, and taught *thoſe* (as S. *Hierom* ſaith) *who are ſaved from another ſort of* Lions, *much more to be ſaved, than theſe the* Prophet *was delivered from, to praiſe* GOD *with their whole heart, for his gracious* Aſſiſtance *and* Protection, *without which they muſt have been* devoured *and deſtroyed by them.* Sin *has the* Teeth *of a* Lion, *which make their impreſſion, not on the* Body, *but on the* Soul *it ſelf*; *ſo that it appears*, That thoſe whom GOD ſupports under *Temptations* and *Afflictions*, and whom he hinders from falling into *Sin*, are in a fuller ſenſe than *Daniel* deliver'd from the *Rage* of *Lions*.

DANIEL'



The Rt. Honourable Edward Lord Radcliffe, son and hegre to the Rt. Honble. ffrancis Earle of Darwent = water, Viscount Radcliff, and Langly, and Baron of Tindale. &c.
For ye Advancement of this Worke Contributed this Plate.



Mr. James Oades Cittizen, and Stationer of London

For advancement of this Worke, Contributed this Plate.

DANIEL'S VISIONS.

Daniel's Viſion *of the* Four Monarchies, viz. *the* Aſſyrian, Perſian, Greek, *and* Roman.

DANIEL is one of thoſe *Prophets*, to whom GOD was pleaſed more particularly to reveal in *Myſtical Viſions*, the whole courſe and ſequel of the *Government* and *Kingdoms* of the *World* throughout all *Ages* to come. All which different *Governments* he has ſo exactly deſcribed, and ſet forth with ſuch clear diſtinguiſhing Marks, that he ſeems rather to be an *Hiſtorian*, giving an account of things that are already paſt, than a *Prophet*, foretelling things to come.

Anno Mundi 3449 before *Chriſt* 555.

The *Viſion* repreſented in this *Figure*, and which *Daniel* declares was ſhewed to him in the firſt year of *Belſhazzar*, is one of thoſe juſt now mention'd. This *holy Prophet*, as he lay on his *Bed*, ſaw in a *Dream* four different great *Beaſts* come up out of the *Sea*, which was toſſed and agitated by the four *Winds*, ruſhing out upon it. The firſt of theſe *Beaſts* was like a *Lion*, and had the *Wings* of an *Eagle*; the ſecond *Beaſt* was like a *Bear*, and had three *Ribs* in its *Mouth*; the third *Beaſt* was like a *Leopard*, which had upon its *Back* four *Wings* of a *Fowl*, and four *Heads*; the fourth *Beaſt* was more dreadful and terrible than all the reſt, and exceeding ſtrong, having great *Iron-Teeth*, wherewith it devoured and brake to pieces all it met with, ſtamping the reſidue with its *Feet*: It had alſo Ten *Horns* on its *Head*, in the midſt of which came up a little *Horn*, before which three of the other *Horns* were pluckt up by the *Roots*, and in it were *Eyes* like thoſe of a *Man*, and a *Mouth* ſpeaking great *Things*.

After this the *Prophet* ſaw the *Glory* of GOD, and the *Ancient of Days* ſeated upon his *Throne*, with many Millions of *Angels* attending him, to judge thoſe *Beaſts*, and put an end to their Dominion, and he ſaw the fourth *Beaſt* ſlain, and his *Body* caſt into the *Fire*.

Daniel being deſirous to know the *Interpretation* of this *Viſion*, asked one of the *Angels*, What thoſe four *Beaſts* were which he had ſeen? The *Angel*, to ſatisfie his Requeſt, told him, That the four great *Beaſts* he had ſeen, were four *Kings* or *Kingdoms*, which ſhould ſucceſſively appear upon the *Earth*. But the *Prophet* having been much ſurpriz'd at the terrible ſhape, rage and ſtrength of the fourth *Beaſt*, which was different from all the reſt, deſired the *Angel* in particular, to give him ſome light and information concerning it. Whereupon the *Angel* told him, That the fourth *Beaſt* he had ſeen, was a fourth *Kingdom*, which ſhould be diverſe from all other *Kingdoms*, and ſhould devour the whole *Earth*, and tread it down, and break it to *Pieces*; and that the Ten *Horns* were Ten *Kings*, which ſhould ſucceſſively have dominion in that *Kingdom*. That the little *Horn* which came up amongſt the Ten *Horns*, was a *King* that ſhould ariſe and ſubdue Three *Kings*, and ſhould ſpeak great *Words* againſt the *Moſt High*, and wear out the *Saints* of the *Moſt High*, and think to change *Times* and *Laws*, which ſhould alſo be given into his hand for a *Time*, *Times*, and *Half a time*; that is, for a *Year*, *two years*, and *half a year*, or *Three years and an half*.

The *Angel* alſo told him, That after this Term was elapſed, the Great GOD would ſit in *Judgment* upon him, and that his *Dominion* ſhould be taken away, and *conſum'd* and *deſtroy'd* for ever. And that after all thoſe Earthly *Kingdoms* (fitly compared to Savage *Beaſts*, and the laſt of them to a prodigious *Monſter*) GOD himſelf would erect his own *Heavenly*, *Benificent* and *Peaceful Kingdom* upon *Earth*; during which, the *Dominion*, and the greatneſs of the *Kingdom* under the whole *Heaven*, ſhould be given to the *Saints* of the *Moſt High*; and that this *Kingdom* ſhould never be ſupplanted by any other, but continue an everlaſting *Kingdom* to the End of Ages, all other *Kingdoms* and *Dominions* being ſubject to it.

The moſt take theſe four Kingdoms *to be the four* Great Monarchies *of the* World, viz. *the* Aſſyrian, *the* Perſian, *the* Greek *and* Roman Monarchy; *and the* Little Horn *to denote* Antichriſt; *and that the* Kingdom *which ſhall over-top, conſume and out-laſt them all, is the* Kingdom *of our* LORD Jeſus Chriſt, *who is the* King of Kings *and* Lord of Lords.

The CONTENTS of the Book of the Prophet HOSEA.

SAint *Stephen*, Acts 7. 42. alledging a Paſſage out of *Amos*, quotes it as written in the *Book* of the *Prophets*; becauſe in all *Ages*, and to this day among the *Jews*, the 12 ſmall *Prophets* (as they are called) were never accounted but as one *Book*, and conſtituted one *Volume* only amongſt thoſe of the *Old Teſtament*, thô ſubdivided into 12 different *Sections*, according to the number and diſtinction of the *Prophets*, whoſe *Revelations* are therein contained. The firſt place amongſt theſe is given to the *Propheſies* of *Hoſea*, who as well as *Amos* and others, was in particular ſent by GOD to the *Kingdom* of *Iſrael*, or the 10 *Tribes*, thô here and there alſo we find thoſe of *Judah* cenſured and threatned in theſe *Propheſies*, for an evident proof of GOD's Long-ſuffering, as well as of his Faithfulneſs in his Promiſes: For notwithſtanding that by reaſon of a moſt condemnable *Schiſm*, extreamly prejudicial to the *Church* and *State*, they had ſeparated themſelves from the *Tribe* of *Judah*, out of which the *Meſſiah* was to be born, and from the *Communion* of the true and due *Service* of GOD; yet the LORD was not wanting to raiſe up *Prophets*, to declare his *Word* and *Will* unto them; partly, that they might be a ſupport and comfort to the remainder of his *Elect* that were amongſt them, to preſerve them from the corruption and groſs *Idolatry* of the Age wherein they lived, and to maintain and continue them in the Profeſſion of his *holy Covenant*; and on the other hand, to cenſure and reprove the *Rebellious* and *Wicked*, to call them to *Repentance*; and by this means leaving them inexcuſable, and their *Condemnation* juſt.

Now foraſmuch as the *Prophet Hoſea* Propheſied a long time amongſt the 10 *Tribes*, as appears from *Chap.* 1. *ver.* 1. ſo the *holy Spirit* thought it neceſſary for the perpetual uſe and edification of the *Church*, that the ſum and ſubſtance of his *Propheſies* and *Revelations*, ſhould be recorded to After-Ages, as they are ſet down in this *Book*; which contains firſt of all an exact deſcription, and ſevere *Prophetical Reproof* of the wicked and corrupt *Eſtate* of the whole *Kingdom* of *Iſrael*, and particularly of the infamous *Idolatry*, which was in Vogue amongſt them, in worſhipping the *Golden Calves*, which in the Reign of *Reboboam* the Son of *Solomon*, were ſet up at *Dan* and *Bethel* by *Jeroboam* the Son of *Nebat*, their firſt *King*, under whom they ſeparated themſelves from *Judah*, and the pure *Worſhip of* GOD, 1 *Kings* 12. 27, 28. &c. Which *Schiſm* and *Idolatry* of theirs was followed by a fearful and more than *Pagan* corruption and diſſolution of *Manners*, and an univerſal *deluge* of all ſorts of *Sins*, both againſt the firſt and ſecond *Table*, and amongſt all ſorts of *Men*, of what condition or quality ſoever; which the *LORD* by his *Prophet Hoſea* doth moſt vigorouſly check and reprove, with divers very pathetical *Exhortations* to a ſerious and ready *Repentance*. But foraſmuch as the impiety and hardneſs of their *Heart* ſtill encreaſt daily from the top of the *Head* to the ſole of the *Foot*; from the *Kings* and *Princes*, to the leaſt and meaneſt of the *People*; the *Prophet* in the next place denounces to them the total deſtruction and overthrow of their *State* and *Kingdom*, that they ſhould be tranſported out of their own *Country*, and carried *Captives* into *Aſſyria*, where they ſhould continue under a long and deplorable *diſperſion* amongſt ſtrange and *Idolatrous Nations*. And laſtly, The *Faithful* and *Penitent* amongſt them are comforted and ſupported by the ſweet and ſaving *Promiſes* of the Favour and Grace of *GOD* in their Heavenly King *Jeſus Chriſt*, to whom in due time all the *Elect* ſhould be converted and gathered, not only of *Iſrael*, but alſo of the *Gentiles*, in order to be eternally Bleſſed in and through him.

The

The Contents of the Prophet JOEL.

IN this *Prophecy* the People of *Judah* are first awakened throughly and attentively to consider the most deplorable state of their Country, which was Visited by *GOD* with an extraordinary *Drought*, and an incredible Swarm of *Grashoppers*, and other *Insects*; certain fore-running presages of a *dreadful Famine*; and consequently seriously exhorted to turn to *GOD* by *Fasting* and *Prayer*, and true *Repentance*, with Promises of *Grace*, and the removal of that sad *Scourge*, with abundant *blessings*, in case they did follow the Divine Counsel, declared unto them by the *Prophet*. To which, according to the style of the *Prophets*, there is added on this occasion, a full and exact *Prophecy* of the *blessed* and *flourishing state* the *Church* should enjoy under the *Messiah*, of the sending of the abundant and liberal *Communication* of the *Holy Ghost* to the *Elect* and *Believers*; of the *preservation* and *protection* of the *Church*, in the last *sad* and *calamitous Times*; of her *continuance* and *condition* here upon *Earth*; of the *just* and *severe Judgment* of *GOD* against all her *Enemies*; and last of all, of her *Eternal glorification* and *felicity* in *Heaven*.

The Contents of the Book of AMOS.

AMOS, who was a *Shepherd* of *Tekoah* in the Land of *Judah*, was called by *GOD* to the *Prophetical Function*, and in particular sent to the *Ten Tribes* or *Kingdom of Israel*, where by the Command of *GOD*, he jointly with *Hosea* discharged the *Function* of a *Prophet* during the Reign of *Jeroboam*, the Son of that Name, Son of *Jehoash*. This *Prophet*, after he had denounced to all the *Nations* bordering upon *Palestina*, the just *Judgments of GOD*, because of their *enmity* and *hostility* against his People; he comes *Chap.* 2. *ver.* 4. to those of *Judah*, and more particularly to the *Ten Tribes*, to whom throughout all the following *Chapters* he foretells and denounces the *heavy Judgments of GOD*, and in very expres terms declares to them the entire subversion of their *State* and *Kingdom*, by their *Enemies Forces*, their *Captivity* and *dispersion* amongst strange and far distant *Nations*, because of the multiplicity and enormity of their *Sins*, against the first and second *Table* of the *Law*, and their obstinate hardning of themselves against all the *Reproofs* and *Censures* of the *Word of GOD*, and the many *Warnings* and *Exhortations* the *Prophets* gave them in the Name of *GOD* to repent and turn unto him, as may be seen by the *Contents* of the *Chapters*. All which *Prophesies* are back'd and confirmed by several *Visions*, and many *descriptions* of the *Power* and *Majesty* of GOD.

But amongst all these *threatnings* and *denunciations* the LORD promiseth of meer *Grace* to save some remainder of his People, and to establish the *Kingdom* of the *Messiah*, our *LORD JESUS CHRIST*, for the good and eternal *Salvation* of all his *Elect*, Whether *Jews* or *Gentiles*, from *Verse* 8. of the last *Chapter* of this *Prophecy* unto the end. Now thô the *Greek Translation* of the *Septuagint*, place *Amos*, between *Hosea* and *Joel*; yet the generality of *Modern Translators* have thought good to retain the same *order* which the *Hebrew Original* and *Vulgar Latin* do observe in the ranking of these *Prophets*.

The Contents of the Book of OBADIAH.

THIS much controverted amongst the *Learned* when this *Prophet* lived; but of all, this seems to be the most probable *Opinion*, who make him contemporary with *Jeremiah* and *Ezekiel*, when soon after the Taking of *Jerusalem*, the *Edomites* committed upon the miserable *Jews*, all those *Cruelties* whereof they are here reproved; there being no ground of probability for that Conjecture, who confound this *Obadiah* with that Person of the same Name of whom mention is made 2 *Kings*, *chap.* 18. *ver.* 3. Those who will make this *Prophet* the *Father* of *Jonah*, ought to remember, that *Jonah*, at the beginning of his

Book, calls himſelf the Son of *Amittai*, and not of *Obadiah*. His *Prophecy* contains firſt of all a ſolemn denunciation of the *dreadful Judgment* of GOD, which was to overtake the *Edomites*, the Capital and Implacable *Enemies* of GOD's People, becauſe of their *Pride*, their *Violence*, their *Inhumanity* and *inſulting* over the *Jews* in their *Calam* ver. 1, *&c.* And ſecondly, a very comfort and gracious Promiſe to the *Church* of GO as well of her *Conſervation* and *Salvation* *JESUS CHRIST* her *Redeemer*, as concern the *total ruin* and *overthrow* of all her *E* *mies*.

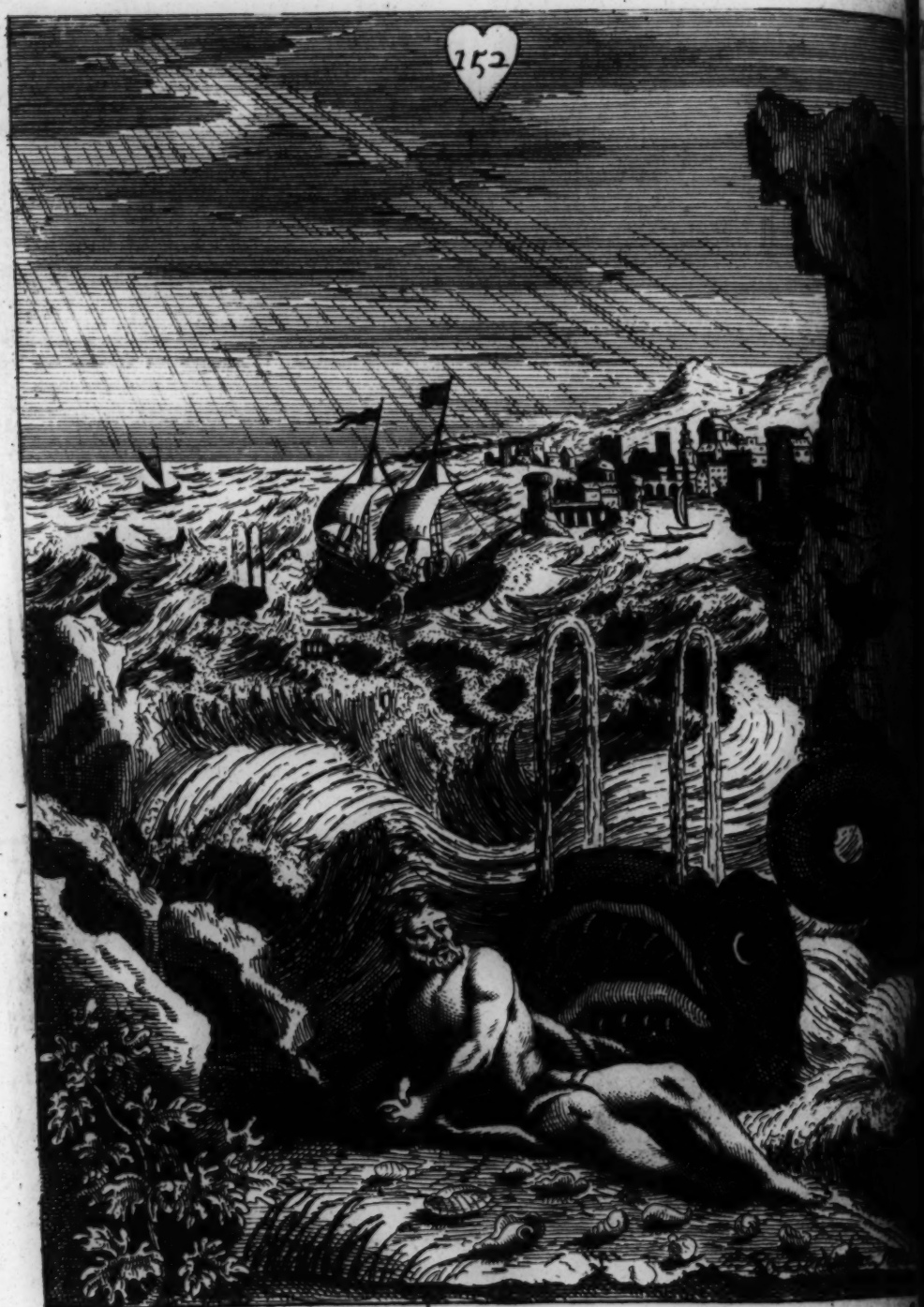
The Contents of the Book of JONAH.

THis *Book* contains the wonderful *Hiſtory* of the *Prophet Jonah*, who being called by GOD to diſcharge the duty and office of a *Prophet* to the 10 *Tribes* or *Kingdom* of *Iſrael*, as may be gathered from 2 *Kings* 14. 25. is here extraordinarily ſent by GOD, to the ſhame and confuſion of the obſtinate and hardned *Iſraelites* to thoſe of *Niniveh*, *Strangers* to the *Covenant of Grace*, to denounce to them their approaching *ruin* and *ſubverſion*, in caſe they did not *repent*. Which *Divine Meſſage* he (by an evident weakneſs) endeavouring to avoid, reſolves to flee to *Tarſhiſh*; but GOD Chaſtizing him for this *Diſobedience*, miraculouſly obligeth him to return to his *Duty*, and execute the *Commiſſion* he had charged him with; and by a moſt aſtoniſhing *Providence* makes him an illuſtrious *Figure* of the *LORD Jeſus Chriſt*, in that being caſt Over-board, to appeaſe the *Wrath* of *GOD*, and calm the violent *Tempeſt* which threatned *Shipwreck* to the *Veſſel* in which he endeavoured to make his Eſcape, he was ſwallowed by a *Whale*, who at the end of 3 *Days* and 3 *Nights* vomited him up again ſafe upon *dry Land*, whereby he was put into a condition of proſecuting the *Commiſſion* he was charged with, to denounce the *Divine Judgment* ready to fall upon the *Inhabitants* of *Niniveh*, and thereby to lead them to *Repentance*. For in like manner *JESUS CHRIST* having voluntarily *ſacrificed*, and given up himſelf to *Death*, to pleaſe the *Wrath of* GOD awakened againſt us, and to preſerve us from *Eternal ſhipwreck*, after he had been buried, and lain *dead* in his *Grave*, as in the *Belly* of the *Earth*, 3 Days and 3 Nights (*Mat.* 12. 40.) came forth and aroſe from thence the 3 *Day*, that *Repentance* and *Remiſſion* of *Sins* might be declared and preached to all the *World* in his *Name*.

Jonah thus Chaſtiz'd by GOD, and miraculouſly preſerved in the *Belly* of the *Whale* is ſent a 2*d* time to *Niniveh*; but ſeeing *Repentance* and *Converſion* of its *Inhabitants* whereupon GOD was graciouſly pleaſed to ſpare them, he again ſhews his great *weakneſs*, by being diſpleaſed and troubled at it whereupon the LORD (to a Miracle of *Long ſuffering*) moſt meekly *reproves*, *inſtructs* *convinces* him by the *Gourd* he had raiſed one Night for his *comfort* and *refreſhment*.

Thoſe *Authors* who make this *Prophet* the *Son* of the *Widow of Sarepta*, raiſed from Death to Life by *Elijah*, 1 Kings 17. ſpeak without much ground; they might with more Reaſon have ſuppoſed him the Son of the *Shunamite*, raiſed from the dead by *Eliſha*, 2 Kings 4. 37. if it did not appear from *Sacred Writ*, that *Shunam* (where that Child was born) belonged to the *Tribe* of *Iſſachar* Joſh. 19. 18. whereas *Jonah* was of *Gath-hepher* in the *Tribe of Zabulon*, 2 Kings 14. 25. As to the time of his *Call*, his executing the *Prophetical Function*, and the *Matters* here Recorded, it appears from the paſſage we have juſt now alledged, that we muſt refer them to the time of the *Reign* of *Jeroboam* the ſecond *King of Iſrael*, who Reigned 42 *years*.

The *Greek Interpreters* (commonly called the *Septuagint*) place the *Books* of *Jonah* and *Micah* differently from what the *Hebrews* do, for they place *Micah* before *Joel*, *Obadiah* and *Jonah*, and joyn *Jonah* with *Nahum*, becauſe they both Propheſied concerning *Niniveh*, notwithſtanding that *Jonah* Prophecied a great while before the other.



Captaine John Bromhill of Black-wall in the County of Middlesex Gent.

For advancement of this Worke, Contributed this Plate.

Jonah Cast Over-board.

The Prophet Jonah *being swallowed by a* Whale, *continues* three Days *in his* Belly, *and afterwards is cast up by it on* dry Land.

GOD having commanded the *Prophet* Jonah to go to *Niniveh*, to denounce
Mundi 3197. to that great *City*, That
Christ 807. he was resolved to destroy
of the *Sins* of its *Inhabitants*, or
Scripture expresseth it) *because their*
was come up before him. Jonah
obeying this Command of GOD
to *Tarshish*, and being come there,
himself for *Joppa*.

GOD, to make it appear, that nothing
against his Will can take effect,
he accomplisheth his designs, even
resistance and opposition *Men* make
them, raised a great *Tempest*, which
'd to *Shipwreck* the *Vessel* in which
was, and putting the *Mariners* into
consternation, they cast forth the
into the *Sea*, to lighten it. *Jonah*
dging the Hand of GOD in this ex-
Tempest, and being grieved for
edience and rebellion against the
was gone down into the *Hold*, where
fast asleep; his sound *Sleep* being an
ther of his Trouble and Sorrow, than
isfaction or assurance in the midst of
nt a danger, into which he had
plung'd himself, but all those that
the *Vessel* with him.

Master of the *Ship*, not thinking it
he should lye and Sleep, whilst all
Crew and *Passengers* were either la-
for life to save the *Vessel*, or *praying*
GOD's, call'd upon him to arise, and
his GOD, that they might be saved
rishing. But at last perceiving that
ce of the *Storm* eluded and frustrated
endeavours, and that the fierceness
increased more and more; some of
Company supposing, that this unusual
was caused by the extraordinary *Crimes*
that were in the *Vessel*, propounded
Lots, to know who was the *Author* and
on of their Danger.

This *Proposal* being generally approv'd of,
put in practice, and the *Lot* fell upon
; whereupon they earnestly demanding
, Who he was, and what he had done, to stir up the Anger of *Heaven* against them and himself? *Jonah* very freely confest all, and that he was the only cause of the *Storm* that still tossed them. And demanding further of him, What they should do to him, that the *Tempest* might cease? He Answered them, That if they desired good *Weather* and a calm *Sea*, they must throw him Over-board, and so by his *Death* procure their own Safty.

The *Master* and *Ships-Crew* being not a little surpriz'd at this free and unconcern'd Confession, by which he doom'd himself to death, conceiv'd more *Pity* for him than he seem'd to have for himself, and endeavour'd by Rowing hard to reach the *Land*; but seeing that all their strivings were in vain, and that the *Sea* wrought high against them, they at last cast him into the *Sea*, (thô sore against their Wills,) and appealing to GOD, That they were not guilty of his *Blood*, whom they would so gladly have saved.

The *Mariners* had no sooner perform'd this, but the *Sea* ceased from raging; and the LORD at the same time had prepared a *Whale* to swallow *Jonah*, who being in the *Whales-Belly*, and calling to mind his own Disobedience, and the great and miraculous Mercy of GOD towards him, *Sang Praises unto the LORD from that living Grave*; where after he had continued three *Days*, the *Whale* (at *GOD*'s Command) Vomited him out upon the dry *Land*.

Thus we see, that Life *came forth* victorious *and* triumphant *from the very Entrails of* Death, *to be a* lively Representation *of that stupendous and ineffable* Victory, *which* JESUS CHRIST, *Eight hundred years after, was to obtain against* Death *and* Hell: *When after he had freely offer'd himself to be cast into the* Sea, *for the* Salvation *of the* World; *and after he had been* three Days *and* thee Nights *in the* heart *of the* Earth, *he arose from thence full of* Life, *by a glorious* Resurrection. *And we may here very well say with the* Fathers, How Miraculous must those *Truths* be, whereof the *Types* and *Figures* only are such great Miracles?

THE

The Ninevites Repent.

The Inhabitants of Nineveh *Repent, at the* Preaching *of* Prophet Jonah.

AFter that *GOD* had ſo wonderfully preſerv'd *Jonah* in, and afterwards deliver'd him from the *Whales-Belly*, he commanded him a ſecond time to go to *Nineveh*, and *Preach* to that *Great City*, and to declare the *Commiſſion* he had charged him with. *Jonah* now no more caſt about, how he might avoid the *Command* laid upon him, but by his ready Obedience made it appear, how much he had profited by the Affliction GOD had ſent him, and that he had learnt never any more to oppoſe himſelf againſt the *divine Will*, though never ſo difficult or thwarting of his own.

The ſame year 3197.

In this diſpoſition he went (contrary to the cuſtom of all other *Prophets*) to *Preach* to a *People* that were *Heathen Idolaters*, that therein alſo he might be a *Figure* of *Jeſus Chriſt*, who in time to come was to *Convert* the *Gentiles*. Now *Nineveh* was a great *City*, which (as the *Scripture* tells us) was three Days *Journey* in length. When *Jonah* was advanc'd into the *City* about a days *Journey*, he lifted up his *Voice*, and declared, *That yet* 40 *days, and* Nineveh *ſhould be deſtroyed.*

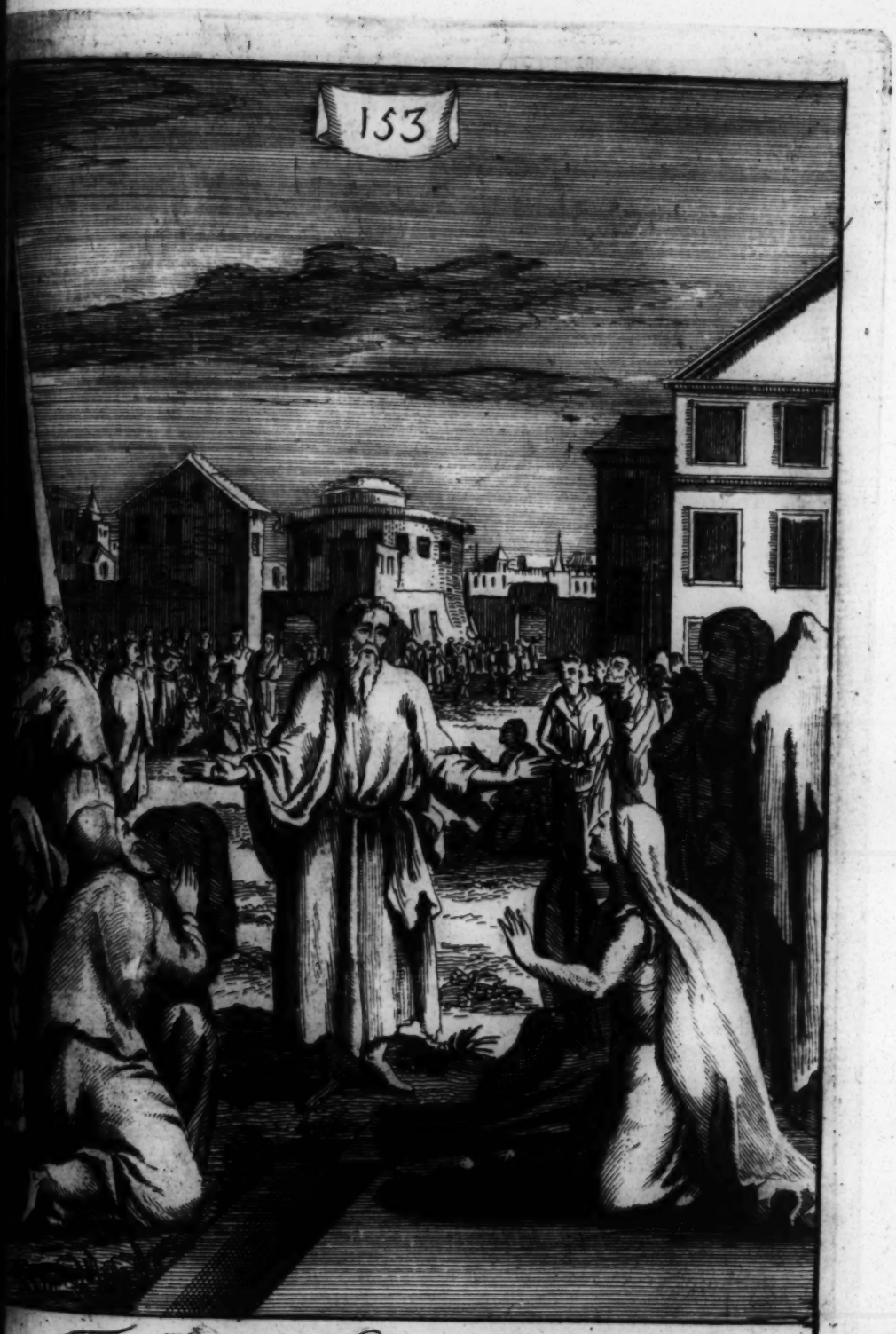
The *Inhabitants* being terrified with this Denunciation, believed the *Word* of GOD by his *Prophet*, and with an humble Faith (which according to the *Word* of our *Saviour Jeſus Chriſt*, will prove the condemnation of thoſe *Unbelievers* that do not Repent) they *Proclaimed* a *Faſt*, and put on *Sackcloth*, from the greateſt of them to the leaſt, to the end that their *Sorrow* and *Repentance* might be as general, as their *Corruption* and *Sins* had been; and that as no Age, Sex, nor Quality had been free from contributing to the Guilt; ſo none might be exempted from the *Penance*, that might make Attonement for it.

The *King* himſelf being ſtrangely Alarmed with the News of this ſudden Deſtruction threatning Him and his *Subjects*, came down from his *Throne*, and quitted all his *Royal Robes* and *Ornaments*, to put on *Sackcloth* and ſit in *Aſhes*: And not contented to [illegible] his *Subjects* to *Repentance* by his Example only, he publiſhed an *Edict*, and cauſed it to be *Proclaimed* through the *City*, That no *Man* nor *Beaſt*, *Herd* nor *Flock*, ſhould taſte or *drink* any thing; and that all his Subjects ſhould, apply themſelves to cry mightily to *GOD*, and every one of them turn from their Evil ways, and the Violence that was in their *Hands*: *For who can tell* (ſaid he) *but GOD will take pity of us, and turn away from us* his fierce Anger, *that we periſh not?*

Thus a whole *City*, and ſo great a City as *Nineveh* was, humbling and abaſing themſelves before the *Eyes* of *GOD*, from the Throne upon the *Throne*, unto the pooreſt and moſt contemptible *Subject*, moved *GOD's* Pity and *Bowels* in Pity towards them; who ſeeing them changed from what they were, alſo changed the Sentence of *Death* pronounced againſt them, as having done it only to this end, to make them by their ſeverity a hearty *Repentance* to prevent the *Puniſhment* wherewith his *Juſtice* threatned them.

This Repentance *of the* Ninevites *a noble and illuſtrious* Example *of ſincere* Repentance; *and therefore we ought to ſet it before our* Eyes, *that as we have and ſtill are Followers of them in* Wickedneſs; *ſo we might endeavour to imitate and expreſs their* Repentance.

And this the rather, becauſe our JESUS CHRIST *aſſures us*, That this People of the *Ninevites*, ſhall confound and condemn all thoſe, who living under the Preaching of the *Goſpel*, do ſtill continue in Impenitence and *Unbelief*; becauſe the *Miniſter* has pronounced in the *Goſpel* againſt Impenitent *Sinners*, ought without compariſon to be more dreadful and terrible to us, than the Preaching of *Jonah* were to the *Heathen* Inhabitants of *Nineveh*.



The Right Honourable Charles Lord Viscount Fanshaw &c.ª
For advancement of this Worke. Contributed this Plate.



Godfrey Richards of S.t Martins in the fields in middlesex Esq.s Providour to their Majestyes Traine of Artillery in Ireland.

For advancement of this Worke, Contributed this Plate.

JONAH's GOURD.

GOD shews Jonah *by a sensible Example, how great a love he has for* Men, *and how grievous it is to him, when they by their* Sins *oblige him to Punish them.*

JONAH perceiving that GOD had repealed his *Sentence* pronounced against *Nineveh*, and repented of the *Evil*, he had denounced by him he would bring upon them, exceedingly displeas'd and angred at it, for fear that he would be accounted a *False Prophet*, because the *Judgment* he had denounced against the *City*, was not executed according to his *word*. Tho' indeed he was free from being a *False Prophet*; for in declaring that *Nineveh* should be destroyed *in forty days*, he declared nothing but the Truth: *For* (as S. *Austin* excellently observes) *tho' that* City *subsisted still as to its Buildings and* Walls, *yet was it most happily destroyed by the* Repentance *and* Conversion of its Inhabitants; *for wicked, licentious, proud and haughty* Nineveh *was destroy'd and overthrown, and an humble, penitent, and obeying* City *now supply'd its place.*

Year 3197.

But the Prophet *Jonah* had suffered, the ill Name had of being accounted a *False Prophet* to take so deep an impression upon him; that upon this occasion had so far given him up to grief and discontent, that complaining to GOD of this his unseasonable Fear, (as his Passion represented it to him) he beseeched him to take his *Life* from him, as if it seemed far more eligible to him to die than to live. The *LORD* with great *Long-suffering*, bearing with this sinful weakness of his Servant *Jonah*, only demanded of him, Whether he did well to be angry? applying to himself about the unreasonableness of his Sullen temper.

But *Jonah* (who was not yet cured by this gentle *Check* the *LORD* had given him, to make him reflect upon his unseemly Carriage) resolving come out of the *City*, made himself a Booth on the East-side of it, and rested himself there under the *shadow* of it, to see what would become of the *City*. And GOD (to make his little *Hermitage* more cool and shady) caused a *Gourd* to spring up in one Night, which by the next *Morning* covered his *Bower*, affording him a very cool and grateful shade.

Jonah was very glad of this unexpected and seasonable Refreshment, but it prov'd very short; for *GOD* had prepared a *Worm*, which eating into the Root of the *Gourd*, it soon withered, and left *Jonah* expos'd to the violent heat of the *Sun-beams*; and that the more, because GOD sent a vehement *East Wind*, which (together with the heat of the *Sun* beating upon his *Head*) made him faint, and increasing his discontented Humor, he a second time earnestly desired of GOD he might die.

But *GOD* taking occasion from this Passionate transport of the Prophet *Jonah*, to make him apprehend, how much grief and trouble it occasion'd to him, when he found himself forced to punish the *Crimes* of Mankind, and how great a Violence it would have been to his Goodness and Inclination, to pardon and pass by *Sins*, had he been obliged to destroy that great *City*, demanded again of *Jonah*, Whether he did well to be angry? who answer'd, *That he did well to be angry unto Death.*

This peevish and froward Answer of *Jonah* did not hinder the *LORD* from mildly endeavouring to shew him his exorbitant Carriage in this point, by this most sensible and convincing Remonstrance: *Consider* Jonah *what thou dost, thy own Behaviour does condemn thee; Thou hast had pity on the* Gourd, *for the which thou didst not labour, neither madest it grow, which came up in a* Night, *and perished in a* Night. *And wouldst thou have me to have no Concern or Pity for* Nineveh, *that great* City, *wherein are more than* Six-score thousand *innocent* Children, *that cannot discern between their right hand and their left?*

This Relation is an excellent Looking-Glass, *most fully representing to us the great* Mercy *and* Long suffering *of* GOD, *and the strange excesses that* Pride *and* Passion *carry* Men *unto; for it was* Pride *which transported* Jonah *to Anger, and which made him, that he could not endure to bear the imputation of a* False Prophet.

THE

The CONTENTS of the Book of MICAH.

THe Prophet MICAH Prophecied at the ſame time as *Iſaiah*, and for ſubſtance treats of the ſame Matters as he doth, and ſometimes in the very ſame *Words*, as will appear by comparing the firſt *Verſes* of both their *Books*, and the *Matters* therein contained; it having pleaſed GOD, that theſe his two *Servants* ſhould ſpeak as from one Mouth, to the end, that by this means their *Doctrin* might gain the greater Authority, by perceiving them inſpir'd by one and the ſame *Spirit*; and to the end that as by the *Mouth of two Witneſſes* every word is ratified and confirm'd, ſo the common *depoſition* of them both might ſuffice to render the *Obſtinate* and *Rebellious* inexcuſable.

The Prophet in this *Book*, on the one hand (as may be ſeen in the *Contents* of the ſeveral *Chapters*) doth very harſhly cenſure and reprove the *enormous* and *multiplied Sins* of *Judah* and *Iſrael*, for which he denounceth againſt them the juſt and ſevere *Judgments* of *GOD*, and particularly the *diſſipation* and *deſtruction* they ſhould ſuffer by the Forces of the *Aſſyrians* and *Chaldeans*; and on the other hand, turning himſelf to the true Believers, he comforts them with the Promiſe That *GOD* in his time would deliver them from their *Captivity* in *Babylon*; and that all by moſt clear and exquiſit *Predictions* of their *Spiritual Deliverance* by *Jeſus Chriſt* their *King*, whoſe coming he proclaims, ſpecifies *Bethlehem* for the place of his Birth, repreſents the abundant *Bleſſings*, *Graces*, and *Benefits* he would vouchſafe unto his Church which he was to gather to himſelf from amongſt both *Jews* and *Gentiles*, by the Preaching of the *Goſpel*, and the *efficacious Operation* of the *Holy Ghoſt*, aſſuring her (*The Church*) not only of her *Redemption* and *Eternal Salvation*, but alſo of the utter ruin and perdition of all her *Enemies*.

The CONTENTS of the Book of NAHUM.

IT does not appear from any part of *Holy Writ*, when NAHUM the *Prophet* lived and Prophecied: Some *Authors* make him Contemporary with King *Jotham*; Others place him under the *Reign* of *Manaſſeh*, and others again under *Joſiah*; but thoſe ſeem to ſpeak with moſt probability, who refer his *Prophecies* to the end of the Reign of King *Hezekiah*, or to the beginning of that of *Manaſſeh*, about 90 years after *Jonah*, at whoſe Preaching the *Inhabitants* of *Niniveh* being Converted, GOD had ſuſpended the execution of his *Threatning*, and the effuſion of his *Judgments* upon them. But being afterwards returned to their former Courſe, and relaps'd into *Impiety* and *Corruption*, and eſpecially by their perſecuting and oppreſſing the *People* of *GOD*, all the Prophecies of *Nahum* tend only to foretel the ruin and deſtruction of that *City*, and conſequently of the *King* and *Kingdom* of *Aſſyria*, whereof *Nineveh* was the *Capital City*, and accordingly the Deliverance of the *People* of *GOD*, from under the Tyranny of the *Aſſyrians*, for to ſtrengthen them under their *Sufferings*, and comfort them by this Hope, which the Name of this Prophet alſo imports; for *Nahum* in Hebrew ſignifies a *Comforter*. S. *Paul* alledges one Paſſage out of this Prophet, *Rom.* 10. 15. *And how ſhall they* Preach, *except they be ſent? As it is written, How beautiful are the Feet of them that preach the* Goſpel of Peace, *and bring glad Tidings of Good things?*

The CONTENTS of the Book of HABAKKUK

THe Prophet HABAKKUK having undertaken to juſtifie the Conduct of *GOD* in the Government and Adminiſtration of the *World*, and the *Judgments* he diſpenſeth to his *People*, foretels that *GOD* was reſolved to ſuffer the *Jews* (as a puniſhment for their heinous and multiplied *Sins* and *Iniquities*) to fall into the hands of the *Chaldeans*; but ſo as that they themſelves, in their Turns, ſhould not eſcape unpuniſh'd for their *Wickedneſs* and *Cruelty*. In the Third *Chapter* the Prophet joyns to theſe Predictions a very ardent Prayer, in which he entreats the *LORD*, That the *Calamities* and *Miſeries* which then began to involve *Iſrael* and *Judah*, and which would in a ſhort time be greatly increaſed, might prove to them only a *Fatherly Chaſtiſement*, and not to their utter ruin and final deſtruction.

We cannot certainly determine in what time this *Prophet* lived and *prophecied*. Some refer him to the time of *Hezekiah*; Others make him contemporary with *Josiah* or his Children; but many think that he flouriſhed under the long and unhappy Reign of *Manaſſeh*, becauſe the *Sins* he reprehends in the Jews, are much of the nature of thoſe that were in Vogue in that *Princes Reign*; and ſo it appears from a Part of *Chap.* 1. *ver.* 6. that he *prophecied* before *Nebuchadnezzar* had taken the *City Jeruſalem*; ſo it is probable that he lived in thoſe times, when the *Long-ſuffering* of GOD began to draw to an end with the *Jews*, and ſome ſhort ſpace before their *deſolation* by the *Chaldeans*. We find ſome *Paſſages* of this *Prophet*, alledged in the *Books* of the *New Teſtament*, as *Acts* 13.41. *Rom.* 1.17. *Gal.* 3.11. *Hebr.* 10.38.

The Contents of the Book of ZEPHANIAH.

THe *Prophet ZEPHANIAH* is one of the *leſſer Prophets*, who *prophecied* before the *Captivity* of *Babylon*, to ſtop and prevent, if it had been poſſible, the approaching ruin of the *Jews*, and to invite and exhort them to prevent the *Judgments* of God by their timely *Repentance*: For the three following *Prophets* lived and diſcharged their *Functions* about the time that the *Jews* returned from their *Captivity* in *Chaldea*.

This *Prophet* lived in the *Reign* of *Joſiah*, about the ſame time when *Jeremiah* entred upon his *Prophetical Office*, and were both of them contemporary with *Huldah* the *Prophetess*. In this his *Propheſie* he foretels to *Jeruſalem*, and the whole *Tribe* of *Judah*, that becauſe of their *Idolatry*, and other heinous *Sins*, they ſhould be deſtroyed by the *Chaldeans*; and in the mean time he exhorts them to amend their *Lives*, adding alſo ſome *Predictions* and *Denunciations* againſt Foreign *Nations*; and afterwards falls again upon the enormous *Crimes* and perverſe *Obſtinacy* of the *Inhabitants* of *Jeruſalem*; and the *Judgments* they were to expect from the Hand of GOD: And laſtly, He exhorts all the *good* and *faithful* amongſt them to *Patience*, and comforts them with *Evangelical Promiſes* concerning the gathering and amplification of the *Church*, in the time of the *Meſſiah*, by the *Calling* in of the *Gentiles*; declaring alſo how GOD would *ſanctifie*, *bleſs* and *glorifie* them, by deſtroying and exterminating all their *Enemies*,

The Contents of the Book of HAGGAI.

HAGGAI, *ZECHARIAH* and *MALACHI*, did all three of them ſhew and *prophecy* at the time when the *Jews* were delivered from their *Captivity* in *Babylon*. They exhort the *People* very earneſtly to rebuild the *Temple* and the *City* of *Jeruſalem*: For after that they had laid the *Foundations* of the *Temple*, every one of them apply'd themſelves to the building of their own *Houſes*, and by a careleſs neglect left the Building of the *Houſe of* GOD at a ſtand; beſides which, other hindrances alſo hapning from abroad, did much ſtop the advancing of the *Work*, as may be ſeen *Ezra* 4.1. *&c.* and 6. 1, 3, *&c.* But at laſt the earneſt *Inſtances* and reiterated *Exhortations* of theſe *Prophets* had ſo good an effect, that the *People* having taken in hand again the building of the *Temple* (which had been ſtopt and interrupted from the time that they had laid the *Foundations* of it, full 42 *years*, according to the Computations of ſome, tho' others bring not ſo long) they finiſhed it within four years time. See *Ezra* 2.14, 15, *&c.* *John* 2.20.

The principal *Arguments* and *Motives* the *Prophet Haggai* makes uſe of in this *Book*, to incite the *Jews* to ſet upon the Work again, and bring it to perfection, were firſt of all becauſe it was but reaſonable that *Divine* and *Heavenly things*, which concern the *Worſhip* and *Service* of GOD, and his *Glory*, ſhould be preferred in our Care and Endeavours, before all *Temporal* and *Earthly concerns* whatſoever, and that in caſe of failure herein, they might expect that GOD would juſtly refuſe them his *Bleſſing* upon their outward *Affairs*, which they preferr'd before his *Intereſt*. And in the next place he urges this Exhortation, becauſe the dignity and preheminence of this *Second Temple* would by far ſurpaſs the *Glory* of the *Firſt*, chiefly, becauſe *Jeſus Chriſt*, the Son of GOD, would honour it with his *preſence* in the *Fleſh*, and his *Preaching*, and would continue from that time by his *Spirit* and *Grace* to dwell and take up his abode in his *Church*; And thirdly and laſtly, becauſe GOD would ſo favour and further the Work with his *Bleſſing*, that it ſhould be finiſh'd in a ſhort time. Two *Months* after that *Haggai* had begun to *propheſie*, he was ſeconded by *Zechariah*, who alſo very earneſtly excited and exhorted his backward and fearful *Countrymen*, to continue and carry on the Work.

THE

The Contents of the Book of ZECHARIAH.

Zechariah is the second in order of those *Prophets*, who preached to the *Jews* after their Return from the *Babylonish Captivity*; he began to *Prophecy* two Months after *Haggai*, in the eighth Month of the second year of *King Darius*. He was joyned with *Haggai* and *Malachi* in the same *Commission*, to animate the *Jews* couragiously to carry on the *Building* of the *Temple*, and the re-establishing of the pure *Worship* of GOD, as appears from *Ezra*, Chap. 5. ver. 1.

This *Book* treats of many excellent Matters, whereof these are the chief: First of all, he exhorts the *Jews*, who were returned out of *Chaldea* into *Palestina*, to *repentance* and *amendment* of their *Lives*. Secondly, He relates several exquisite *Visions*, by which GOD represents to them, how tenderly he had chosen them for his own *People*, and in particular, how graciously he had delivered them from the *Babylonian Bondage*, with *Promise* from time to come to take them into his *holy Protection*, in case they did seriously *repent*, and finish the *Building* of the *Temple*. Thirdly, He foretels the *destruction* of the *Enemies* of God's *People*, the Coming of the *Messiah*, his *Death* and *Passion*, his *Kingdom* and *Priestly Office*, and the *Blessings* he would shower down upon his *Church*, now enlarged and increased by the Calling and Conversion of the *Gentiles*.

Many Passages of this *Prophet* are found quoted in the *New Testament*, as well by *Jesus Christ* himself, as by his *Evangelists* and *Apostles*, Mat. 21. 5. and 26. 15, 31. and 27. 9. Mark 14. 27. John 12. 15. and 19. 37. Ephes. 4. 25. Revel. 1. 7. Which ought the more to excite and animate to the reading and serious minding of this *Prophet*.

The Contents of the Book of MALACHI.

THis Word *MALACHI* signifies, *My Angel*, or *My Messenger*: from whence some infer, that he was not a *mortal Man*, but rather an *Angel* sent from *Heaven*, to conclude and shut up the *Prophecy* of the *Old Law*; as the *Ministry of Angels* had been often formerly employed, as well at the *publication* of the *Law*, as in many *Revelations* of old made to the *Patriachs*. Others are of Opinion, that by this Name we are to understand *Ezra* the *Priest* and *Scribe*, who is so called, to express the *Office* and *Function* GOD had committed to him, and because of the excellent *Doctrin* he sets down in this *Book*.

But because *Haggai* is also called the *Angel* or *Ambassadour of the* LORD, *chap.* 1. *ver.* 13. its most probable to suppose this *Malachi* to have been an *holy Prophet*, contemporary with *Zechariah* and *Ezra*; and (according to the order of Time) the last of the *Lesser Prophets*, and he who of all the rest came neareſt to our *Saviours* coming in the *Flesh*; for he did not begin to *Prophecy* till after the *finishing* of the *Second Temple*, and that the *City* of *Jerusalem* was rebuilt and raised from its Ruins. In these his *Propheſies* he at first reproves the hardned *Jews* for their *Ingratitude* towards GOD, who had bestowed so many and so great *Benefits* upon them, in bringing them back again to their own *Country*, and setting up his *Service* again amongst them: He reprehends and checks the *Priests*, for having corrupted the *Service* of GOD and all the *People* of the multiplicity and enormity of their *Sins*, and particularly by their profaning the Sacredness of *Marriage*, by joyning themselves to *strange* and *Idolatrous Women*, in taking to themselves great many *Wives*, and licentiously divorcing their lawful Ones; and in general, for their *Blasphemies* against GOD, and the hardness of their *Heart*, with a denunciation of those *Chastizements* and *Judgments* of *GOD*, which because of all these Enormities did hang over their *Heads*, with an earnest Exhortation to *Amendment* and *Repentance*. And to comfort the Good and *Faithful*, he foretels the *Coming of Jesus Christ*, and of S. *John the Baptist* his Forerunner; and that *Christ* was to abolish the *Shadows* and *Figures* of the *Law*, and instead thereof bring in everlasting and essential *Righteousness*, and throughout the whole *World* set up the *Evangelical Worship* of the *New Covenant* in *Spirit* and in *Truth*. And as he exhorts the *People* of *GOD* to an *holy Conversation*, and a due perseverance in the true *Service* and *Worship of GOD*; so likewise every where throughout this *Book*, he threatens the *Profane* and *Hypocrites* with severe *Punishments*. We find divers Texts of this *Prophet* alledged in the *New Testament*. *Matt.* 11. 10, 14. *and* 17. 11, 12, 13. *Mark* 1. 2. *and* 9. 12. *Luke* 1. 16. *and* 7. *ver.* 27. *Rom.* 9. 13.

THE END OF THE OLD TESTAMENT.


LUKE
G. freman in.
MATHEW

THE

HISTORY

OF THE

New Testament:

BEING

AN HISTORICAL ACCOUNT

OF THE

arnation, Nativity, Life, Actions, Death and Paſſion, Reſurrection and Aſcenſion of

Our Lord and Saviour Jeſus Chriſt;

WITH

mmary of His Diſcourſes or Sermons, His Miraculous Cures, &c.

ILLUSTRATED WITH

SCULPTURES,

ly and Acurately Delineated and Engraven by Skilful Artiſts, for the better and more lively Repreſentation thereof.

Tranſlated from the WORKS of the Learned

E SIEUR DE ROYAUMONT.

LONDON,

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A Summary of the New TESTAMENT.

THE word TESTAMENT is of a Latin Original; and of greater extent in its first signification, than is that in which it is commonly now taken, in ordinary Affairs: It's often used in the Translations of the Holy Writings, to express the Greek word Diatheke, which generally signifies in our Language, The Will of the Dead; but the Greek Interpreters of the Old Testament, and the Writers of the New, do commonly use it to answer the Hebrew word Berith, which properly signifies a Contract or Covenant. Thus does this word set forth the Covenant which GOD vouchsafed to enter into with Men, on performance of which, they were to have Everlasting Life.

Now GOD made two Covenants with Man, the Old and the New; the Old, is that which GOD made with the first Man; and in him with all his Posterity, before his Fall; in which he promis'd him Eternal Life, and gave him the Pledges and Seal of it in the Tree of Life; under condition of a constant Obedience, and perfect observance of his Law: And therefore 'tis call'd the Covenant of Nature, because GOD made it between him and Man, at the first establishment of Nature; it being such as the Nature of Man, created after Gods own Image, and his dependance on him, necessarily required. It's also call'd the Covenant of Works, and the Covenant of the Law; because it exacted the righteousness of Works, in a perfect performance of the Law. And GOD would have this his Law repeated, and represented to the Israelites by the ministry of Moses; to the end, that observing that this Condition was generally violated by all, and from that time no body was able to accomplish it, they should be oblig'd to search their Salvation in another Covenant, term'd a New one; and which consists in Gods vouchsafing to set up his own Son, to be a Mediator between him and us, to reconcile us to himself by the price of his Blood; promising everlasting Life to all those who shall apply it, and receive him with an obedient Faith; and this is called the Covenant of Grace.

These two Covenants, the Old and the New, being oppos'd, as Hagar and Sarah, Sinai and Sion, do essentially differ from one another. For as the Law is the Contract of the first, so the Gospel is the Treaty of the second, which the Name of Testament does more particularly agree in the strict signification Lawyers; which becomes only of validity by the death of the Testator, according Paul says, Heb. 9.16. We may also distinguish it in respect of its different Oeconomies into Old and New; This comprehends all Administration which preceded the Manifestation and Coming of the Mediator.

The first Promise was made to our Parents immediately after their Sin, Gen. 3. And 'tis not to be doubted, but the Sacrifices and other holy Ceremonies, which were afterwards observed till Abraham's Time, were also subservient to the Order of GOD; by his Institution to this same Oeconomy, well to prefigure the promised Seed, as to note the manner in which it should bruise Serpents Head. And this is the cause Able's Sacrifice was approved of from Faith, Heb. 11. 4. and our Saviour Christ called the Lamb slain from the Foundation the World, Revel. 13. 8. This Promise renew'd more particularly to Abraham and Posterity, with this assurance, That the diator should be of it, and that in him should be blest all the Nations of the which GOD would signifie and seal to him Circumcision, Rom. 4. 11. To which gave the last stroak by the diverse Ceremonies of his establishment, which in their Evangelical use, were the shadows of good things come, Heb. 10. 1. This denotes the Administration and Form, given to it by the Coming of Jesus Christ in the Flesh, the Son of God and Mediator of the New Covenant, who reconciled us to GOD, actually paid the Price of our Redemption, and obtain'd for us Everlasting deliverance. And tho' the Substance they make but one, seeing that in the one and the other the Remission of Sins Everlasting Life are promis'd by Faith in Mediator; yet are they distinguish'd by their dispensations; that of the New being clearer, less clouded with Shadows and Figures and of greater extent, seeing all People indifferently therein received, and have part: We may call the first, The Testament of Promise, and the other, The Testament the Accomplishment. Moreover

Names of Old *and* New Teſtament, *are often underſtood the* Books, Titles, *and* ſacred Monuments, *which contain the* Creation *and* Oeconomy *of the* Covenant; *according to which* ſame *the* Books *of this* Volume, *which make the ſecond Tome of the* Holy Bible, *are called in their Inſcription the* New Teſtament; *in oppoſition to the Books of* Moſes *and the* Prophets, *in which the* Mediator *of the* Covenant *was promiſed, and in which was exactly deſcrib'd, from what* Stem *and* Tribe *he was to be born, when he ſhould take on him our* Fleſh; *what he was to do and ſuffer to reconcile* Men *to* GOD, *to obtain for them* Eternal ſalvation, *and to lead 'em thereunto. And it was moſt certainly foretold and prefigur'd in the Books of the* Old Teſtament, *That the* Meſſias *or* Mediator, *who was to reconcile* Men *to* GOD, *ſhould be his only Son,* GOD of GOD, Light of Light, Very GOD of very GOD, *Pſal.* [illegible], &c. 110.1. *Eſa.* 9.5. *Jerem.* 23. 6, &c. *that in the* fulneſs of time *he was to take our* Nature *on him, being to be born of a* Virgin, Gen. 3. 15. Eſai. 7. 14. *and of the Poſterity of* Abraham, Iſaac *and* Jacob, Juda *and* David, Gen. 21. 12. & 22. 18. & 49. 9, 10. 2 Sam. 7. 12. Eſa. 11. 1. Jerem. 23. 5. *That he ſhould be born at* Bethlehem, Mich. 5. 1. *in the time that the* Scepter *ſhould be taken from* Juda, Gen. 49. 10. Eſa. 11. 1. Dan 9. 24. *That being born, he ſhould fly into* Egypt, Hoſ. 11. 2. *and be afterwards brought up at* Nazareth, Eſa. 11. 1. *and ſhould have* Elias *for his Forerunner: who was to preach in the* Wilderneſs, *to prepare his way,* Eſa. 40. 3. Mal. 3. 1. & 4. 5. *That he was to begin his preaching of the* Goſpel *in* Galilee, Eſa. 9. 1, 2. *and ſeal and confirm his* Doctrin *by great Miracles,* Eſa. 35. 5. *That he ſhould make his entrance into* Jeruſalem, *Riding on the* Foal *of an* Aſs, Pſal. 118. 25. Zach. 9. 9. *That he was to be betray'd by one of his* Diſciples, Pſal. 41. 10. & 55. 14. *for Thirty pieces of Silver,* Zach. 11. 12. *That he was to be* ſcourged, deried, outragiouſly Spat on, Iſa. 50. 6. *and treated as an Offender,* Eſa. 53. 3. *That he was to ſuffer all this for our* Sins, Iſa. 53. 3, 4. *Should offer himſelf for a propitiatory* Sacrifice *to expiate them,* Pſal. 40. 7, 8. Iſa. 53. 6, 10. *and ſhould then feel great Agonies of Soul,* Pſal. 22. 2. Eſa. 53 11. *That he ſhould be ſhamefully* Crucifi'd *and nailed to a* Croſs, Deut. 21. 23. Pſal. 22. 17. Eſa. 53. 8. *That he ſhould be expoſed on the* Croſs, *to cruel* Mockings, *and have* Gall *and* Vineger *offer'd him to drink,* Pſal. 22. 8. & 69. 22. *That* Lots *were to be caſt for his* Garments, Pſal. 22. 19. *That not one of his* Bones, *ſhould be broken, no more than thoſe of the* Paſchal Lamb, Exod. 12. 46. Pſal. 34. 21. *And that his* Side *ſhould be pierced,* Zach 12. 10. *That he ſhould dye of a Death equally ſhameful and dolorous, to make the propitiation for our* Sins, *and to make us righteous,* Eſa 53. 8. Dan. 9. 24, 26. *Yet was he to obtain a decent and honourable* Burial, Eſ. 53. 9. *That he ſhould ſuffer no Corruption in his* Grave, Pſal. 16. 10. *but be delivered thence the Third day by a glorious* Reſurrection *from the* Dead, Eſa. 53. 10. John. 1. 17. *That he ſhould aſcend triumphantly into* Heaven, *and there ſit at the right hand of* GOD, Pſal. 68. 19. & 110. 1. *Whence he was to ſend his* holy Spirit, Joel 2. 28.

Now all theſe things are recited, and deſcribed by the Evangeliſts *and* Apoſtles *in the* New Teſtament, *as happning and accompliſh'd punctually in our* LORD *and Saviour* Jeſus Chriſt. *So that the ſummary and contents of this* Book, *conſiſt chiefly in the deſcription of his* Perſon *and* Office, *the better to diſcover the Benefits we receive from him. As to his* Perſon, *we are taught, That he is very* GOD, Coeſſential *and* Coeternal *with the* Father; *and real* Man, *like unto us,* Sin *only excepted, by the indiviſible and inſeparable* Union *of theſe two Natures, the* Divine *and* Human, *in perſonal Unity without mixture and confuſion of their Properties.*

His Divine Nature *is deſcrib'd, and clearly prov'd by the* Names *and* Titles *given to him, of* GOD; True GOD; GOD bleſſed over all; LORD, *or* Jehovah; *of the only Son of* GOD; *of the* Prince of Life; LORD of Glory; LORD over all; Sovereign Judge *of the* quick *and* dead; King of Kings, *and* Lord of Lords.

It's confirm'd and denoted by the eſſential Properties of the Divinity, *which are attributed to it; as* Eternity, Immenſity, Omnipreſence, Omnipotency, *and* Omniſciency. *It's prov'd from the Operations, and divine Actions, of which its deſcrib'd to be the Principle, the Source and Author; as are the* Creation, *and* Preſervation *of all* things *in their ſtate; the Election of* Men *to Eternal life, the Inſtitution of Men to the* holy Miniſtry, *and* Sacraments *in his Church; the Communication of the* Holy Spirit *to his Children; their* Regeneration, *their* Redemption *from the power of the* Devil; *the* Reſurrection *and* Enlivning *of all the* Dead *at his* Voice; *his ſitting at the right hand of the* Father; *the general* Judgment, *for which end he ſhall come*

again at the end of the World. *To which we may add ſo many different and real* Miracles, *which he wrought by his own Power, and which his* Diſciples *alſo perform'd in his* Name, *for the confirmation of the* Goſpel.

Its alſo moreover prov'd by the ſacred, religious, and divine Rites, *which are due to him, of* Faith, Reliance, Invocation, *and* Adoration; *and therefore 'tis that we are* baptized *into his Name, as well as the* Fathers, *and* Holy Spirits. *His* human Nature *is alſo ſufficiently repreſented unto us in the* Holy Writings; *ſeeing he's there denoted to be born of the Seed of* David, *according to the* Fleſh; *conceived of the* Holy Spirit *in the* Virgins Womb, *whence he took his human Nature in a ſupernatural manner; endued with a real human* Body, *like ours, and with a rational* Soul; *ſo that after the manner of other Men, he was liable to* Hunger, Thirſt, Heat *and* Cold, *pains of* Body, *and anxiety of* Mind, *expoſed to all the perturbations of human Affections,* Anger, Joy, *and* Sadneſs.

As to what concerns his Office, *for the diſcharge of which his* Father *ſent him into this lower* World, *its Threefold, conformable to the Surname of* Chriſt *(which is to ſay)* ANOINTED; Prophetical, Sacerdotal, *and* Royal, *according as under the* Old Teſtament *the* Unction *did particularly belong to theſe three dignities of* Prophet, Prieſt, *and* King.

He exercis'd here below his Office of Prophet, *as well by himſelf as his* Diſciples; *and eſpecially by the Twelve* Apoſtles, *which he had choſen. In the days of his Fleſh he preacht himſelf the* Goſpel, *teaching, That he was the* Meſſias, *and the promis'd* Redeemer, *and that to have part in the great* ſalvation *he brought, Men muſt believe in him by a lively* Faith, *and turn to* GOD *by a ſincere* Repentance. *To this effect he cited the* Law, *and vindicated and cleared it from the falſe gloſſes and vicious Explications which the* Scribes *and* Phariſees *gave it; to the end, That in this* Glaſs *Men might the better diſcover their imperfections and failings, and be ſenſible of the neceſſity of a more exact* Righteouſneſs *than that of* Works, *to ſtand before* GOD; *and learn to render him a more perfect obedience, and more ſincere than that which their hypocritical Maſters had ſhewed them. He confirm'd the* Truth *of his* Doctrin *by ſo many* Miracles; *he purpoſed it with ſuch* evidence, grace, *and* clearneſs; *he grounded it ſo firmly on the Authority of* Moſes, *and the* Prophets, *that his* Enemies *could not contradict him, but by a ſpirit of Fury and Hardneſs of heart. After his* Aſſumption *into* Glory, *and his Triumphant* Aſcenſion *into* Heaven, *he ſent his* Apoſtles *throughout all the* World, *to preach* Faith *and* Repentance *in his* Name; *and to call indifferently all* People *to the participation of his* Benefits, *and enjoyment of his Salvation. Of which they faithfully acquitted themſelves as long as they liv'd, both by* Word *of* Mouth, *and* Writing, *eſpecially by their* Epiſtles, *which make up a great part of the* Books *of the* New Teſtament, *which are to be to the end of the* World, *a ſtanding Rule of* Doctrin *in the* Church.

Our Lord *has exercis'd his* Prieſtly Office *when having duly ſanctified himſelf on Earth he of his own will offered himſelf in our place as a* Sacrifice, *without ſpot or blemiſh, and ſuffered for us both in his* Soul *and* Body *the puniſhment due to our* Sins, *and offered himſelf a propitiatory* Sacrifice *to* GOD *his Father, for the expiation of all our* Tranſgreſſions, *by the bitter, ſhameful, and curſed Death of the Croſs. And therefore as he bore our* Sins, *they being laid on him, to diſcharge us of them; ſo* GOD *will impute to us this his Satisfaction, and the Merit of his Obedience and Death, to crown us in us with* Immortality *and* Glory. *And as the* High Prieſt *under the* Law, *after the oblation of the* Sacrifice *in the outparts of the* Temple, *carried the* Blood *into the Holy place, to appear before* GOD *in the Name of all the* People; *our great* High Prieſt *having acquitted himſelf in every reſpect here below as in the Outparts of the great* Temple *of the Univerſe of his firſt part of his* Prieſthood, *(which conſiſted in the Offering up of himſelf on the* Croſs *and the entire Satisfaction which he made to the Juſtice of* GOD *for all our* Sins,) *is entred into the* Heavenly Sanctuary *by vertue of his Blood, and is ſet down at the right Hand of his Father, to repreſent continually to him the efficacy and price of it, and to obtain for us the application of it by his* Holy Spirit, *to our* Juſtification, *for the remiſſion of all our* Sins, *and to make there perpetual Interceſſion for us.*

And as to what concerns his Office *and* Action *of* King, *he has partly acquitted himſelf of that here below; when by his Death he has deliver'd us from the Tyranny and Violence of our* Enemies, *having given ſeveral proofs of his* Power *and Royal* Authority, *when he conſtrain'd the* Dæmons *to leave the Bodies of thoſe they poſſeſſed; when he healed the* Sick

all Diſtempers, when he called the Dead *out of their* Graves; *when he appeaſed the* Storms, *and calm'd the* Tempeſts; *when he drove out of the* Temple *thoſe who polluted the holineſs of that place by an infamous* TRAFICK, *and in fine, when he made his Triumphant (tho humble) entrance into* Jeruſalem. *But eſpecially in his glorious Exaltation, he now exerciſes this Regal power from the higheſt* Heavens; *whence he guides and governs his* Church, *by his* Word *and* Spirit; *he gathers it, protects it powerfully and miraculouſly in the World amongſt all its Enemies, and in deſpite of their rage and fury; the Gates of* Hell *not being able to prevail againſt it: He rebukes and overthrows every Power which riſes againſt it; he conſtraint the moſt Obdurate, who refuſe to adore him, to become his* Footſtool, *till at length he ſhall return viſibly from* Heaven *at the laſt day to the end of the* World, *to judge the* Living *and the* Dead, *to put the laſt hand to the perfect Redemption and Eternal glorification of his* Church *in the Kingdom of* Heaven; *to deſtroy by the* Reſurrection *the laſt* Enemy, *which is* Death; *and to throw down all the wicked both in* Body *and* Soul, *with the* Devils *and their* Angels, *into the abyſs of eternal Flames.*

And here is near upon the Summary of what's contain'd in the Books of the New Teſtament.

Would we follow the Order, according to which they be rang'd, we may diſtinguiſh them into Hiſtorical, Didactic, *and* Prophetical; *as we divided ſometimes thoſe of the* Old Teſtament, *into* Hiſtorical *and* Prophetical. *But to make Two Parts of them, we ought to divide them into* Narratives *or* Hiſtories, *and into* Dogmatics *or* Doctrinals; *becauſe ſome of them treate* Hiſtories *and* Events, *and others treat of* Articles *and chief Heads of* Doctrin. *For although theſe do ſometimes relate* Events *and* Pieces *of* Hiſtory, *and thoſe be alſo fill'd and ſprinkled with ſeveral* Doctrins *and ſalutary* Inſtructions; *yet is this diviſion and partition made in reſpect of the Order which is reſpectively obſerv'd in reference to what is chiefly treated of.*

The Narrative Books *or* Hiſtories *of the* New Teſtament, *treat either of things which have been already done or hapned, or of thoſe which were then to come to paſs. The* things *done and hapned are of two kinds, for they are either of what has hapned to our* Saviour Chriſt *himſelf (which is to ſay) of what he has done, what he has ſuffered, and whatever has fallen him ſince his* Birth, *to his* Reſurrection *and glorious* Aſcenſion; *and all, or as much as was neceſſary for us to know in order to* ſalvation, *being contain'd in the* Four Evangeliſts, *written under the particular and immediate inſpiration of the* Spirit *of* GOD *by the* Four Evangeliſts, (*S.* Matthew, *S.* Mark, *S.* Luke, and *S.* John;) *or of what has hapned to his* holy Apoſtles, *in the firſt eſtabliſhment of the* Chriſtian Church, *related by S.* Luke *in the Book of their* Acts. *The Events of Futurity have been repreſented prophetically by S.* John *in his* Revelations; *which contains in divers* Viſions, *a ſummary Recital of what was to happen to the* Church *of* Chriſt, *from his* Aſcenſion *into* Heaven, *to the end of the* World.

The Doctrinal *or* Dogmatical Books, *which principally treat of Points of* Doctrin, *are the* Epiſtles *of the holy* Apoſtles, *as well of* S. Paul *as of ſome others of the ſame rank. The* Apoſtle *S.* Paul *has wrote on divers occaſions,* 14 *ſeveral* Epiſtles; *ſome of them being directed to particular* Churches, *One to the* Romans, *Two the* Corinthians, *One to the* Galatians, *One to the* Epheſians, *One to the* Philippians, *One to the* Coloſſians, *and Two to the* Theſſalonians; *The reſt to particular perſons, Two to* Timothy, *One to* Titus, *and One to* Philemon; *to which is to be added the* 14th, *written to all the Nation of the* Hebrews; *and they have been moſt certainly to blame, who would have call'd into queſtion, whether 'twas* Canonical, *and of the ſame* Apoſtle. *There have been alſo ſome other* Appoſtle, *who have written* Circularly *or* Catholic Letters, *for the inſtruction of the whole Church, S.* James *One, S.* Peter *Two, S.* John *Three, and S.* Jude *One.*

Theſe are all the ſeveral pieces of the New Teſtament, *written as the* Evangeliſt *S.* John *declares,* To the end we may believe that *Jeſus* is the *Chriſt* the *Son* of *GOD*, and that in believing we may have Life through his Name, *John* 20, 31. *which* GOD *in his mercy enable us all to do,* Amen.

THE SALUTATION.

THE *Oracles* of the *Prophets* being accompliſhed, and the time which GOD had appointed to ſhew forth his Mercy, and give a *Saviour* to the *World*, being come; The *Angel Gabriel* was ſent from *GOD*, Firſt to *Zacharias*, when he offered Incenſe in the *Temple*, to tell him, that he ſhould have a Son, who ſhould be called *John*, whoſe *Birth* was to be the Joy and Glory of *Iſrael*.

Anno Mundi 3999. Before the common Æra of Jeſus Chriſt 5.

Six months after, GOD ſent the ſame *Angel* to the Holy *Virgin Mary* at *Nazareth*, where ſhe uſually lived. She was eſpouſed to *Joſeph*, of the Houſe of *David*, whom GOD gave Her for a *Guardian*, and *Protector* of her Innocency, being both Married, as S. *Auſtin* ſaith, in a Reciprocal deſign of never Uniting together, but by the *Spirit*.

GOD, who acted inviſibly in their *Souls*, led them by a ſecret and internal Law to embrace this Vertue of *Virginity*, of which there was not then any Example on *Earth*; for in eſpouſing each other, they alſo at the ſame time eſpouſed the Reproach of *Barrenneſs*. But GOD honoured this *Angelical Marriage* with the moſt *Divine Fruit*, that ever appeared on *Earth*: And to this end, he ſent the *Angel Gabriel* to the *Holy Virgin*.

He found her alone, as S. *Ambroſe* obſerves, and ſaluted her with an *Hail Mary full of Grace*, ſhe having bin filled with it from her Mothers Womb; and this Fullneſs, ſtill encreaſed in her, without any Interruption, in the whole Courſe of her Life.

The *Praiſes* which the *Angel* gave her, in this Salutation, at firſt troubled her, as is obſerved in the *Goſpel* She was apprehenſive of the *Angels* of Darkneſs, who transform themſelves into *Angels* of Light: She muſed in her ſelf at what ſhe ſaw, and heard, and thus taught *Holy Souls*, not to be raſh and haſty, but to take time to judge of all things.

The *Angel* knew her trouble, and to appeaſe her, thus ſaid; *Fear not* Mary, *for you have found Favour with GOD.* And he afterwards declared to her his Meſſage, as in S. Luke, *Behold thou ſhalt conceive in thy* Womb, *and bring forth a* Son, *and ſhalt call his name* Jeſus; *he ſhall be great, and ſhall be called the* Son *of the moſt higheſt, and the* LORD GOD *ſhall give to him the Throne of his Father* David, *and he ſhall Reign over the Houſe of* Jacob *for ever, and of his* Kingdom *there ſhall be no end.* She heard without diſcompoſure, this Meſſage of the *Angel Gabriel*.

She only ask't of the *Angel* how, what he had told, would come to paſs, ſeeing ſhe knew not a Man; She ask'd this Queſtion without Wavering in the Faith, and without Curioſity, that ſhe might ſubmit her ſelf to the Will of *GOD*, and follow punctually, what he had Ordained.

The *Angel* aſſured her, that *Man* ſhould have no part in this *Work*, but that the *Holy Ghoſt* would himſelf form in her the *Child*, of which ſhe was to be the *Mother*.

He at the ſame time ſhewed her, what had hapned to S. *Elizabeth*, aſſuring her, that that *Holy Woman* who paſt for *Barren* in the *World*, was already Pregnant ſix Months; by an effect of the powerful Operations of God's *Holy Spirit*, to whom not any thing was impoſſible.

When the *Holy Virgin*, had received from the *Angel* an Anſwer to what ſhe had demanded, and had known the manner of God's Operating in her ſo great a Myſtery, ſhe applied her ſelf wholly to teſtifie to GOD her perfect Reſignation to his Will; which ſhe did by theſe humble *Words*, which admirably well ſhew the Pious Diſpoſition of her Soul. *Behold the Handmaid of the Lord, Be it unto me according to thy Word. And ſhe ſaid,* my Soul *doth magnifie the* Lord, *and my Spirit hath rejoyced in* GOD *my* Saviour, *for he hath regarded the low eſtate of his Handmaid; for behold, from hence forth all* Generations *ſhall call me bleſſed, for he that is Mighty hath done to me great things, and* Holy *is his name, and his is Mercy on all them that fear him from* Generation *to* Generation, &c.

The *Angel* immediately left her, endued with the ſame Humility, not being at all puft up at theſe happy Tidings.

At this Moment the *Son* of *GOD* grew Incarnate in her *Holy Womb*; And this Moment is one of the Times, which the *Church*, has reaſon to Celebrate through all Generations.

THE



The Right Honourable Elizabeth Lady Dowager Gerard, of Gerards Bromley, and daughter of the Rt. Honourable Charles Earle of Madesfield — For advancement of this Worke, Contributed this Plate.



S.r Gilbert Gerard Cosine of Brafferton hall in yorkshire Baronet, Grandson of y.e R.t Reverend Father in God, Iohn Cosine late lord Bishop of Durham &c. For Advancement of this Worke contributed this Plate.

THE VISITATION.

After the *Holy Virgin* had humbled her self before *GOD*, for the singular favour, which she came from receiving, by the Incarnation of his *Son*; she learnt afterwards by humbling her self before Men, that those whom *GOD* most favours are most obliged to be humble, and that every new Grace from *GOD* brings along with it a new temptation to *Pride*, if we do not immediately resist it, by a perfect humiliation of Mind. For without staying to consider the high condition whereunto she was now raised, she undertook a painful *Journey* to visit her Cousin *Elizabeth*, who dwelt in the *Hilly Country* in the City of *Juda*, and entring into the House of *Zacharias*, saluted *Elizabeth*; and it came to pass that when *Elizabeth* heard the Salutation of *Mary*, the *Babe* leaped in her *Womb*, and *Elizabeth* was filled with the *Holy Ghost*, and she spake with a loud Voice, and said, *Blessed art thou amongst Women and Blessed is the fruit of thy Womb*; *and whence is this to me, that the Mother of my* Lord *should come to me? for lo! as soon as the Voice of thy Salutation sounded in my Ears, the* Babe *leaped in my Womb for joy.* And shewed her Joy, in that *GOD* had at length been gracious to her, by delivering her from the reproach of a long barrenness.

Our *Saviour*, whom she already saw humbled in her *Bowels*, seem'd to learn her to say then, what he said himself since, *That he must fulfil all righteousness, and submit himself to all the offices of Humility.* But when she thought only on a profound abasement, without discovering any thing to her Cousin, of the Favour which she had received; *GOD* himself did what her Modesty and love to *Silence* would out-do.

The Presence of *Jesus Christ* which she carried in her Bosom had such a powerful influence on S. *John*, that he testified before he was *born*, to be capable not only of Reason, but of Adoration. For being become the first Adorer of our *Saviour*, he paid him this interior Worship with an exulting Joy; which having produced the same impression in his *Mother*, made him then enter into the exercise of his Office of *Forerunner* to the *Saviour* of the World.

S. *Elizabeth* cryed out with Joy; and being abash'd to see her come to her, whom she began to respect as the Mother of her *Lord*, she offered her great Praises, and admired the firmness of her Faith. But the *Blessed Virgin*, who was not at all lifted up at what the *Angel* had told her, was no more elevated at what was said to her by her Cousin *Elizabeth*.

She considered *GOD* as the free disposer of his *Gifts*, and her Humility as the Channel by which they were conveyed to her, and she uttered that excellent *Canticle*, which may be called the glory of the *Meek*, and the confusion of the *Proud*.

The *Holy Virgin* being thus become the Mother of S. *John* the *Baptist*, more than she was afterwards S. *John* the *Evangelist*'s, and having sanctified him, and as it were spiritually begotten him in the *Womb* of his *Mother*, by her word, enlivened by the ever-blessed *Fruit* she carried within her, she remained for the space of three Months with S. *Elizabeth*, which being accomplish'd, and the Birth of S. *John* approaching, the *Holy Virgin* retired, when it might be thought more proper to come, had she been absent, to partake of that great *Joy* which this Birth caused in the World, and of which the *Church* at this day conserves such great Marks. But the *Holy Virgin* then shewed, that she followed in all things the motions of *God's Spirit*; and being come to S. *Elizabeth* at the time he appointed her, she also returned at the moment denoted, without any regard to the *formal Customs* of the World, which are not seldom contrary to the Laws of *GOD*.

She also taught us by this, To retire and conceal our selves after Works of Charity *to our Neighbour, not desiring to appear to have any part; that* GOD *may have his full due, and we that humiliation and trouble which is due to us in not being such pure and perfect Channels of his* Graces, *as to be free from mixtures of our own.*

THE NATIVITY.

THE *Holy Virgin* being returned home from her Couſin *Elizabeth*, ſoon learnt that the great Favours which *GOD* beſtows here on his *Saints*, are oft attended with great Afflictions; for the ſigns of her pregnancy appearing, *Joſeph* was in a manner forced, notwithſtanding the many Proofs he had of the *Virgins* purity, to attribute to the work of *Sin*, that which was only the work of the *Holy Spirit*.

Anno Mundi 4000. before the common *Æra* 5.

This *Bleſſed Virgin*, who could not be ignorant of what paſſed, yet remained firm in her ſilence, ſhewing thereby of what importance it is to keep ſecret the works of the *Spirit*: ſhe choſe rather to be eſteemed by her *Husband* an *Adultereſs*, than to fail in her fidelity in this point unto *GOD*, to whom ſhe committed as well the care of her *Reputation* as of her *Life*.

But *Joſeph*, who was a *Juſt man*, would not make publick the Fault, of which he ſuppoſed her guilty, and thereby gave a great example to *Men*, *That we ſhould keep ſecret the Failings of thoſe to whom we owe love and reſpect*. He reſolved only to leave her, to ſhew by this means, at leaſt, his diſlike of the evil which a Perſon ſo dear to him had committed.

But when he was ready to do this, *GOD* hindered him, advertiſing him in the Night by an *Angel*, to take along with him *Mary* his Wife, and diſcovered the Secret of this *Divine Child*, enjoyning him to give him at his Birth the Name of *Jeſus*.

Joſeph being comforted by the words of the *Angel* learnt how reſerved a Man ought to be in his cenſure of others, and how much we are obliged to judge always favourably of pious Perſons, notwithſtanding all ſeeming appearances of their guilt. He believed what the *Angel* had told him, and he deſerved to be called the Father of *Jeſus Chriſt*, for having imitated that great Faith through which the *Holy Virgin* became his *Mother*.

When the time of her Delivery was near, the divine Providence (to bring the *Holy Virgin* out of *Nazareth* to *Bethlehem*, where the *Prophets* had foretold the *Meſſias* ſhould be born) permitted, that the Edict of the Emperor *Ceſar Auguſtus* (who deſiring to ſatisfie either his Pride, or Covetouſneſs, in the numbring the Families of his *Empire*) ſhould in ſome ſort diſturb the whole World to make the *Holy Virgin* come to *Bethlehem* with *Joſeph* her eſpouſed Husband, who was of that Town, and of the Lineage of *David*, to be taxed.

She conſidered not the troubleſomneſs of ſo long a *Journey*, and the incommodiouſneſs of the time, nor her condition; but obeying this Order of the *Emperour*, with the ſame reſpect as if an *Angel*, or even *GOD* himſelf had required her to make this *Journey*: By this ſhe taught us to have an Eye to *GOD* in *Men*, who are only his *Inſtruments*, and in whom he conceals himſelf.

When they were arrived at *Bethlehem*, every one refuſed to lodge them, becauſe their *Houſes* were full: *And thus did our Saviour haſten (as it were) to ſhew us at his very Birth an example of Humility, in ſuffering the repulſes of Men, diſdaining not to be born in a Stable, to teach us, to deſpiſe the glory of the World, by his averſion to it in his own Perſon: And as the Scripture makes mention, That ſhe brought forth her firſt-born Son, and wrapped him in ſwadling Cloths, and laid him in a Manger, becauſe there was no room in the Inn.*

This temper of mind did he infuſe into the Bleſſed Virgin, *who received the Repulſes of thoſe of* Bethlehem, *in the ſame manner as ſhe received the Orders of* Auguſtus, *having in both theſe circumſtances an Eye upon* GOD, *to whom ſhe obeyed in the perſon of an* Inkeeper, *as ſhe had done in that of an* Emperour.

She was well contented to bring forth Jeſus Chriſt *in a* Stable, *underſtanding that thus her Poverty would conceal her from* Men *and* Devils, *and that the unkindneſs of the People of* Bethlehem *was neceſſary to the deſigns of* GOD.

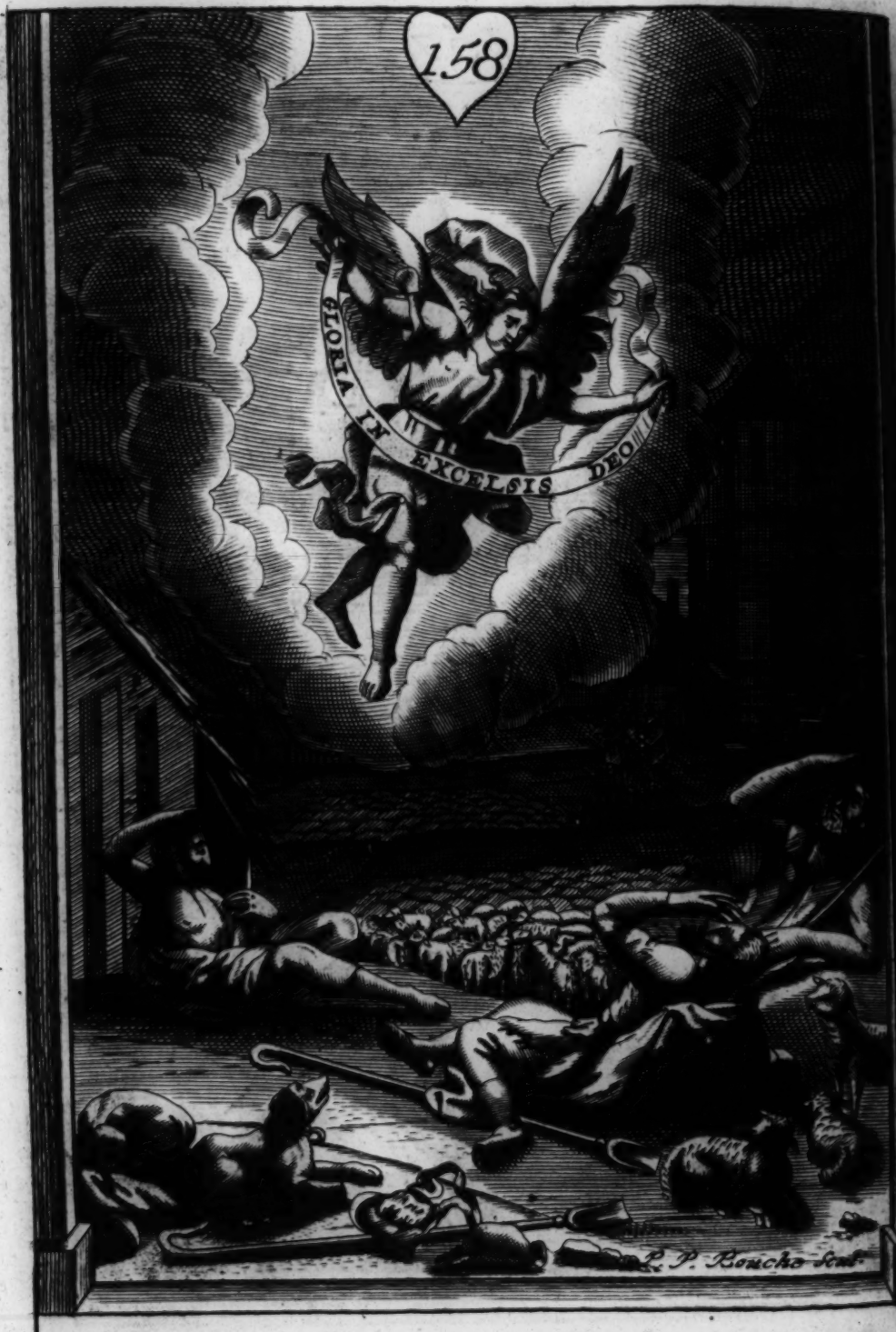
The Holy Fathers *tell us, There is nothing ſo inſtructive as this abaſement of the Son of* GOD, *and that all the beauty of the Creatures do not ſo much oblige us to adore him, as this divine Humiliation of himſelf.*

We ought chiefly to learn from this Infancy of Jeſus Chriſt, *that we have no leſs need at all times of the aſſiſtance of* GOD, *than a* Child *newly born has of the ſuccours of Man.*

AN



The R^t Noble Henry Duke of Beauford. Marquiss & Earle of Worcester Baron Herbert of Chipstow, Raglon s. & Gower, Knight of y^e. most noble order of the Garter & c^r.
For Advancement of this Worke. Contributed this Plate.



Elizabeth Wife of S.r Samuel Gerard of Buxsteep in Sussex Knight,
daughter & Cahey.r of S.r Thomas Spencer of Yarington in Oxfordshire Baronet

For Advancement of this Worke, Contributed this Plate.

An Angel Appears to the Shepherds.

OUR *Saviour* having Sanctified the *World* by his *Birth*, shewed by his choice of the first *Persons*, to whom he would have it known; that he would hide his Mysteries from the great wise, and only reveal them to the simple. In the same Night wherein the *Holy* was brought him forth, there were near place *Shepherds* in the Field *watching* flocks, *and the Angel of the* LORD upon them, *and the glory of the* LORD round about them, *so that they were sore* afraid; *And the Angel said unto them, fear* not, *for behold I bring you good Tydings of* great *Joy, which shall be to all People; for* unto you *is born this day, in the City of* David *a Saviour, which is* Christ *the* LORD; *and this shall be a Sign to you; ye shall find* the babe *wrapt in swadling Cloaths, lying in a* Manger. *And suddenly there was with the* Angel, *a multitude of the heavenly Host, praising* GOD, *and saying, Glory to* GOD *in the highest, and on Earth Peace, good Will towards Men.* And this according to St. Gregory, shewed the Duty of the true *Pastors* of the *Church*: And what our *Saviours* Example (who is the true *Shepherd*) would one produce in it.

Twas to these *Persons*, that an *Angel* appeared on a suddain, surrounded with a great brightness, which denoted this great *Divine Light*, which now began to appear in the World.

He told them, he brought them such glad Tidings, or good News, that would fill all People with Joy; and at the same time declared to them, that the *Messias*, who had been so long expected, was now *Born*.

And to confirm their belief of what he said, sends them into *Bethlehem*, which the *Prophets* had foretold, should be the place of his Birth; And this humble *Spirit*, being not at all ashamed of the *Humility* of his Master, plainly told these *Rustick People*, that they should find in a *Manger* a *Child* wrapt up in *Swadling Cloths*, and that this was he whom they meant, and who was the Expectation of all Israel.

When the *Angel* had done speaking, there appeared to him an Innumerable Company of *Angels, who sung Hymns of praise, and Adoration to* GOD, *and Proclaimed Peace to Men.*

These *Shepherds* recovering themselves at length, from the Astonishment or Trance, wherein they lay, occasioned at the sight, and Words of the *Angel*, determined to pass over to *Bethlehem*, to see there the Wonder that *GOD* had wrought; making haste in their Journey, to shew by their readiness, that our *Saviour* must not be sought with *Coldness* and *Indifference*. And being come to the place, they found the *Blessed Virgin* with *Joseph*, and the *Child* lying in a *Manger*, according to what the *Angel* had related unto them.

This outward Meanness did not surprize them; for 'tis observed on the contrary, that they were filled with Admiration, as were all those to whom they told what they had seen, and heard from the *Angel*.

The *Holy Virgin* in this profound *Humility*, in which *Jesus Christ* himself lay humbled in that manner before her *Eyes*, (not expecting all these things) contented her self in that State of Meanness, wherein *GOD*'s Providence had placed her.

Let us then imitate this excellent Frame and Temper of Mind, not esteeming our selves the more for being beloved and honoured by Men; nor thinking our selves the less regarded of GOD, *for the disrespects and slightings of them. For we are, or should be, the best Judges of our own worth.*

The best of Women *is lodged in a* Stable *amongst* Beasts; *which shews us the Blindness and Ignorance of worldly Men, who will be sure to judge of* Peoples *worths, by that which does not belong to them, and is properly none of theirs; as fine* Cloths, *Numerous* Attendents, *yearly* Revenues, *and a* House *spacious and richly furnish'd: All which things dazle the Eyes of Carnal Men, and gratify their sensual, and vitiated* Appetites. *Whereas* that which is truly desirable, is not to be known by any thing which is to be seen without Doors.

'Tis the Mind, *not the* Place, *or any outward* Circumstance, *that makes us happy. A man must find Content in his own* Breast, *or no where; and the way to* Heaven *is nearer from a* Cell, *than a* Palace.

THE

THE CIRCUMCISION.

Our LORD *and* SAVIOUR *Circumciſed the Eighth Day, and was called* JESUS.

EIght days after our *Saviours Birth*, being accompliſh't, the *Bleſſed Virgin* and *Joſeph* thought of Circumciſing him, and his Name was called *JESUS*, which was ſo named of the *Angel*, before his Conception in the *Womb*; and when the days of her *Purification*, (according to the Law of *Moſes*,) were accompliſhed, they brought him to *Jeruſalem*, to preſent him to the *LORD*, as it is written in the Law of the *LORD*, every Male that openeth the *Womb* ſhall be called holy to the *LORD*, and to offer a Sacrifice, according to that which is ſaid in the Law of the *LORD*, a pair of *Turtle Doves*, or two young *Pigeons*; And this gives us the example of a true *Chriſtian*, which does not too fondly Critiziſe on the Word of *GOD*, but places all its Piety in a punctual obſervance of whatſoever it Commands. For although they were ſufficiently perſwaded, that this *Divine Child*, needed no *Circumciſion*, yet they expected not a particular Command from *GOD*, to ſubmit to this Order.

The ſame year of the Birth of Jeſus Chriſt 1, before the common Æra 4.

They were ſo humble, that the very Cuſtom it ſelf became a *Caſe of Conſcience*: Teaching us hereby, how much we ought to avoid our own Wiſdom, and to follow without Hæſitation the Wiſdom which is above.

But if the *Holy Virgin*, and *Joſeph*, are ſo greatly to be commended, in thus ſubmitting themſelves to the *Law*, 'tis more to be admired that our *Saviour* himſelf, ſhould ſubmit to it, notwithſtanding the ſharpneſs of the pain, wherewith it was accompani'd, which cauſed many times the Death of the Patient. He would moreover, having aſſumed our ſinful Fleſh, take alſo in that Fleſh the mark of *Sin*, for the doing away of which *Circumciſion* had bin ordained.

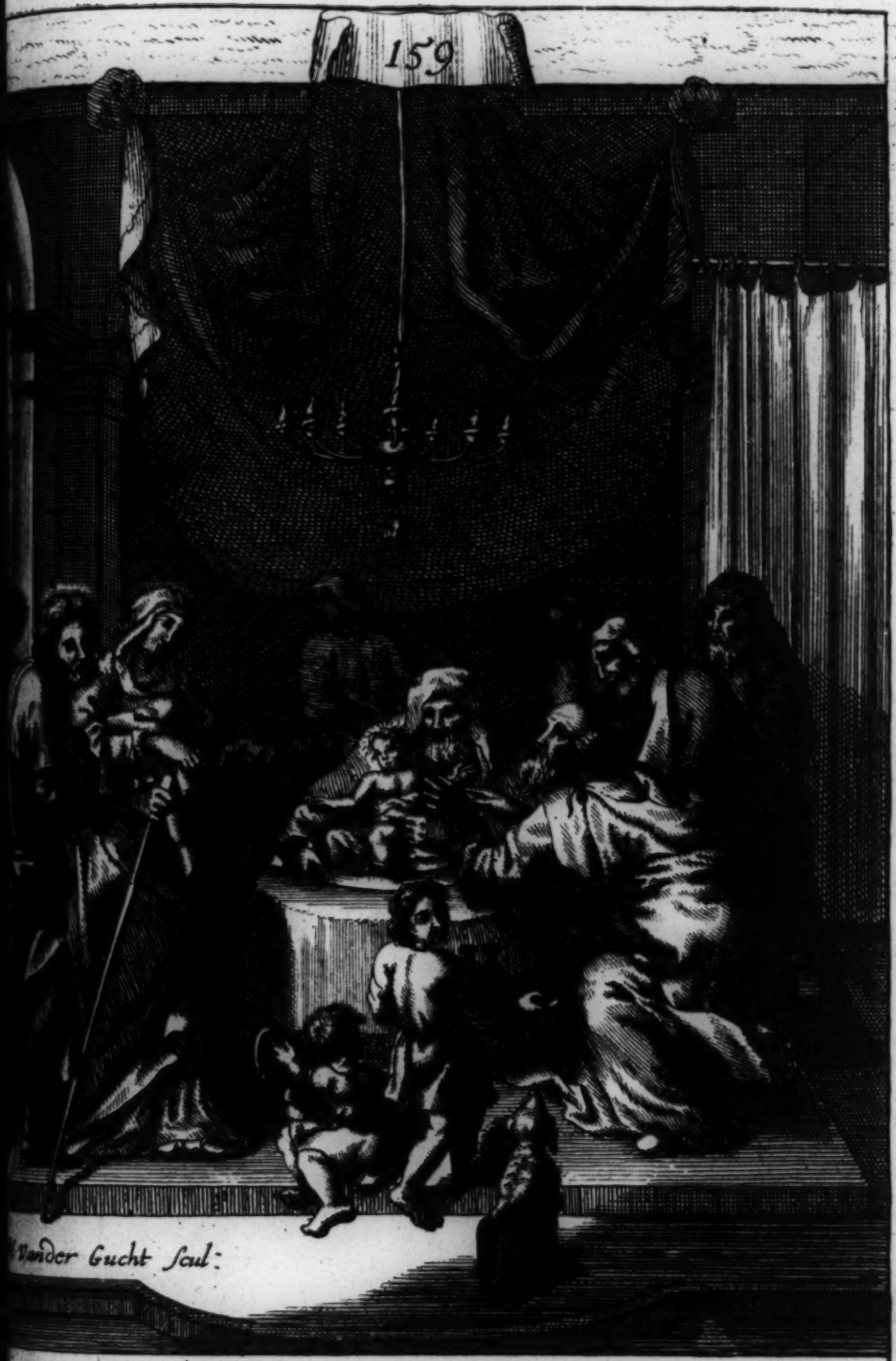
The *Innocent* then appeared a *Sinner*, that *Sinners* might learn not to deſire to be eſteemed *Innocent*, and find reaſon in this Precious Humiliation of *Jeſus Chriſt*, to humble themſelves before *GOD*, and *Men*, approving every occaſion of Humility and patiently ſuffering all Injuries.

GOD began to diſcover, in this occaſion what afterwards hapned in the Life of *Jeſus Chriſt*, which he intermixt with Humiliation and Glory: And having abaſed our *Saviour* by a *Circumciſion* ſo dolorous, and mortifying, he at the ſame time exalted him, giving him the Adorable Name of *Jeſus*, being literally here True, what is ſaid by *Paul*, That *GOD* hath exalted his Son in ſovereign Greatneſs; and that in Recompence of his deep Humility, he hath given him a Name above every Name, that at the Name of *Jeſus* every *Knee* ſhould Bow, both in *Heaven* and *Earth*, and that every *Tongue* ſhould confeſs that *Jeſus* is the *LORD*.

The Devotion to this Holy Name, *with the* Church, *and the* Fathers *have* [illegible] *their* Children *to put their Truſt in it, to call on it, with a faithful Love, they that do it in this manner, accor-* St. *Paul*, ſhall be ſaved. *For by* [illegible] Jeſus, *as our only* Saviour, *we acknow-* *as the* Fathers *obſerve, That 'tis he alone ſaves us, and that we ſave not our ſelves.*

JESUS CHRIST *had this Name, by his* Father *gave it him, even before he was conceived in the Womb of the* Bleſſed Virgin, *as 'tis obſerved by the* Evangeliſt. *He did not uſurpt, nor attributed it to himſelf. We will not therefore take from him, what his Father has given him, as his greateſt Glory; but rather acknowledg with a deep Humility, that we bring him only* Wounds, *and Putrifying* Sores, *and that 'tis only he that can Heal them by the Merit of his* Life, *and* Death.

THE



William Benge of Cosely Wood in Wadherst in ye. County of Sussex Gentleman.
For advancement of this Worke, Contributed this Plate.



Jeffrey Jeffreys of Llynvell in the County of Brecknock Esqȝ, For Advancement of this Worke, Contributed this Plate.

The Adoration of the Magi, or Wise-men.

Christ being Born in *Judea*, shewed whom he was forced to acknowledg for a
by, that he came not only into the *GOD*, hid this Deicide, which he Meditated,
Year of *World*, for the *People* of under the Words of a pretended Adoration,
of Jesus the *Jews*; But that his bidding the *Wise-men* search after this *Child*,
before the *Grace* was to be shewed and having found him, to give him notice,
Ezr 4. abroad, on the *Gentils* that he also might come and Worship him.
cording to the promises of the *Pro-*
To draw these People from *Idolatry*, These Men departed from *Jerusalem* Igno-
Worship of *Devils*, (for only *Judea* rant of the base Designs of this *Tyrant*, and
the True *GOD*;) he caused a seeing again the *Star*, they were filled with
shine at his *Birth*, which should out- Joy; And went into the *House*, where it guid-
represent the *Grace* he intended, to ed them; where being entred, they found
dly in their *Hearts*. the *Child*, with his *Mother*, and fell down and
Magi, or *Wise-men* having perceived Worshiped him, being not withheld by the
in the *East*, and knowing it de- outward Poverty they saw, and offered him
Birth of the *Sovereign* of the *Jews*, Mysterios Presents of *Gold*, *Myrrhe*, and
with *Presents* into *Judea*, to pay *Frankincense*.
Homage. King *Herod* who had *GOD* would not suffer them afterwards to
domination over these *People*, was return to *Herod* according to their promise,
when he heard of a new King of the because they knew not his wicked Devices;
all the *City* of *Jerusalem*, which But derided the Cruel Policy of this *Tyrant*,
great Expectation for the *Messias*, and therefore warned the *Wise-men* in a Dream,
hear the News of his *Birth* but with to return by an other way into their own
ernment. This *Prince* immediately *Countrey*.
all the *Priests*, and *Elders* of the *Thus did the Light of the* Gentiles, (*as St.*
Demanded of them in what place Austin *observes*,) *discover the Blindness of the*
ld be *Born*. Jews; *for Strangers came to seek* Jesus Christ
ncerned Persons, whose knowledge *in a far* Countrey, *and to Worship him whilst*
to make them more Criminal, *yet a* Child; *and the* Jews, *who were his* Peo-
the little care they afterwards took ple, *Outragiously use him, as soon as they knew*
ng after our *Saviour*, 'twas only to *of his* Birth. *Thus does our* Saviour, *rather*
to *Herod*, that they discovered *Beth-* *hide than discover himself in this occasion;*
him to be the place where he was to *and we ought to beware, seeing he observes*
and Citing to him the passage of a *still the same Measures, lest he hide himself*
they Maliciously suppress the end of *from us, whilst he discovers himself to others.*
would have clearly discovered to *This* Star *is gon*, (*says this* Holy Father,)
at this *Child* was *GOD*, and which *it has done its* Work, *and is no longer to*
would have taken him off from all *be seen. But the Light of the* Gospel *hath*
of persecuting him. *succeeded it. Those who are so faithful as to*
having known this of the *Priests*, *follow it, shall find our* LORD Humble:
ecretly the *Wise-men*; And informed *They will Worship him in the midst of a*
by them of this *Star* which had ap- People, *who possess him without knowing*
n them: They answered him fully to *him*; *and having suffered the Rage of those*
er he Demanded, without Fear. Enemies, *which the Faith may draw upon*
y were without any dread in the midst *them, they will enjoy in Peace*, (*like the*
City which was wholly in an uproar and Wise-men) *the Blessings which* GOD *has be-*
sion; because *GOD*, whom they had *stowed on them, in choosing them from so*
et, in this *Journey*, sustained them, in *many others, to make them pass out of Dark-*
dertaking, which was set on foot by *ness into Light, and from the power of* Satan
lf. But this Hypocritical *Prince*, con- *unto* GOD, *and Render them true Worship-*
g the design he had of killing this *Child*, *ers of* Jesus *Christ*.

THE

THE PURIFICATION.

The Bleſſed Virgin *Purified.*

FOrty days after the *Birth* of the *Son* of *GOD*, the *Holy Virgin*, being too humble to diſpenſe with the *Law*, (which enjoyned *Women* in general, to Purifie themſelves) was willing to ſubmit to a *Law*, of which ſhe had no need; even as JESUS CHRIST her *Son*, had ſubmitted himſelf to that of *Circumciſion*; who was *Holineſs* it ſelf.

The ſame year of the Birth of Jeſus Chriſt 1. before the common Æra 4.

After ſuch a *Divine Birth*, which rendred her more *Pure*, and more a *Virgin*; ſhe went into the *Temple* with her *Son*, taking Pleaſure to mix her ſelf with the reſt of ordinary *Women*; to learn all thoſe that are willing to imitate Her, to follow in all things the eſtabliſhed Order, without ſeeking any Diſpenſation from it.

And as the *Law* obliged to offer to *GOD* all the *Firſt-Born*, and to Ranſom them by the Offering of ſome *Animals*: So our Saviour *Jeſus Chriſt* being Offered by his *Mother*, Offered himſelf inwardly to his *Father*, and preſented him at this firſt time in his *Holy Temple*, a *Sacrifice* worthy of him.

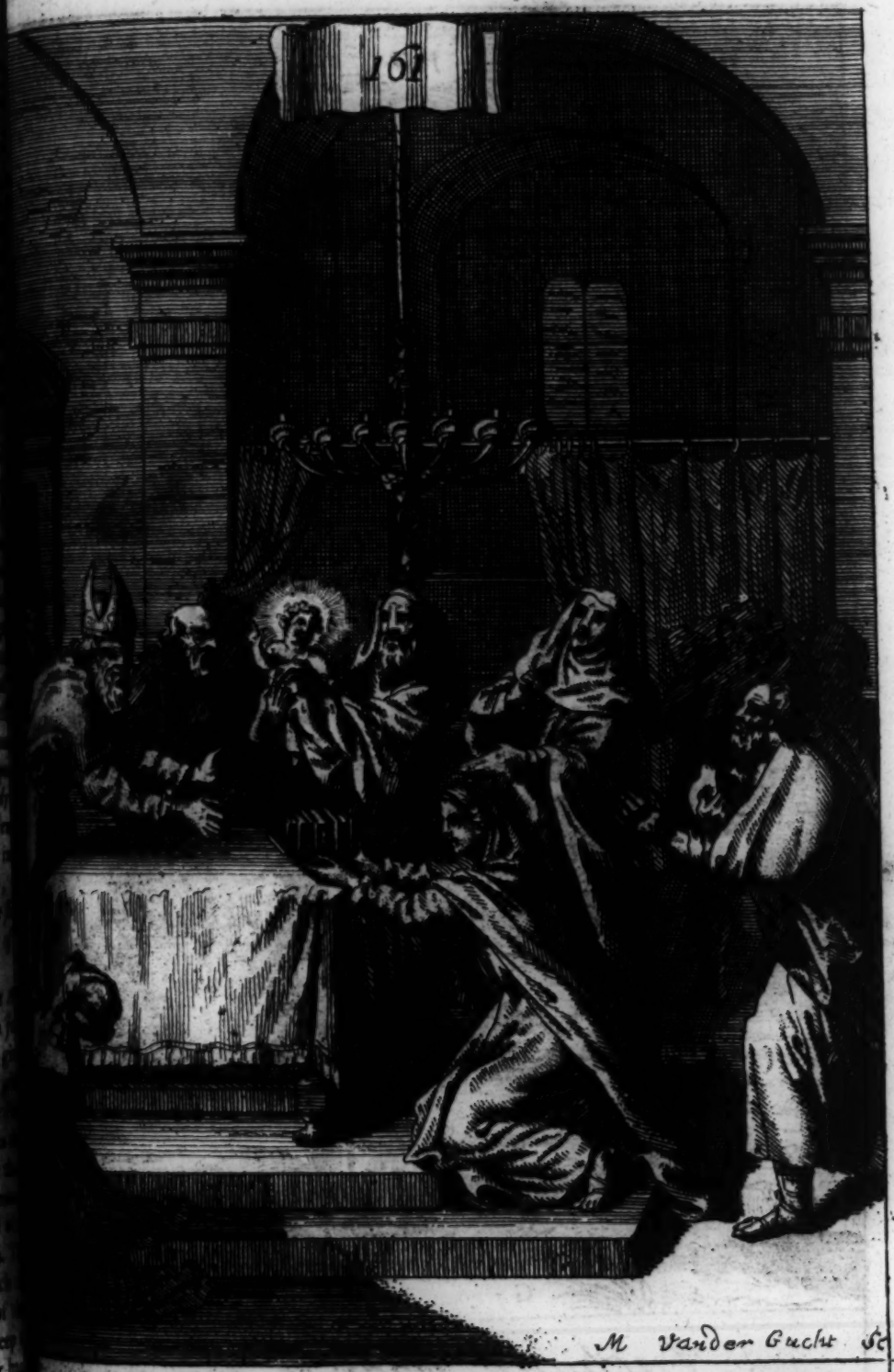
GOD permitted not that an Action ſo *Divine* ſhould remain hid: There was in *Jeruſalem* a moſt Holy ancient *Man*, named *Simeon*, who was a Juſt perſon, and filled with the *Holy Spirit*, and to whom the *Goſpel* gives this Teſtimony, That *he waited for the Conſolation* of *Iſra. l.* This *Holy Man* being urged to come to the *Temple* by a motion of the *Spirit*, which was in him, acknowledged *Jeſus Chriſt*, when his *Parents* Offered him to *GOD* according to the *Law*, and ſaw thus accompliſhed the *Promiſe* which *GOD* had made him, That he ſhould not die before he ſaw the *LORD*, whom GOD would ſend into the *World*.

As ſoon as the light of his *Faith* had diſcovered this GOD, hid under the weakneſs of ſo ſmall a *Body*, he took him in his *Arms*, and being tranſported with an *Holy Joy*, he gave Thanks unto GOD, for what he ſaw, by this excellent Canticle, LORD, *now letteſt thy Servant depart in peace according Word; for mine eyes have ſeen thy ſa which thou haſt prepared before the fa all People; a Light to lighten the Ge and the glory of thy People* Iſrael. *Light* was to ſhine not only among *Jews*, but moreover among all *Nati*

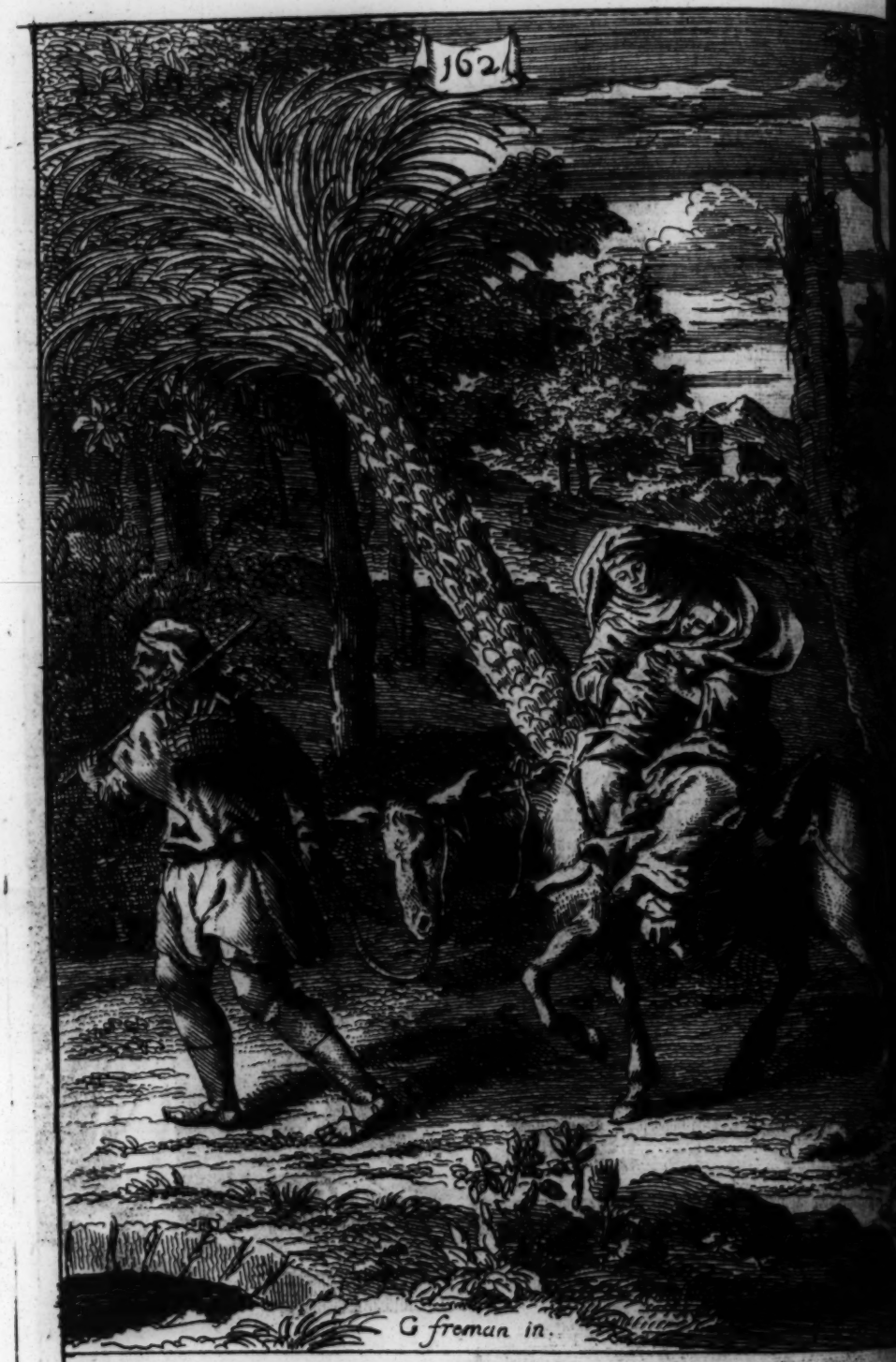
And whilſt the *Bleſſed Virgin* and admired at what this *Holy Man* ſpake, cerning what was to happen in its do to the *Son of GOD*; an *Holy Wido* moreover into the *Temple*, and added h lick *Praiſes* to thoſe which *Simeon* had given our *Saviour*. Her *Exemplary Life Authority* to her *Words*: For being a Pattern (as it were) to all *Widows*, 7 years *Marriage*, ſhe had paſt the r her *Life* (to her Eighty fourth year) nually in *Faſting* and *Prayer*, without d ing from the *Temple*. And being ſo ſuch a corrupt Age, as was that of the we Learn from her, *That to ſerve* GOD *time wherein few do it with Sincerity muſt ſerve him perfectly, otherwiſe not be ſtrong enough to reſiſt the Torre many Ill Examples.*

Thus ended the *Purification* of the *Virgin*, and the *Preſentation* of her Son *Chriſt* in the *Temple*, in which ſhe ha all *Chriſtian Parents* an Inſtruction, ought to be the Foundation of all the For having nothing more precious th *Children*, they ought (if they truly love to offer them to GOD, eſpecially thoſe them which are the Compleateſt, and they love with the greateſt Tenderneſs ought to fear, leſt all other Love whi may have for them, proves the loſs of they love; and they cannot well kee Pledge which GOD has put into their and of which he will require ſo ſtrict a count, but by *Offering* it without ceaſing teſtifying, That they regard their Chil as belonging and depending more on G than on themſelves.

T



Madam Sarah Jeffreys the wife of Jeffrey Jeffreys of Llywell in the County of Brecknock Esqr. for Advancement of this worke. Contributed this Plate.



Anthony Segar of Twyford in Hantshire Gentleman.

For advancement of this Worke. Contributed this Plate

The Flight into Egypt.

ing Herod expecting ſtill the *Wiſe Men*, to hear what Diſcoveries they had made, imagin'd when they came no more, that they had mocked him, attributing to the diſreſpect of his *Perſon*, they had done by the ſole Order of . And therefore he entred into a Paſſion; and when he heard mention Wonders ſpoken of this *Child*, who offered in the *Temple*, he openly ſed his deſign of *Slaying him*, which hitherto diſſembled.

ſame year of Birth of Jeſus 1, before the mon Æra 4.

reſolved to deſtroy this *Child*, to whom the Name of *King* had been given, the *Jews* acknowledging him for their , he ſhould loſe the *Crown*, which his ion had uſurped.

OD, who foreſaw the Tranſports of this , ſuffered him to go on, chooſing rather found his vain Wiſdom, by rendring all Deſigns fruitleſs: He ſent an *Angel* (du- the Night) to *Joſeph*, when he thought urning home from *Jeruſalem* to *Naza-* to tell him, That he ſhould immediately the *Child* and his *Mother*, becauſe *Herod* uſe all means to deſtroy him.

ph gave us, in this occaſion, the model admirable Obedience; for without ing on what the *Angel* told him, he at the ſame moment our *Saviour* and *Virgin*; who excuſed not her ſelf unſeaſonableneſs of the time, which *Midnight*, nor on the difficulty of this dſom *Journey*, to go into an unknown and which was wholly given to *Ido-*; nor on the *Angels* not ſpeaking to her to ſhew her the Order. But both of thought only how to ſave the *Bleſſed* from the Fury of *Herod*; and their made them willingly undertake, what- might ſecure him from danger.

They went into this Forein *Country*, to that Safety, which was not to be had ongſt a *People*, whom *GOD* had delivered by ſo many *Miracles*. *GOD* then permitted this *Flight*, to comfort thoſe of his *Children*, whom Fear might oblige to Fly in ſuch occa- ons: And he thus taught the *Church*, that hen the Perſecutions of the Great Men of the World are violent, we may after the Example of *Jeſus Chriſt* himſelf, ſteal from their Fury, and retire into any Forein *Country*. *Jeſus* being then in ſafety, GOD permitted *Herod* to proceed in the full courſe of his Fury; and this *Prince* by a *Cruelty*, which the moſt *Barbarous People* would abhor, put to Death all the little *Children* of *Bethlehem*, and the Neighbouring parts, who were under the Age of two years, to draw him into this common ruin, who (tho' unknown to him) yet already gave him ſuch Fear.

And this is the ſum of this unhappy *Princes* Policy, who was eſteemed the greateſt Politician in his time. A poor *Child* makes him tremble, and he in vain lays out all his Craft and Violence to deſtroy him. The Enterprize againſt this *Child* made him a *Deicide*; and he became the true repreſentation of thoſe, who ſtifle *Jeſus Chriſt* in their *Souls*, to be thought Wiſe by Men. 'Tis in theſe great *Paſſions*, wherein *GOD* commonly exerciſes his great *Judgments*, and divinely puniſhes thoſe who oppoſe him, and declare themſelves openly againſt him.

Thus did he triumph over the Cruelty of *Herod*. He made uſe of it, to render eternally happy thoſe whom this Tyrant would have deſtroyed: And amongſt this great Slaughter of *Infants*, he who alone was aimed at in it, was the only *Child* that eſcaped; never was it made more evident, *That the wicked do no more miſchief to the Righteous, than GOD gives them power. And* Chriſtians *ought to learn from theſe* Examples, *to have an Eye only to* God *in* Men, *and to conſider their* hatred *or* love, *as a means which he makes uſe of for the Execution of his deſigns: Should all the* People *in the* World *unanimouſly conſpire together, they can do nothing againſt what he has determined.*

When we are ſo happy as to know his Will, *we have nothing to do, but to follow it without fear; and if he permits any Evil to happen, this Evil ſhall turn to our great Good, even as the* Cruelty *of* Herod *became ſuch an advantage to theſe poor* Innocents; *ſeeing that in killing their* Bodies, *he has ſanctified their* Souls, *and conſecrated their Memory to all following Ages.*

THE

The Diſpute with the Doctors.

The Holy Virgin *loſeth* JESUS CHRIST, *and ſeeking Him with great Sorrow, ſhe finds Him in the* Temple *Diſputing with the* Doctors.

In the Year of the Birth of Jeſus Chriſt 2. before the common Æra 3.

AFter the Death of *Herod*, who intended to have deſtroyed our *LORD* and *SAVIOUR* in his *Birth*; GOD, who ſent *Joſeph* into *Egypt*, to avoid this Perſecution, ſent him alſo an *Angel* to command him to return into the Land of *Iſrael*; ſo that *Jeſus Chriſt* was not an whole year in *Egypt*.

Joſeph obeyed this new Order with the ſame readineſs he had executed the firſt, and came and dwelt in the Town of *Nazareth*, to avoid the Fury of *Archelaus*, *Herod's* Son, who Reigned in *Judea*, and to accompliſh the *Prophecy*, which foretold our *Saviour* ſhould be called a *Nazaren*.

The *Goſpel* does not take notice of any thing that paſt from our *Saviours* Infancy to his Baptiſm, but only this one Action which he did at the Age of 12 years.

The *Holy Virgin*, who in that inward and inviſible Worſhip which ſhe rendred to GOD, and of which *Men* could not be Witneſſes, omitted none of the ſolid Cuſtoms of *Devotion* in her time, but went exactly every year with *Jeſus* and *Joſeph* from *Nazareth*, (where ſhe dwelt) to *Jeruſalem*, at the Feaſt of the *Paſſover*, according to the Ordinance of the *Law*.

When then our *Saviour* was 12 years old, after the *Octave* of the *Feaſt* was accompliſhed, his *Parents* returned to *Nazareth*; and our *Bleſſed Saviour* (whom they thought was with them) remained behind in *Jeruſalem*, unknown to *Joſeph* and his Mother.

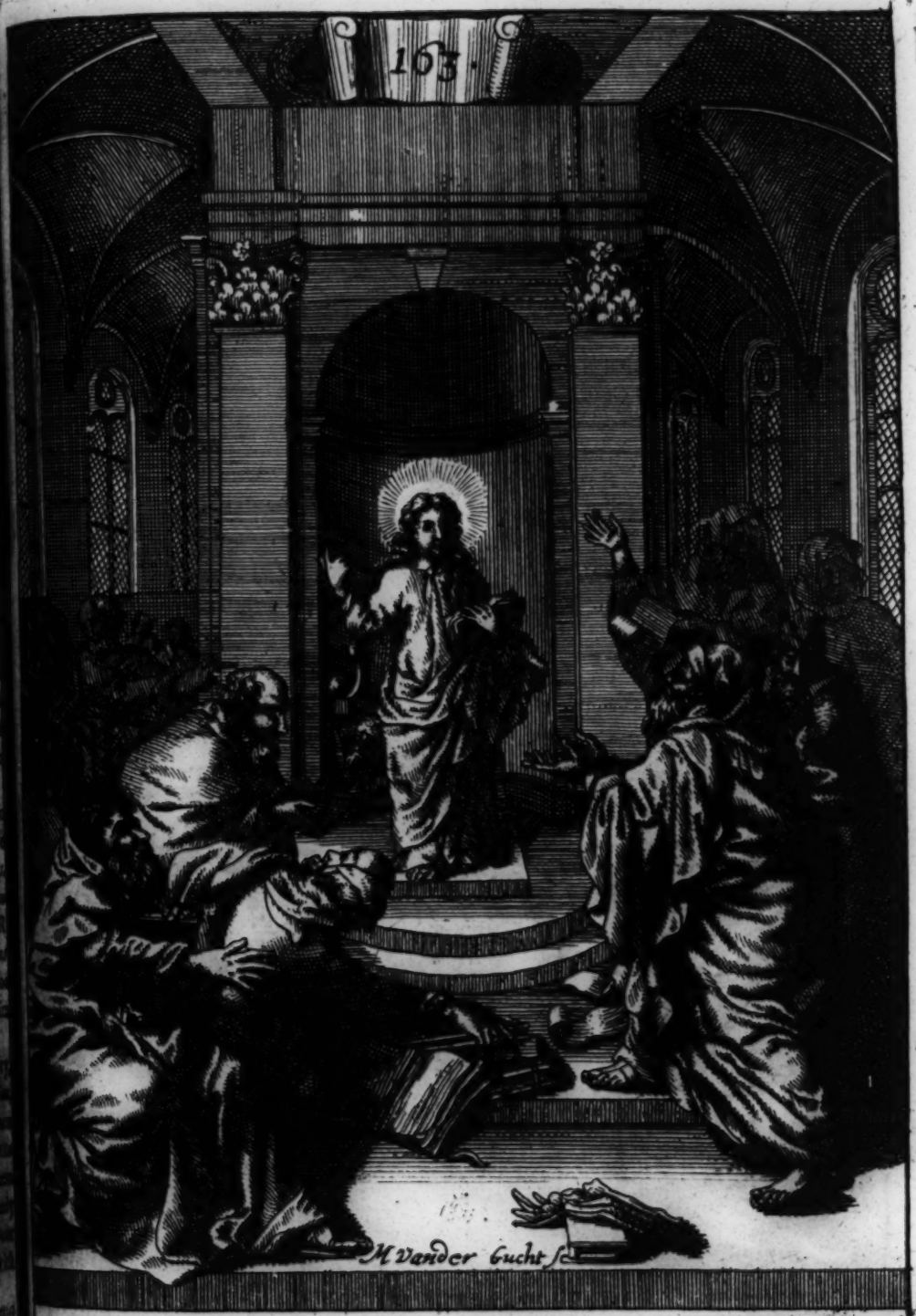
They Travelled a days *Journey*, and ſought him at *Night* amongſt their *Kindred*, and Perſons of their *Acquaintance*, who were returning home as well as they, ſuppoſing he had been amongſt them; but not finding him, they were extreamly troubled, and went back the day following to *Jeruſalem*, to ſeek him. And after three days they found him in the *Temple*, ſitting in the midſt of the *Doctors*, both *Hearing* them, and asking them Queſtions, and rather *Teaching* than *Learning* anything that was in diſpute; inſomuch, that all that heard him were aſtoniſhed at his *Underſtanding* and *Anſwers*. The *Holy Virgin* was ſurprized to ſee him in that place and circumſtance; and the Joy which ſhe had to find him, ſucceeded the trouble which the loſs of him had given her: She gently complained at his uſing of them ſo; ſaying, *Son why haſt thou thus dealt with us? Behold thy Father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? Wiſt ye not that I muſt be about my Fathers buſineſs? And they underſtood not the ſaying which he ſpake unto them.* Having ſaid theſe words, he returned with his Parents to *Nazareth*, and was ſubject to them in all things.

S. *Auſtin* often repreſents this Example to *Children*, to teach and make them learn with the *Obedience* they owe their Parents. *All the World* (ſays this Holy Father) was *ſubject to our* LORD; *and yet our* SAVIOUR (*to whom all things were Obedient*) obeyed his *Earthly Parents*. He that enjoyed a Divine *Liberty*, makes uſe of it only to make himſelf the more ſubject.

Parents alſo may learn in this Hiſtory by the *Bleſſed Virgins* Sorrow for her loſs when ſhe miſt him, what they are to do when their *Children* forſake them, (not to go with the *Temple* with our LORD, but to loſe themſelves in the *World*) and with how many *Tears* and *Prayers*, they ought to endeavour the bringing back the Pledge wherewith GOD has entruſted them.

They are to be blamed, if they Afflict themſelves for any thing elſe, and they ought to leave all things (as the *Holy Virgin* did) to entreat our LORD, That he would come and ſeek with them their *Children*, if they are ſtrayed; and raiſe them to *Life*, if they be *Dead*.

THE



Edward Silvester Junior, of the Tower of London Gentleman.
For advancement of this Worke, Contributed this Plate.



The Honourable Juliano, Wife of Charles Boyle Esqȝ, eldest Son of ye Rt Honourable ye Lord Clifford, son & hayre to ye Rt Honourable ye Earle of Burlington &c.
For advancement of this Worke. Contributed this Plate.

The Baptiſm of our Lord.

Our Lord and Saviour JESUS CHRIST is Baptized by his Forerunner, John the Baptiſt.

Thirty and two Years being paſt ſince the *Birth* of our *Lord Jeſus Chriſt*; and GOD determining to draw him out of his concealed State, to manifeſt him to the *World*, he began this by bringing S. *John Baptiſt* (who had to be his Meſſenger) out of the *Deſert*. This *Saint* then leaving immediately his Solitude, where he had led an *Angelical Life*, having (as the *Scripture* ſaith) his Garment of *Camels Hair*, with a *Leather Girdle* about his Loyns, and his *Meat* being *Locuſts* and *wild Honey*; appeared on the Banks of the *River Jordan*, and in the *Wilderneſs* of *Judea*, preaching *Repentance*, and *Baptizing* all thoſe that came unto him; ſaying, *Repent ye, for the Kingdom of Heaven is at hand: For this is he that was ſpoken of by the Prophet* Eſaias, *ſaying, The Voice of one crying in the Wilderneſs, Prepare ye the Way of the* LORD, *make his Paths ſtrait. I indeed Baptize you with Water unto Repentance; but he that cometh after me is mightier than I, whoſe Shoes I am not worthy to bear; he ſhall Baptize you with the* Holy Ghoſt *and with* Fire; *whoſe Fan is in his hand, and he will throughly purge his Floor, and will gather his Wheat into his Garner; but will burn up the Chaff with unquenchable Fire.*

The brightneſs of his *Vertue*, and the ſanctity of his *Life*, needed no *Miracles* to gain him Belief; for all *People* regarding him as ſomething more than a *Man*, he was eſteemed by ſome to be the *Meſſias*, and preferred before all other *Prophets* that had appeared before him.

When therefore all *Jeruſalem* went throng-ing into the *Deſert*, to hear this holy *Meſſenger* and *Forerunner* of our LORD and SAVIOUR, and to be *Baptized* of him; our *Saviour* went alſo, and hid himſelf amongſt the *Croud*, with an *Humility* which we cannot read of without Bluſhing; ſeeing we are apt to uſe a thouſand Arts and Tricks to diſtinguiſh our ſelves from the reſt of *Mankind*, and to be pointed at by others as extraordinary perſons.

But when our LORD and SAVIOUR abaſed himſelf in this manner, *GOD* raiſed him up, and diſtinguiſh'd him from thoſe he had mix'd himſelf with: For S. *John* being ſtruck with a profound Reſpect, could not without difficulty reſolve to pour *Water* on him to *Baptize* him. He that cauſed the chieſeſt *Doctors* of the *Law* to tremble, and drove them away from his *Baptiſm*, ſaid unto *Jeſus Chriſt*, That *he ought to be Baptized of him*, and that he made him Bluſh, when he deſired he ſhould *Baptize* him, ſaying, *I had need to be Baptized of thee, and comeſt thou to me?* Our *LORD* only anſwered, That he muſt humble himſelf ſo far; and that in the condition wherein he was, he muſt ſubmit to every Ordinance, *to fulfil all Righteouſneſs.*

No ſooner was he *Baptized*, but the *Heavens opened*, and the *Holy Spirit* viſibly deſcended on him in the form of a *Dove*, and reſted on his *Head*. And at the ſame time a Voice was heard from *Heaven*, giving this Teſtimony; *This is my Beloved Son, in whom I am well pleaſed.*

Our *Saviour* immediately after this, retired to Conceal himſelf; but S. *John* continued to ſpeak of him to all *People*. He endeavoured with great earneſtneſs to perſuade Men, That *Jeſus Chriſt* was the *Meſſias* ſo often promiſed, and ſo greatly deſired: And as to his own particular, he was Inconſiderable; plainly and frequently telling them, That he muſt decreaſe in his Fame, and be obſcured by an infinitely *ſurpaſſing Light.*

The Glory *of* Jeſus Chriſt (as is obſerved by the *Fathers*) *began to appear from this inſtant, when he humbled himſelf ſo far as to be* Baptized *by* S. John. *Our* Saviour (*who was the Greateſt of all others*) *does humble himſelf beyond all others.*

He is Innocency it ſelf, and yet will receive a Baptiſm, *that declares him a Sinner. What a Leſſon have we here? How can we deſire to be thought Innocent, when we are all Guilty; to paſs for* Righteous, *when we are* Sinners? *Let us rather by an humble Acknowledgment of our Faults ſeek the Remiſſion and Forgiveneſs of them.*

CHRIST

Christ Tempted by the Devil.

Our Saviour JESUS CHRIST Tempted in the Wilderness.

AS ſoon as our *Saviour* was *Baptized*, he ſhewed all the Faithful (by his own Example) what their *Life* ought to be after their *Baptiſm*, and that they ought thence forward to prepare themſelves for *Sufferings* and *Temptations*; He withdrew into the *Deſert*, or was rather led there by the *Spirit*.

The ſame year of the common Æra 30.

Being in this place of Solitude, where he Faſted 40 *Days* and 40 *Nights*, he was *Tempted of the Devil*.

This proud *Spirit* not imagining, that ſuch a *Divine Perſon* could be concealed under ſuch a mean Outſide; having exhauſted in vain all his ſecret *Arts* and *Temptations* to circumvent him, at laſt reſolved to try what he could do by Attacking him under a viſible Form. He approached him with the greater Craft, in that he put on a great Form of *Simplicity*; He ſaid unto *Jeſus Chriſt*, *If thou art the Son of* GOD, *Command theſe Stones, that they be made Bread.* Our *Saviour* at theſe Words kept himſelf as concealed, as the *Evil Spirit* would fain have been: He only anſwered him by this place of Scripture, *That Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of* GOD. And thus with admirable clearneſs taught us; That we need not fear either *Hunger*, or *Death* it ſelf: But if we do not nouriſh our *Souls* with the *Word of* GOD, we are Dead, or in great danger of Death, tho' we appear to the Eyes of *Men* to be Alive.

The *Prince of Darkneſs* was not Diſcouraged at this Repulſe; for conſidering that a *Deſert* was not a proper place to Vanquiſh in, he drew our *Saviour* thence, and tranſported him on the top of a Pinacle of the *Temple*; bidding him, if he were the *Son of* GOD, *To caſt himſelf down to the Ground.* And malicioufly abuſing the *Holy Scripture*, he added, *For it is Written*, GOD *hath given his Angels charge over thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a Stone.*

The *Son of* GOD, who ſhewed us, that having been Victorious in the firſt *Temptation*, we ought to hope the ſame in the reſt: Anſwered the *Tempter* with the ſame Simplicity as at firſt, by a Paſſage of *Scripture*, *Thou ſhalt not Tempt the* LORD *thy* GOD. This prudent Anſwer confounded the Pride of the *Devil*, and ſtrangly provoked him: He obſerved no longer that outward Reſpect which he at firſt had ſhewed; and whereas before he had treated our *Saviour* as the *Son of* GOD, he would now have him to Worſhip him as GOD; and to perſuade him to this, *He took him up into an exceeding high Mountain, and ſhewed him all the Kingdoms of the World and the Glories thereof, and ſaid unto him, All this Power will I give thee, and the glory of them,* (for that is delivered to me, and to whomſoever I will I give it) *if thou therefore wilt fall down and worſhip me,* all ſhall be thine.

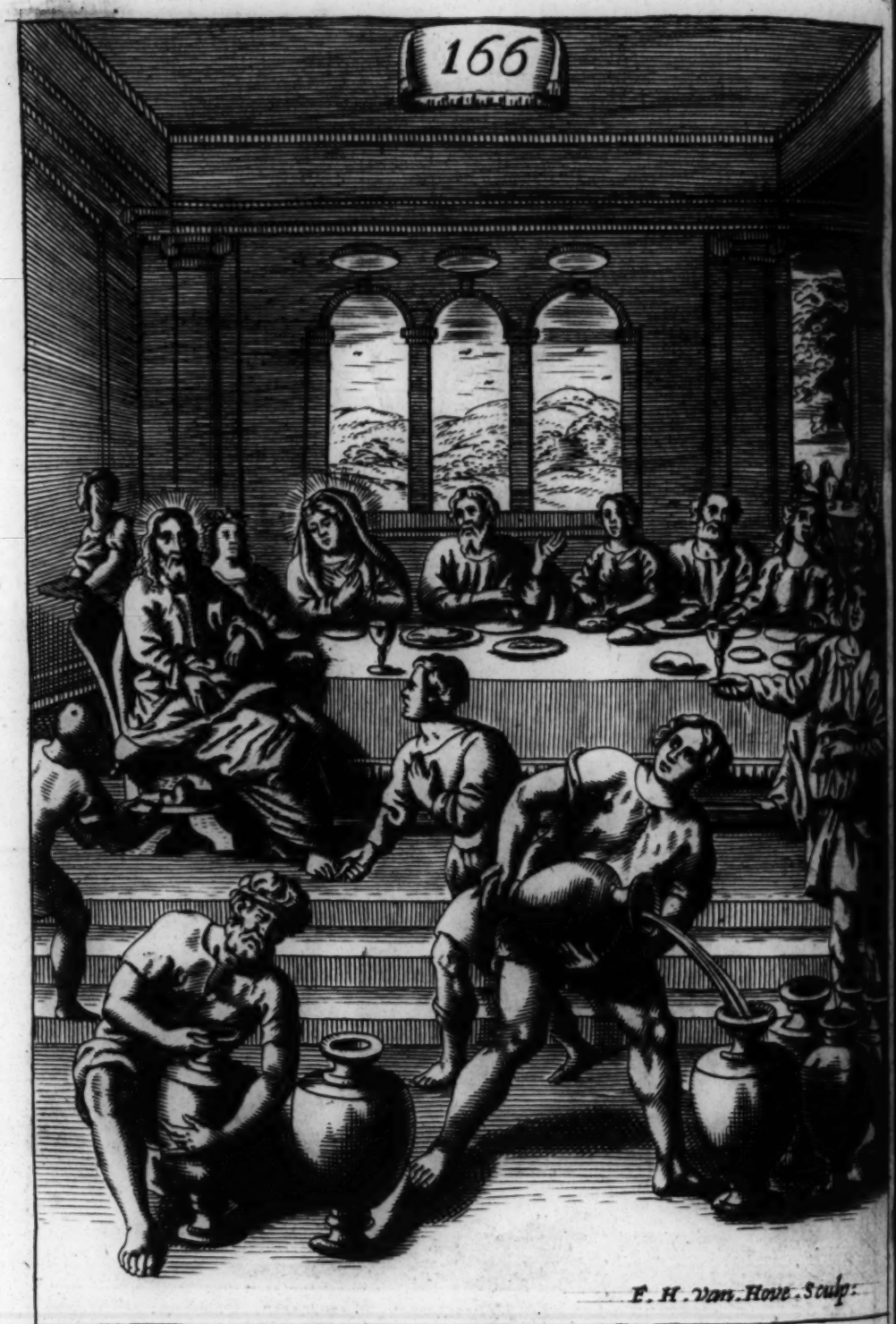
The *Devils* Inſolency was never before ſo great; he never thus dealt with any of the *Saints*; he contented himſelf with annoying them, as *Job*, but never required they ſhould Worſhip him, as he deſired our *Saviour* to do; whoſe Excellency he knew, by the Reſiſtance he made him. But this extream Impudence was alſo Rebuked by a Greatneſs of Mind, which cauſed him to utter theſe words, *Withdraw Satan, for its written, Thou ſhalt worſhip the* LORD *thy* GOD, *and him only ſhalt thou ſerve.* This Anſwer of our *Saviour* put the *Devil* to flight, and the *Angels* came and Miniſtred unto him.

This Temptation *of our* Bleſſed *Saviour* hath *always afforded great Inſtruction and Conſolation to all good* Men. *Let us love* Retirement, Faſting, *and* Prayer, *and the Devil cannot hurt us. Let us with a* lively Faith *Meditate on the* Word of GOD, *and we ſhall prove a* Divine Shield, *whereby we ſhall be able to reſiſt the* Fiery Darts *of* Satan. *Let we our Confidence in* Jeſus Chriſt *that was* Tempted, *and was Victorious over the Tempter*; umpher; *and all his* Temptations *will ſerve only to ſtrengthen our* Vertue, *and increaſe our* Rewards.



The Rt. Honble Francis Viscount Newport, Baron of High Arcall Ld. Leiutenant of Shropshire, Treasurer of his Mayestys House hold, and one of the Lds. of their Ma.tys most Honourable Privy Councell &c.

For y Advancement of this worke, Contribut. this Plate.



Charlotte Wife of Peter Rycaut of King Stephens Caſtle in Oſpring in Kent Eſq^r & Daughter of Sr Gilbert Gerard Baronet deceaſed by Mary Daughter to ye R^t Reverend Iohn Coſs ein late lord Biſhop of Durham. For Advancement of this Worke, Contributed this Plate.

THE MARRIAGE IN CANA;

Where our Saviour turned Water into Wine.

Our Bleſſed Saviour having Triumphed over the Snares of the *Devil*, left the *Wilderneſs* at the motion of the ſame *Spirit* that had led him thither; and began to ſhew himſelf to *Men*. He came from *Nazareth* to *Jordan*, the place of S. *Johns* uſual reſidence; who having obſerv'd what paſt at his Baptiſm, cried out to his Diſciples, *That he was the Lamb of God, that took away the ſins of the World.* Two of his *Diſciples*, (of which was S. *Andrew*) hearing their Maſter give ſuch an advantagious Teſtimony of his *Saviour*, they immediately applied themſelves to him.

They ask'd him where he dwelt; and he having ſhewed them the place, S. *Andrew* call'd *Simon* his Brother with great Tranſport of joy, that he had met with the *Meſſias*, and brought him to *Jeſus Chriſt*; who looking on him, foretold he ſhould be called *Cephas*.

The number of our *Saviours* Auditors increaſing, his Reputation began alſo to be ſpread abroad, altho' as yet he had wrought no miracle. But a particular Accident, and the Exigences of ſome perſons gave occaſion to it.

A *Marriage* being made in *Cana*, a Town of *Galilee*, where the *Holy Virgin* was preſent, our *Saviour* alſo and his *Diſciples* were likewiſe Invited. But the *Wine* not holding out, the want ſhewed the Tenderneſs of the Mother *Mary*; for being perſuaded of the *Almighty Power* of her *Son*, as well as of his Goodneſs, ſhe thought ſhe needed only to acquaint him of the Neceſſity theſe perſons were in, to procure his help; ſhe was not deceived in her Expectations: And tho' our Saviour ſeemed to anſwer her in a kind of a diſobliging manner, ſaying to her, *Woman, what have I to do with thee? Mine hour is not yet come.* Yet he failed not of doing what ſhe deſired; for his Mother ſaid unto the Servants, *Whatſoever he ſaith unto you, that do.* And there were ſet ſix Waterpots of Stone, *after the manner of the purifying the* Jews, *containing two or three Firkins apiece. And* Jeſus *commanded them to fill them with* Water; *and they filled them to the brim.* And having inſenſibly changed this *Water* into *Wine*, he commanded it to be drawn out, and given to the Governour or Maſter of the Feaſt.

This *Man* being ſurprized at the excellency of this *Miraculous Wine*, called the *Bridegroom*, and told him, He had done contrary to the common Cuſtom; *For every man at the beginning ſets forth good Wine, and when men have well drank, then that which is worſe; but thou haſt kept the good Wine till now.*

Thus did our *Saviour* (as the *Goſpel* obſerves) manifeſt his Glory, and his *Diſciples* began to believe in him. Hence appears the Charity of the *Holy Virgin*, to whom it may be ſaid, we are obliged for this *Miracle*.

The two *Wines* here ſpoken of, are the *Wine of the World*. and the *Wine of Grace*. The *Devil* preſents the firſt, which is of better taſte to *Carnal Men*, who inebriate themſelves with the Sweetneſſes of *Worldly Delights*, which at firſt appear extream pleaſant to them, but at laſt their Taſte is bitter as *Wormwood*. 'Twere well if men would conſider Pleaſures in their *Farewels*, as well as in their *Approaches*. They begin with *Smiles*, but end with *Sighs*; they *embrace* us, that they may *ſtrangle* us; and alway accoſt us with a Face of *Friendſhip*, when as indeed they are our mortal *Enemies*. We are ſafe if we renounce their Acquaintance, and keep them without Doors as Strangers; for being once let in, they never fail of doing us Miſchief.

The ſecond *Wine*, is the *Wine of Heaven*, and the *New Wine* of the *New Man*, which ſweetly inebriates the *Soul*, maſters and predominates over the Carnal Reaſoning changing the Heart of Man by a real and perfect Converſion, that being as it were dead to himſelf, he may live to none but to GOD, and only reliſh the Spiritual Food of *Heaven*.

Nicodemus rightly Informed.

Nicodemus *Comes to our* SAVIOUR *by Night.*

THe firſt *Miracle* of *Jeſus Chriſt* in *Cana* of *Galilee*, having been followed by ſeveral others, our *Saviours* Fame began to be ſpread about thoſe Parts, and to be taken notice of by the Great People of the *World*. One of the moſt conſiderable Perſons amongſt the *Jews*, named *Nicodemus*, being much concerned at what he heard related of our *Saviour*, reſolved to be informed of the Truth, by the *Truth* it ſelf, and not from the Report of others. But foreſeeing by his Human Prudence, that this new Prophet muſt meet with great *Enemies*, he thought it the wiſeſt Courſe, not too openly to declare himſelf and therefore judged it the ſafeſt way to go to him by *Night*.

The ſame year of the common Æra 30.

He told our *Saviour*, That he really believed he was a *Maſter* ſent from GOD; for the great number of *Miracles* he wrought, left no place to doubt thereof. But our *Saviour* ſhewed in this occaſion, That we ought not to ſuffer our ſelves to be blinded by the Praiſes of *Men*: For having received ſuch a Signal one from *Nicodemus*, he parted with none of his uſual Freedom. And although *Nicodemus* paſt for a very skilful perſon in the Law, yet he ſpake to him of *Humility* and *Chriſtian Simplicity*, ſhewing him, That *unleſs a Man were Born again, he cannot enter into the Kingdom of Heaven.*

This *Jewiſh Doctor* could not underſtand this great Truth, and thereby plainly teacheth us, That nothing is ſo contrary to Faith, as *Human Arguments*. He enquired of our *Bleſſed Saviour*, How a Man could enter again into his *Mothers Womb*? But *Jeſus Chriſt* demanded of him, How he (being a *Maſter* of *Iſrael*) could be ignorant of ſo weighty a matter? And he clearly ſhewed him, That he was only the *Doctor* of the *Dead Letter*, as S. *Auſtin* calls it. He reaſoned with him about the marvellous effect of the *Holy Spirit*, who Breatheth where he pleaſeth; like the *Wind, which bloweth where it liſteth, and we hear the ſound thereof, but know not whence it cometh nor whither it goeth.*

He told him ſeveral other things, which made this Learned Man comprehend, by the difficulty he had of conceiving and believing them, That GOD (to make us his Diſciples) muſt pull down in us the fooliſh Edifice of our Reaſonings, which will admit of nothing but what are objects of Senſe.

Our *Bleſſed Lord* ended this Converſation by Diſcoveries to him of the great Love of *GOD to Men*, who had given them his own *Son*, to make them thereby Eternally happy. In fine, He informed him of the chief cauſe of Mens *Miſery*, That they loved Darkneſs better than *Light*, becauſe it condemns them, by ſhewing the madneſs of their Ways until *GOD* gives them other *Eyes*, which makes them hate the Extravagances of their Courſes, and love this *Light* which comes from *GOD*, and guides them to him.

Thus did our *Saviour* diſmiſs this Eminent Perſon amongſt the *Jews*; who after was ſhewed, That this Entertainment had not been fruitleſs unto him, the powerful Word of God having made laſting Impreſſions in him.

For having at firſt diſcovered a kind of *Fearful Sagacity*, in not daring to come to our *Saviour*, but by *Night*, he had the Courage afterwards to maintain publickly his Innocency in a full *Council*; and to defend his *Death*, and after it, That he would have no part in the Injuſtice committed on his *Perſon*, when they made him ſuffer ſo cruel and ſhameful a *Death*. And ſo far was his *Love* from being leſſened to our *Saviour*, that on the contrary he increaſed the Zeal of it; for he publickly brought *Perfumes* to Embalm his *Body*, when it was to be laid in the *Sepulchre*.

The *Holy Fathers* obſerve hence, That we muſt not deſpair of the Sincerity of thoſe whom *Fear* does at preſent withhold from making an open Profeſſion of their Faith. Thoſe weak in *Faith* may hide themſelves for a time, to be inſtructed privately in the Truths of GOD, and to be Nouriſhed by their ſilence, that they may afterwards publickly appear in the *World*, when GOD ſhall give them a fit Occaſion.

T



Samuel Wolrich of the Tower
of London Gentleman.
For advancement of this Worke Contributed this Plate



The Honourable The Lady
Mary Goodricke of great Ribston Yorkeshire
For advancement of this Worke. Contributed this Plate.

The Woman of Samaria.

Our SAVIOUR Discoursing with a Woman of Samaria, *declares to Her the Mysteries of the Christian Religion.*

WHen our *Saviour* began to be followed, and the *Miracles* which he wrought, together with the Testimonies of S. *John*, drew after him a greater number of *Disciples*, than his *Holy Forerunner* ever had: The *Imprisonment* of this great *Man* now happened, which obliged our *Saviour* to retire apart.

The same year of the common Æra 30.

As S. *John the Baptist* seemed to have nothing more to do in the *World*, after he had Proclaimed the *Messias*; so the Divine Providence to take him speedily out of it, made him leave his Solitary abode in the Desert, and come to the Court of *Herod*.

This *Prince*, who had heard of the Austerity and Excellency of his *Life* in the *Wilderness*, respecting him as a *Prophet*, had a great Kindness for him, as is observed in the Gospel. Neither did his Love grow cold, for the freedom he used, in Reprehending him for his *Incestuous* Defilements.

But the *Devil*, who could not quietly see the *Reformation*, which perhaps this excellent Person might have made in the Court of this *Prince*, betook himself to his old Artifices; and envenom'd the *Spirit* of *Herodias* against him, who soon got him to be thrown into Prison, till such time as an opportunity offered it self, of doing further mischief, and crowning the *Life* of this great Man with the Glory of *Martyrdom*.

Our *Saviour* avoiding for a while the Malicious Stroaks of the *Pharisees*, who had also counselled *Herod* to throw S. *John* into Prison, left *Judea*, and returned into *Galilee*. His Journey lay through *Samaria*, and by meeting a *Samaritan Woman*, he shewed us That oft-times in Flying from the Rage of the *World*, we still may be profitable to others, and that the *Church* generally increases by Persecution.

For this *Woman* being come (as she was accustomed) to draw *Water* from a *Well*, she found our Blessed *Saviour* sitting there by; and asked her for some of the *Water*, to quench that Thirst which the Tiresomness of the Way had caused in him; altho' this *Thirst* was more Divine than Natural.

This *Woman* shewed him her Astonishment, at a *Jews* addressing himself to a *Woman* of *Samaria*, which were a *People* that the *Jews* extreamly abhorred. But our *Blessed Lord* answered her, That if she knew the *Gift of GOD*, and whom he was that asked *Drink* of her, she would have ask'd of him, and he would have given her *Living Water*; that was not like the Natural *Waters* of the *Earth*, which hinder not those that drink of them, from being still *Thirsty*; but which would becom in her a Spring of *Living Water*, never ceasing to refresh her, till she had attained to *Eternal Life*.

This *Woman* at length began to grow attentive to what he said, and being surprized at what our *Saviour* told her concerning her past Life, she knew thereby he was a *Prophet*.

He made known to her all the *Mysteries* of the *New Law*, which is a Spiritual Adoration, and the Worshiping of *GOD* in *Spirit* and *Truth*. At the hearing of this, the *Woman* replied to him, *That the* Messiah *would come and teach them all things*. To which our *Saviour* answered, That He was the Person.

Whereupon this *Woman* immediately goeth to the *Town*, and informs the *People* of what she had heard, and infused a Desire in all the *Inhabitants* of *Samaria*, to go out to see our *Saviour*.

They entreated him to enter into their *Town*, where he remained two days.

The *Holy Fathers* cannot sufficiently enough admire the Conduct which the *Son* of *GOD*, held towards this *Woman*, to whom he presently discovered all the Secrets of the *Gospel*. He carries off her Fond Devotion from the *Temple*, and the *Holy Mountain*; tho' both *Jews* and *Samaritans* placed much of it in both these places. He shewed her, That the true *Churches* are not built with Hands, nor made of *Stone*; but that *GOD's Temples* are the *Hearts* of the *Faithful*, in which he continually resides by his *Holy*

Chriſt appeaſeth the Tempeſt.

Our SAVIOUR in the Storm is Awakned by his Diſciples, and appeaſeth the Tempeſt.

OUR *Saviour* being returned to *Galilee*, by reaſon of S. *Johns* Impriſonment, began to *Preach* there publickly, and to Exhort Men (as S. *John* had done) to *Repentance*, becauſe the *Kingdom of* GOD was at hand. He went into the City of *Capernaum*, and diſcovered to thoſe *People* (buried in *Darkneſs*) a *Divine Light*, but which ſerved (as was afterwards ſeen) only, to render them the more *Criminal*.

The ſame year of the common Æ a 30.

He accompanied his *Preachings* with a Gravity and Authority, which extreamly diſtinguiſh'd him from all the *Doctors* of the *Law*: He joyned *Actions* to *Words*, and his *Miracles* every day gave freſh Teſtimonies to the *Truths* which he offered.

He Healed in *Cana* a certain great Mans Son, that was at the point of Death. He caſt a *Devil* out of a Man poſſeſſed; and paſſing from the *Synagogue* where he had wrought this *Miracle*, he entred into the Houſe of S *Peter*, where he did another on the Perſon of his *Wives Mother*, whom he Cured of a violent *Fever*.

This *Miracle* no leſs engaged S. *Peter* to follow our *Saviour*, than that of the *Fiſhing* had done; which ſtruck this *Diſciple* with ſuch an awe, that he threw himſelf at our *Saviours* Feet, entreating him to retire from him, being a ſinful Man.

So many *Signs* and *Miraculous Cures* drew the *Sick* from all parts, who came to ſeek in our *Saviour*, a Remedy for their *Griefs*: And the *People* came crowding about him, to have the double Joy of hearing his *Sermons*, and being Witneſſes of his *Miracles*.

But his *Diſciples* pleaſing themſelves with the Honour they received in following him, our *Saviour* inſtructed them by degrees, not to expect from him a Temporal Felicity. And therefore to ſignifie to them their Future State, he engaged them to paſs over an Arm of the *Sea* with him; and there aroſe a great *Tempeſt* in the Sea, inſomuch that the *Ship* was covered with the *Waves*; and our *Saviour* being aſleep, his *Diſciples* came to him and awaked him, ſaying, *LORD ſave us, we periſh.* And he ſaid unto them, *Why are ye fearful, O ye of little Faith?*

This was to be a clear Repreſentation to them, of what was to befal the Church in all Ages. For the *Winds* roaring and the *Waves* ariſing, and beating violently againſt the *Ship*, filled the *Diſciples* with Fear, cauſing them to Cry out, and to awake our *Saviour*, as aforeſaid; who (to ſhew his aſſurance in greateſt *Perils*) Slept peaceably in the midſt of the *Storm*.

He Reprehended them for their Fearfulneſs, and ſhewed them, they had nothing to fear all the time that he was with them. And then immediately ariſing, he commanded the *Winds* to be ſtill, and the *Sea* to be calm; who both obeying his Voice, the Fear of his *Diſciples* was changed into Admiration at ſo great a Power.

This *Ship* (ſays S. *Auſtin*) denotes the *Church*, which is in this *World*, as in a Sea always troubled. *GOD* ſuffers theſe *Tempeſts* leſt our Faith leſſen: And to prevent, that the *Peace* we may meet with in this *World* ſhould not make us forget our *Heavenly Country*. 'Tis no marvel, if we be ſeized with *Fear* during the Storm; and 'tis a Fault, if we do not diſtruſt the Aſſiſtance from above.

The *Goodneſs of GOD*, having prepared this *Veſſel* to paſs over ſuch a troubleſome and dangerous *Sea* we ought to commit our ſelves to his skilful Conduct, who will not fail to bring us to our deſired *Port*.

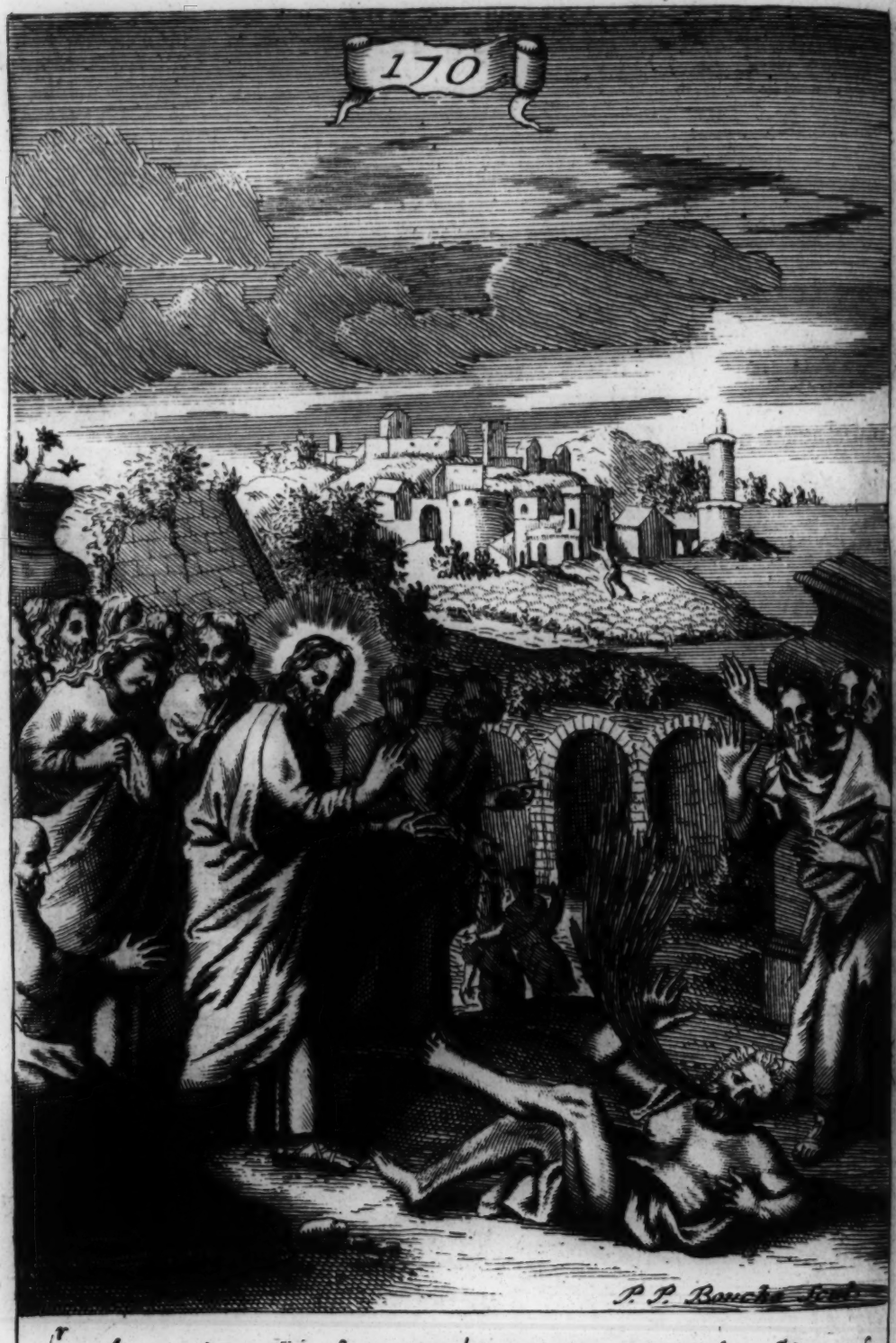
Theſe *Storms* inſtead of troubling us, ought to raiſe up our *Spirits*; ſeeing they have been foretold, and do bear teſtimony to the Truth of our *Saviours* Words.

The *Divine Providence* (which tho' continually buſied, yet is always at reſt) will guide in ſafety through the midſt of the *Storm*, thoſe that look upon him. He does not forget thoſe for whom he has died; for *even as a Father pitieth his own Children, ſo hath the LORD Compaſſion on thoſe that fear him.*

THE



ffrancis Mosley Rector of Wimslow in Cheshire, and ffellow of Manchester Colledge in Lancashire
for advancement of this Worke, Contributed this Plate.



S.r Robert Clayton of Marden in Surrey & of the Citty of London Knight & Alderman & Lord Major thereof Anno Domi 1680 For Advancement of this Worke Contributed this Plate.

The Poſſeſt Man Healed.

Our Bleſſed SAVIOUR Caſts out the Devil from one that was Poſſeſſed.

AFter our *Saviour* had ſhewed his *Diſciples*, the Power he had over the *Elements*, in Calming the *Sea* by his Word; he likewiſe diſcovered to them, the Authority he had over the *Unclean Spirits*, by delivering ſeveral *Perſons* that were poſſeſſed with them. But amongſt all thoſe which he Cured, there was one moſt conſiderable, as is more particularly rehearſed in the *Goſpel*; to ſhew us with greater horrour, the *Empire* which the *Devils* viſibly exerciſed on *Men*, and with what Fury (when they tormented their *Souls*) they tore moreover their *Bodies*.

The ſame year of the common Æra 30.

It was a *Man*, who for a long time had left dwelling in *Houſes*, and made his conſtant abode amongſt *Graves*, and ſuch like ſolitary Places: He was Naked, and would endure no *Cloaths*.

When Endeavours were uſed to tye him, he broke all *Cords*, yea, and *Chains*; ſo that no one could tame him. He kept *Day* and *Night* in theſe *doleful Abodes*; where he caſt forth terrible *Screeks* and *Howlings*, mangling and diſfiguring his *Body* with ſtroaks of *ſharp Stones*. In fine, the Place where he dwelt was become inacceſſible to all *People*; no one daring to be ſo bold, to paſs by that way.

But as ſoon as ever he ſaw *Jeſus Chriſt*, tho' afar off, he ran to meet him, and changing this bruitiſh *Fierceneſs* into an *Adoration* full of Reſpect, he fell proſtrate on the Ground, ſaying with a loud Voice; JESUS, *thou Son of the Moſt High GOD! Wherefore doſt thou come to Torment me before my Time? I conjure you to leave me alone.*

Our *Bleſſed Saviour* ask'd him his Name, not that he was ignorant of it, (ſay the *Fathers*); but to fill Men with *Fear*, in ſeeing how many *Devils* one Man might be poſſeſſed with. For this *Spirit* anſwered him, That he was called *Legion*, becauſe they were ſeveral in number; and he entreated *Jeſus Chriſt*, That if he would Caſt them out of this Man, he would permit them to enter into a great *Herd of Swine*, who were feeding not far off; which he did: And this *Herd* (to the number of 2000) immediately ran down a ſteep *Rock*, and precipitated themſelves into the *Sea*.

This *Poſſeſſed Perſon* was from that time perfectly Cured, and the whole *Town* being gathered together at the News of this *Miracle*, ſaw this *Man* (ſo furious heretofore) meek as a *Lamb*, lying at our *Saviours* Feet, whom he deſired to follow whereſoever he went, as his *Deliverer*.

But our *Saviour* ſent him back to his own *Houſe*, to declare the Favour which GOD had ſhewed him; by this, learning us the Thankfulneſs we ought to ſhew to GOD before Men, for the *Mercies* we have received from him. *And when the Devil was Caſt out*, and the Poſſeſt Man ſpake, *the Multitude marvelled, ſaying, It never was ſo ſeen in* Iſrael; *But the* Phariſees *ſaid, He caſteth out Devils, thro' the Prince of Devils.*

The *Fathers* tell us, That this *Demoniac* was a *Type* of thoſe Men, who before our *Saviours Birth* were plunged into all ſorts of *Crimes*, and that groaned under the Tyranny of the *Devil*.

This Man was without *Cloaths*, to ſignifie, That we have loſt our *Primitive Innocencey* and *Original Righteouſneſs*, which were as a *Garment of Light*, that covered us in our ſtate of *Purity*.

Men that remained no longer in their *Houſes*, no more than this *Poſſeſſed Perſon*; which is to ſay, They came not to themſelves, nor found any Reſt in their *Minds*. They remained only amongſt *Tombs*, that is to ſay, in *Dead Works*; they broke all their *Chains*, which is to ſay, all *Laws*, both *Divine* and *Human*.

Theſe *Swine* wherein the *Devil* entred, are a Repreſentation of Men immerſt in filthy Pleaſures, over whom theſe impure *Spirits* do exerciſe a peculiar Dominion; and the *Deep* wherein they plunged themſelves, denotes the *Bottomleſs Pit* wherein the *Devils* have retired, ſince our *Saviour* has driven them out of the Hearts of the *Incredulous*, who from that time do enter into the *glorious Liberty of the Sons of* GOD.

Curing the Sick of the Palsey.

THE *Doctrin*, and *Miracles* of our *Saviour* encreasing by degrees the number of his *Disciples*; St. *Mat-*
The same year 30. *thew* presently left the Office of a *Publican*, to enter into that of a *Disciple* of *Jesus Christ*. Our blessed *Saviour* came to him, as he passed by the place where he was; And amongst so many Persons who lived at *Capernaum*, he chose only this Man, leaving the others in their Incredulity; Which renders them more Culpable (as our Blessed *Saviour* himself assured us,) than were the People of *Sodom* and *Gomorra*.

He cleansed Immediately the Heart of this *Disciple* from all that greediness after Gain, which is too common amongst Persons of that Rank; And made him with great Joy to follow a *Poor Despised Man* that was scorned, and set at Naught by the great People of the *World*.

He only of all the *Apostles* who were called by our Blessed *LORD*, expresst the outward Satisfaction he had in following him, by a *Feast* whereunto he invited him; by which he shewed us, That there is no Satisfaction, like that, which arises from a True Conversion.

This new *Convert*, invited also to this *Feast*, several other *Publicans*; as if he would share the *Grace* he had received, with those, to whom he had bin United in his former life.

The Proud *Pharisees* were Scandalized, to see our Blessed *Saviour*, and his *Apostles*, Eat publickly, with persons whom the *Jews* abhorred. But our *Saviour* confounded their Pride, by telling them, he was the *Souls Physician*, and that he could do no good to any, but such as acknowledged themselves to be great *Sinners*.

He moreover in *Capernaum*, wrought a famous *Bodily Cure*, on one troubled with the *Palsey*.

The *House* wherein our *LORD* and *Saviour* entred, being so full of People, that those who brought this *Paralytic*, knew not how to bring him in before our *Saviour*: They at last fell on a determination, which was an Evident mark of their great *Faith*.

They ascended to the top of the *House*, and Uncovered it, let down their sick Person before *Jesus Christ*, who admiring their *Faith*, bid the sick of the *Palsey*, be of good chear, for his *Sins* were forgiven him.

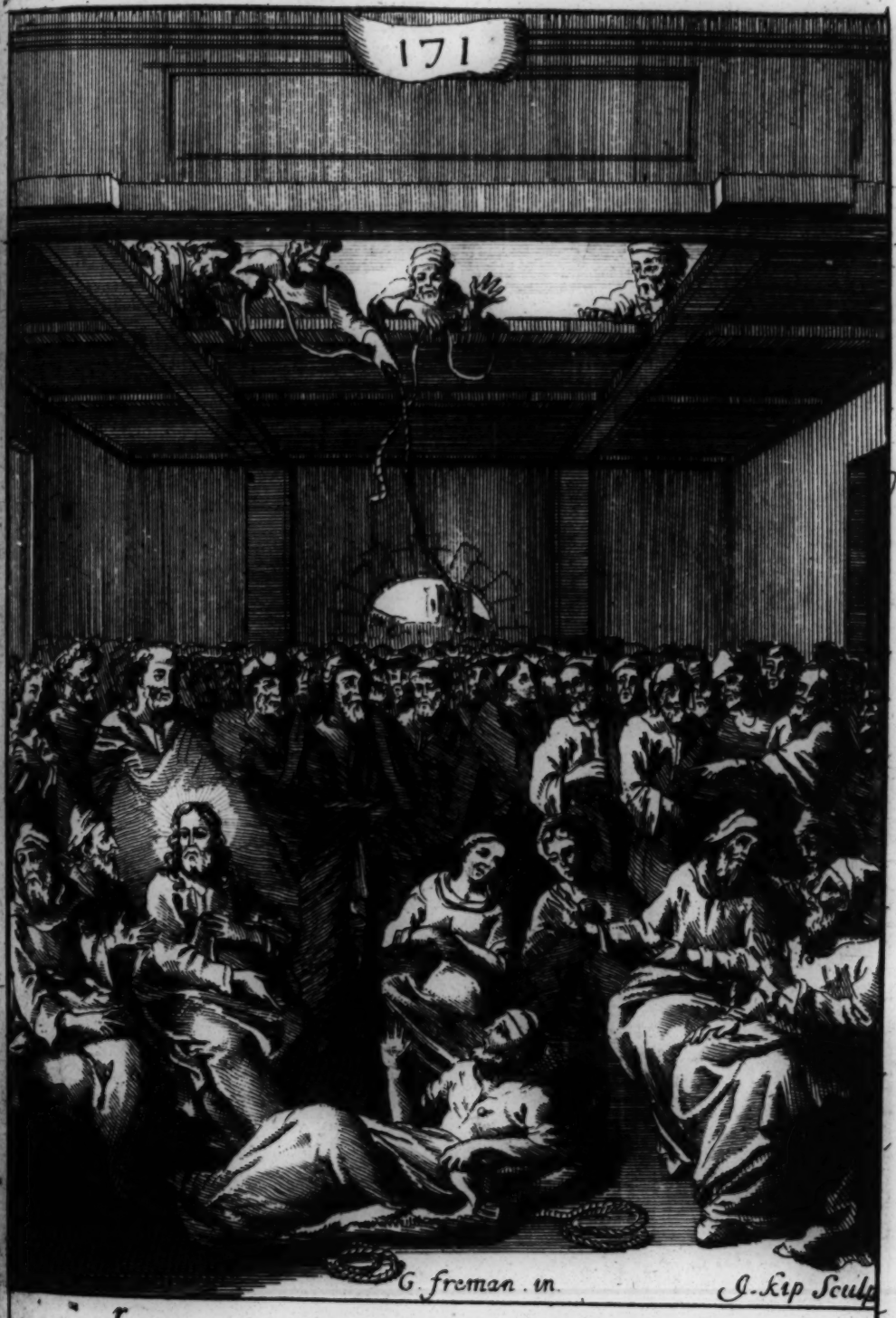
This Man had certainly good reason to be Chearful; For what better News can any Man hear, what Words can be more comfortable, than these of our *Saviour*? which made the *Psalmist* Cry out as it were with an *Extacy*, Blessed is the Man whose Transgressions are Remitted, and whose Sins are covered: And in the Sense of this he exults, saying, *Thou hast put Gladness into my Heart*, I will therefore lay me down in Peace, and take my Rest. Thou shalt open my *Lips*, O *LORD*, and my *Mouth* shall shew forth thy Praise. My *Song* shall be always of the loving kindness of the *LORD*; With my *Mouth* will I be ever shewing of thy Truth from one Generation to another.

The *Scribes* and *Pharisees* took these Words, immediately for *Blasphemy*, Muttering to themselves, that 'twas only *GOD* that could remit *Sins*. But our *Saviour* to Convince them that he was *GOD*, assured them of the inward Health of this Man, by the outward *Cure* which he had Wrought on his *Body*; And shewed them, that he had Effectually remitted his *Sins*, by delivering him from the *Palsey*.

All the *People* admiring this double effect of our *Saviours Power*, and returning Thanks to *GOD*, in that he had given such great power to Men.

As our *Saviour* intended the healing of this Man, should be a Proof that he had really remitted his *Sins*; So the Cure of the *Spiritual Sicknesses* of the *Soul*, must be the Proof that our *Sins* have bin forgiven us, according to this Rule of our *Saviour*. Considerable to this purpose, are the Words of St. *Cyprian*, *To Daub over a Sinners Wounds instead of healing them, and to deprive him of the remedies of a True Repentance, by a deceitful assurance of an hasty Reconciliation*; This is not to be a *Physician*, but an Enemy of *Souls*. This Peace which is promised them is not a Peace; It is both dangerous to him that gives it, and unprofitable to him that receives it.

The



G. freman. in. J. Kip Sculp.

Sr. Thomas Mompesson of Bathampton in the County of Wilts Knight.
For Advancement of this Worke, Contributed this Plate



M.rs Henriétta Browne 2d. daughter of Edward Browne of London Dr. in Physick
For advancement of this Worke Contributed this Plate.

The Sermon on the Mountain.

In the year of the common Æra of Christians 31. second after Christs Preaching.

OUR *Saviour Christs* drawing *Disciples* after him, would have been of small Advantage to us, had not his Concern for the *Church* in future Ages, made him choose out of this number, Twelve Persons, whom he designed for its Foundation, Honouring them on this Account, with the particular Title of *Apostles*, as being to be sent, To *Preach* his *Name* and *Gospel* throughout all the *World*.

Having Separated them once already from the rest of Men, he now again Separated them from the rest of the *Disciples*; To make them understand by this double Separation, that they ought to have a double Perfection of *Vertue*; And to excel as much, the common *Disciples*, as those *Disciples* exceeded the common sort of *Jews*.

They had this Advantage above the rest; That they were (as it were) the *Domesticks* of our *Blessed Saviour*, and Lived with him in the same *House*; For we know he kept the *Passover*, and Eat the *Lamb* with them alone; So that they were *Witnesses*, not only of his *Actions*, and publick *Preachings*, but of his private *Life* and *Secrets*, after he had Discoursed to others in *Parables*.

This Choice of the *Twelve Apostles* was preceded by *Prayers*, in which our *Saviour* is said to have spent the *Night*; To learn his *Church* what she ought to do in future *Ages*, in the election of her *Ministers*; To distinguish those whom *GOD* had chosen.

As soon as he had made this choice, he led them up a *Mountain*, being followed by a great Croud of *People*: And then he made them that Famous Discourse, commonly called *the Sermon on the Mount*; Which contains the whole *Gospel*, and all necessary *Rules* of Behaviour, as well for the *Ministers*, as for the *People*: *saying*, Blessed *are the poor in Spirit, for theirs is the Kingdom of Heaven.* Blessed *are they that Mourn, for they shall be comforted.* Blessed *are the Meek, for they shall inherit the Earth.* Blessed *are they that hunger and thrist after Righteousnes, for they shall be filled.* Blessed *are the Merciful, for they shall obtain Mercy.* Blessed *are the pure in Heart, for they shall see GOD.* Blessed *are the Peace-makers, for they shall be called the Children of GOD.* Blessed *are they that shall be Persecuted for Righteousnes sake, for theirs is the Kingdom of Heaven.* Blessed *are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my sake, Rejoyce and be exceeding glad, for great is your reward in Heaven; for so persecuted they the* Prophets *which were before you.*

Having at the beginning of this *Discourse*, overthrown all the *Judgments* of *Men*, and all the Notices of Natural Reason; In calling those *Happy*, whom the *World* esteems *Miserable*; He afterwards shewed, how Inconsiderable the Ordinances of the *Jewish Law*, are in Comparison of the *Precepts* of his *Gospel*; Plainly telling them he required of his *Disciples*, such a Righteousnes, as far exceed that of the *Scribes* and *Pharisees*, without which he declared they could not Enter into the *Kingdom* of *Heaven*.

He taught us by these *Words*. that he will not be pleased with our abstaining from things, which are apparently Evil to others sight; nor with the doing of such things, as have the Face of *Good Works*, which may gain us esteem from *Men*; this being a very common thing amongst the *Pharisees*.

And therefore he enjoyns us towards the end of his *Sermon*, not to lay up Treasures on *Earth*, lest our Hearts be there where our *Treasure* is.

That the *Eye* of our Intentions be Pure and Simple, that it may sanctify the whole Body of our *Actions*.

That we have but one *Master*, and that we do not share our selves betwixt *Jesus Christ*, and the *World*: And that we seek only the *Kingdom* of *Heaven*, and the Righteousnes thereof; To the end the rest may be given us as an *Overplus*.

Which clearly shews us, That the end of the new *Law*, is to give a *New Heart* to the *New Man*; Because our outward *Actions* must be regulated by the inward *Principles* of our *Minds*; For the *River* cannot be Pure, if the *Fountain* be Corrupted.

Judge not, leſt ye be Judged.

AFter the general *Maxims* which our *Bleſſed Saviour* Eſtabliſhed on the *Mount*, where he inſtructed the *People*; He deſcended to particular *Inſtructions*, and ſhewed, that to ſatisfy this Abundance of *Righteouſneſs*, which he required from his *Diſciples*, he was not contented with their obſerving of the *Decalogue*, which forbids great *Offences*, but required the avoydings the very beginning of *Sin*.

The ſame year 31.

He ſhewed his principal Deſign was, to Regulate the *Heart*, and to reduce it to ſuch an Order, that it ſhould abominate the leaſt Inclination to *Sin*. Wherefore having forbidden the entertaining the ſmalleſt *Deſires* to Revenge, he afterwards prohibits *Injurious Words*; becauſe a Peaceable *Mind*, and a well governed *Tongue*, are the beſt outward ſigns of a True *Chriſtian Spirit*.

The *Jews* chief endeavours were, to ſatisfy the *Eyes* of *Men*; Whereas True *Chriſtians*, ſeek only to do what is well pleaſing in the ſight of GOD, who looks into the *Heart*. So that our Saviour *Jeſus Chriſt* ſeems to reſpect the *Decalogue*, as containing only Precepts of leſſer Excellency; Whereas he gives the Name of *Great Commandments*, to this keeping of the *Heart* and *Tongue*; which Stifle all Motions to *Wrath* and Evil *ſpeaking*.

Our *Bleſſed* Saviour, under the Prohibition of two ſuch ſmall things, conceals all the greatneſs of *Chriſtianity*. It ſeems, as if he did not much value the forbearance from *Murther*, becauſe this may happen without any inward Vertue, *Human Reaſons* often hindring it.

But that which he moſt eſteemed was, not to Murmur inwardly againſt ones *Brother*; Becauſe the forbearance of this, muſt happen from an Excellent Principle. For the riſe of *Great Sins*, comes from theſe *ſmall Beginnings*, of which we take no notice.

It being certain *that he which fears to injure a Man in Word, cannot fall into the Sin of Murther.*

And therefore do's our Saviour, in the latter part of his Diſcourſe, ſo greatly commend to us the Love of our *Enemies*; By which he ſaith, we become like to his *Father*, who cauſeth his *Sun* to ſhine, both on the *Juſt* and *Unjuſt*.

But one of the *Commandments*, on which our Saviour do's moſt inſiſt in this Sermon, is the *Precept* of *not judging our Brother*. For ſeeing a Natural Inclination in the Bottom of *Mens Hearts* of Judging others; He bounds this Liberty, telling us, that by our Raſh Judgments, we are like unto a Man, that having a *Beam* in his own *Eye*, yet wou'd pull out the *Mote* out of his *Brothers Eye*: As the Scripture ſaith, *Judg not, leſt ye be Judged; for with what Judgment ye judge, ye ſhall be judged; and with what Meaſure ye mete, it ſhall be meaſured to you again. And why beholdeſt thou the Mote that is in thy Brothers Eye, but conſidereſt not the Beam in thine own Eye; or how wilt thou ſay to thy Brother, let me pull out the Mote out of thine Eye, and behold a Beam in thine own? Thou* Hypocrite, *firſt caſt out the Beam out of thine own Eye, and then thou ſhalt ſee clearly to caſt out the Mote out of thy Brothers Eye.*

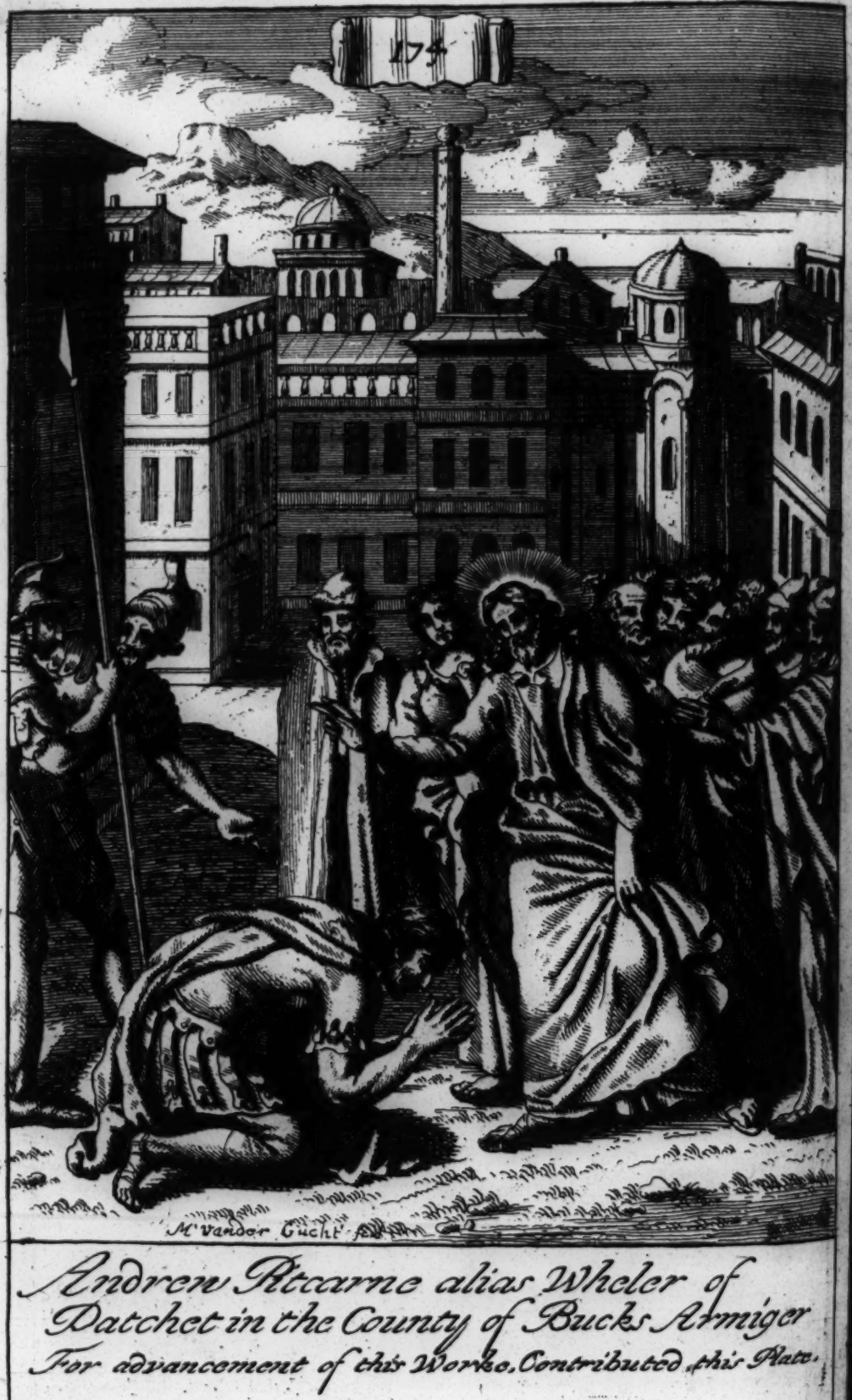
The *World* is full of Offences of this kind, ſay the *Fathers*; But the greateſt remedy they could find againſt them, is *Humility*: the having low Thoughts of our ſelves, which will hinder us from having mean Thoughts of others. So that either our *Charity*, or *Humility* muſt ſuppreſs in us, all theſe Raſh Judgings; And if neither of them will do it, then will Fear conſtrain us, by Remembring the Day, in which *Jeſus Chriſt* ſhall come to Judge the ſmalleſt Defects, which are to be found in our good *Works*, which often deceive both our ſelves and others.

He do's aſſure us, he will deal out to us, the ſame *Weight* and *Meaſure*, we have given others.

He that ſeriouſly thinks on this *Judgment*, cannot Judge his *Brother*, much leſs make himſelf a pleaſant entertainment of his Faults. *Charity* makes us take all things by the beſt Handle, and practiſe the advice of an Holy *Biſhop*, who tells us, that *if an action had an hundred Faces, we ſhould always look upon it by that which is Faireſt.*



Archibald Primrose of Dewmenie in the County of Linlithgow in the Kingdome of Scotland Esqr.
For advancemond of this Worke. Contributed this Plate.



Andrew Ricarne alias Wheler of Datchet in the County of Bucks Armiger For advancement of this Worke. Contributed this Plate.

A Leprous perſon beſought our *SAVIOUR* to Cure him of his Leproſy; And a Centurion that ſent ſome *Jews* to requeſt our *SAVIOUR* to come and heal his ſick Servant.

OUR Saviour, being come down from the *Mountain*, where he had eſta'liſhed all the Rules of *Chriſtian Morality*, wrought two
the ſame year 31. *Miracles* related in the *Goſpel*.

The firſt was the *Leprous perſon*, who in the manner he Approaches our Saviour, gives us an excellent Model of *Prayer*. For as ſoon as he had perceived him, he acknowledged in his Saviour, and by Vertue of this *Faith*, he ſaith to him with an inward *Humility* of Soul, which he teſtified by his outward Geſture, *LORD, if thou wilt thou canſt make me clean*; Shewing on the one Hand, what was his *Faith*, and on the other his Submiſſion to the Will of *GOD*.

Our Saviour had Compaſſion on him, and ſtretching out his Hand to Touch him, ſaith unto him, *I will, be thou clean*; To approve that this Man had declared, and to ſhew us, that his *Will* alone, is the Source of all thoſe Graces which they receive, whom he has favoured with an *Everlaſting Love*, when he finds nothing in them but *Bruiſes* and *Putrified Sores*.

Having *Healed* this Man, and forbidden him to make known this *Miraculous Cure*, which Teacheth us to Conceal the ſecret Graces that he beſtows on us,) as ſoon as he was entred into *Capernaum*, a *Centurion*, who was extreamly troubled at the Sickneſs of his Servant, who was at the Point of Death; ſent ſome *Jews* to requeſt him, to come and heal this Sick Perſon.

The *Jews* came to him, to entreat this favour at his Hands, and urged in his Commendation, that this *Centurion* had built them a *Synagogue*: Our *Saviour* yielded to their requeſt, and went with them to the Houſe where the Sick Man lay. But as he drew near, this *Centurion*, who had a more Lively *Faith*, than the *Jews*; Sent his moſt intimate Friend to our *Saviour*, to entreat him, not to be at the trouble to come to his *Lodging*, becauſe he was Unworthy of ſo great an Honour; and that it was for that reaſon, he dared not go to viſit upon him himſelf; That he knew, he needed but ſpeak the *Word*, and his *Servant* ſhould be *Healed*.

Our Bleſſed *LORD* admired the *Faith* of this *Centurion*; and the *Church* has ſo admired it, after his *Example*, that ſhe offers it continually as a Model to her *Children*, and puts the Words of this *Holy Man*, into the Mouths of her *Miniſters* and *People*, when they are ready to receive the ſame *LORD*, to whom this great Man ſpake.

Wherefore to draw the Inſtruction which our *Saviour Jeſus Chriſt* and his *Eſpouſe*, would have us to draw from ſo great an Example, we ought to have in Imitation of this *Centurion*, a profound *Humility* of *Soul*; And to believe our ſelves unworthy to offer up the leaſt requeſt to our *Saviour*. For he muſt hear us, for his own Merits ſake, and not for any thing that is in us, to make our *Prayers* acceptable.

We ought alſo to Believe, as ſay the *Holy Fathers*, That the leaſt Word of our *Saviour*, can Operate, if he pleaſeth, as great effects in our *Souls*, as his *Divine Body*. For this *Centurion*, did in effect, receive by the Sole Word of our *Saviour*, the ſame *Grace*, as if he had received his Preſence.

Our Bleſſed *LORD* would ſurrender himſelf, to his *Humility*; and in ſome ſort, be Obedient to Him: He abſtained from coming to him, becauſe he would not render him confuſed.

But in not entring the Houſe himſelf, ſays St. *Auſtin*, he made an inviſible Vertue enter in, which Cured the Sickneſs of his *Servant*; And if he Viſited him not in *Perſon*, 'twas to Viſit him more happily by his *Graces* and *Mercy*.

The Ancient *Fathers* have taken occaſion, from the *Charity* of this *Centurion*, towards his *Servant*; to Recommend to all perſons in the *World*, the care of their *Domeſticks*, eſpecially when they are Sick. 'Tis in theſe occaſions, wherein they muſt Teſtify to *GOD*, that they know both Poor and Rich are equal; and that if they will have him to have pity on them as the *Servants* of *GOD*; They ought alſo to be Compaſſionate to thoſe that ſerve them.

A Dead Man Reſtor'd to Life.

The Widows Son of NAIM *Reſtor'd to* Life.

AFter the cure of ſo many ſeveral *Diſeaſes*, our bleſſed *Saviour* did that which was more ſurprizing; which is, the Miracle of the *Reſurrection* from the dead. The firſt, which the *Holy Goſpel* denotes, that *Jeſus Chriſt* raiſed up to Life, is a young *Damſel*, Aged Twelve years, who was Daughter to a Ruler of the *Synagogue*, Named *Jairus*.

The ſame year 31.

There appeared nothing extraordinary in this *Miracle*, nor in the *Faith* of the *Father*, who being on this account, of a Temper different from the *Centurion*, ſuffered our *Saviour* to come to his *Houſe*; nor in the *Faith* of this *Damſel* that was raiſed up, of whoſe acknowledgment, the *Goſpel* makes no mention; nor in that of thoſe, who were preſent; ſeeing on the contrary they derided our bleſſed *LORD*, for ſaying this young *Damſel Slept*, and was not dead.

The ſecond *Reſurrection*, we read of in the *Goſpel*, contains ſomething more particular, as will appear by what follows.

When our bleſſed *Saviour* went into the *City* of *NAIM*, accompanied by his *Diſciples*, and a great Croud of *People*, he met with a dead *Corps* at the Gates of the *Town*, that was going to be Buried, which was the only *Son* of a *Widow*, who much lamented his death. Our *Saviour* was moved with compaſſion at the ſight, and though ſhe ſpake not to him, yet her Tears called aloud for compaſſion. He drew near to her, and bid her hold her peace; and then ſtopping thoſe that carried this dead Body, he Touched the *Bier*, whereon this young man lay, and bid him ariſe, which he immediately did, and he delivered him to his *Mother*.

This *Miracle* contains great *Inſtructions*, as is obſerved by the Ancient *Fathers*. We hence learn, that nothing happens by Chance; and that whatever appears to Men, to be a meer accident, is a real deſign in *GOD*; for our *Saviour* came by on purpoſe, to raiſe this dead Man to Life. We may here remark, That theſe *Bearers* whom *Jeſus Chriſt* ſtops in the way, are the *Devils*, which carry the *Soul* into *Hell*, which is its laſt reſting place; and the *Sinners Grave*.

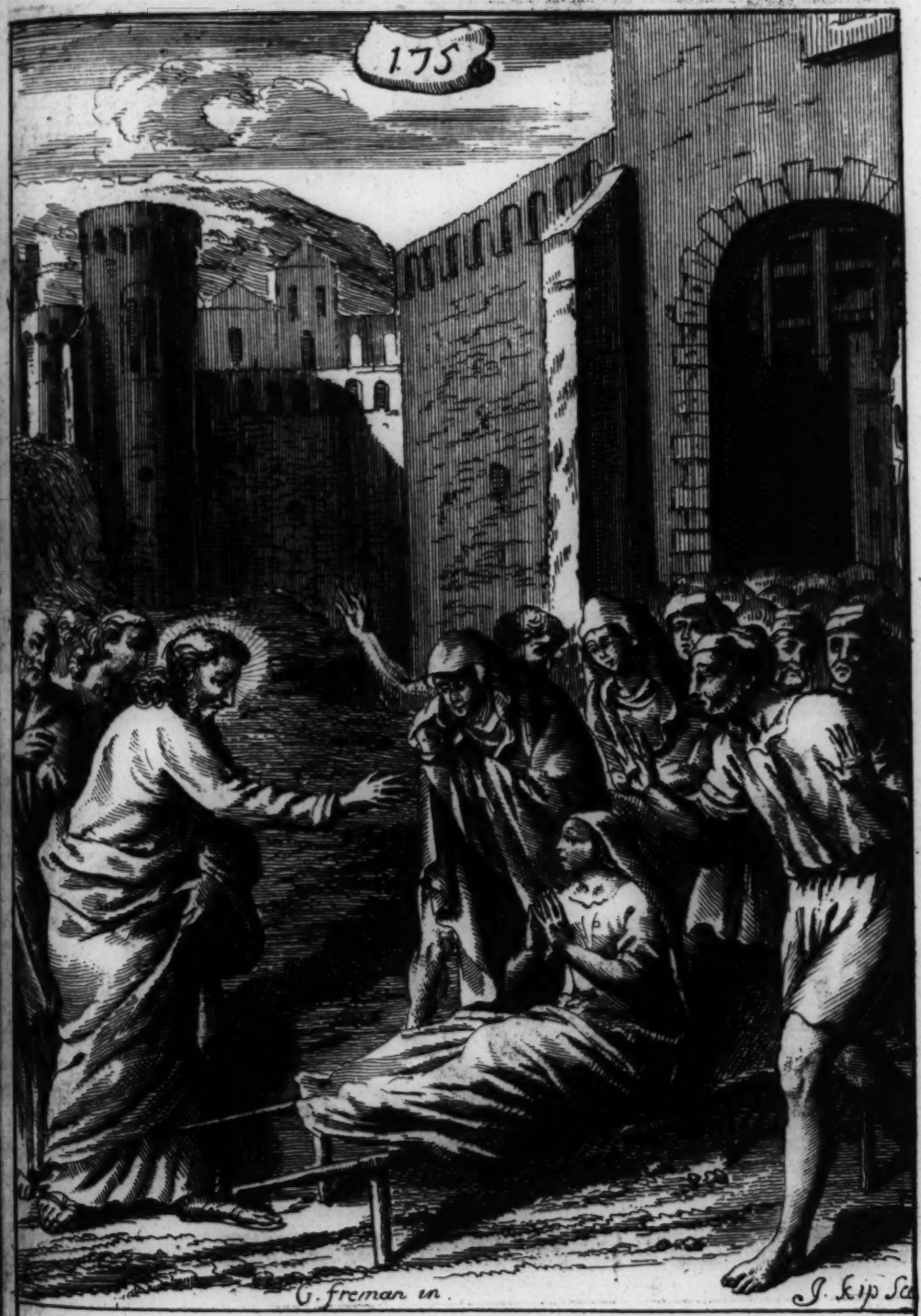
Theſe *Bearers* are really horrible; whence we may truly judge, that the *Soul* of a *Sinner* is but a meer inanimate *Corps*, that is not able to ſtir it ſelf, unleſs the *Devils* bear it up and move it, as they are ſaid to enter into the dead Bodies of wicked perſons to appear Viſible to our Sight.

And therefore this Circumſtance of the *Goſpel*, agrees with what is ſaid in another place of the ſame *Writings*: That *Jeſus Chriſt* muſt firſt bind the ſtrong Man, to ſpoil him of his *Veſſels*, which is to ſay, the *Soul*, in which he inhabits, as in his common dwelling. And in effect when we conſider the difficulty there is in converting a *Soul*, that is a Slave to *Luſt*; we find it ſo great, that it cannot be done, unleſs our *Saviour* do's firſt tye up the *Devils*, to make this Man love that, which before he abhorred.

Our bleſſed *LORD*, having reſtored the young Man to Life, he gave him to his *Mother*, to whom he belonged; as well for that ſhe had brought him into the *World*, as likewiſe, becauſe ſhe had reſtored him again to it by her *Prayers*, which ſhews us our great Obligation to the *Church*; and that we are not able ſufficiently to requite the great care ſhe has took of us. And therefore the *Holy Fathers* have ſaid, that theſe dead being again raiſed up by the *Prayers* of the *Church*, ought after their Converſion, to be in Mourning with the *Divine Mother*, to obtain altogether the *Reſurrection* of their *Brethren*, whoſe Death ſhe ſtill bewails.

'Twere well if People *would conſider the Obligations they have to their Parents, to whom next to* GOD *they are moſt Indebted. They have more reaſon to Love them, than they have to Love us. But 'tis true, they are by Nature to be infinitely kind to us, and we ſhould be led by reaſon to be infinitely grateful to them. Yet we ſee, when* Parents *grow old and need their* Childrens *aſſiſtance, how little dom is it chearfully given them? for whatever they do for them, ſeems to be more Benſom, than what they will do perhaps to thoſe to whom they have no Obligation.*

MAR



Bridget the Wife of John Blake of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate.



Thomas Lewes of the Parish of Hackney, in the County of Middlesex Gentleman. For advancement of this Worke, Contributed this Plate.

y *Magdalen* Waſheth our SAVIOU's Feet with her *Tears*, and Obtains Pardon of her *Sins*.

The Fame of the *Reſurrection* of this young Man of *Naim* from the *Dead*; together with the other *Miracles* which our *Savi-* ſpreading over all Parts; the *Anno* year 31. les of S. *John*, informed him of them in , where *Herod* had thrown him.

is *Holy Man* having no other intention the diſcovering of our *Saviour* to the , as knowing he had his Life for that ; he continued ſtill, in ſome ſort, to e Work, he came for; at leaſt, as he could; and therefore, he deſig- force, as it were, our *Saviour* himſelf ure, that he was the *Meſſias*, in the e of ſome of his *Diſciples*, which he him, not to entreat him, to deliver Priſon; but to enquire of him, if the Perſon, the *World* had ſo long . Our *Saviour* knowing that the les of S. *John*, did in ſome ſort envy excelling their *Maſter*; he therefore ſay any thing, which might ap- tageous of himſelf; But rather choſe *Miracles* before them, and enjoyned relate to S. *John* what they had ſeen. they were gone, our *Saviour* took from this *Deputation*, to ſpeak of before the *People*, and to praiſe that and Conſtancy of Mind, wherewith endued; *That is not like our Tempers*, are as *Reeds* ſhaken with the *Wind*. the Life of this *Holy Man* had bin with great *Auſterities* and *Mortifi-*; ſo our *Lord* declared, that it muſt great *Strivings* and *Watchfulneſs* Man can be ſaved: That the *Kingdom* , could not be taken, otherwiſe than *Siege*, and Violent *Storm*.

declared the miſerable Circumſtances, ome *Cities* lay under, where he had great Joy, at the hearing of his *Do-* becauſe they had not given any Tokens Amendment; ſaying, that it will be tolerable, for *Sodom* and *Gomorrha*, at of *Judgment*, than for them.

the generality of *Men*, being ſtrangely , and bare *Diſcourſes* not being ſuffi- to work a *Reformation* in them; our therefore, would bring them to it, by a Famous *Example*, which was that of the bleſſed *Mary Magdalen*.

This *Holy Sinner*, moved by the *Divine Grace*, came running to *Jeſus Chriſt*, as the only *Phyſician* of her *Soul*. And therefore knowing that he had entred into the Houſe of *Simon* the *Phariſee*, to Eat there; ſhe came thither with an *Holy Boldneſs*; and without Bluſhing, at ſo many *Witneſſes*, ſhe threw her ſelf at his *Feet*, *Embraced* them, *Kiſſed* them, *Waſh't* them with her *Tears*, and wiped them with the *Hair* of her *Head*.

The *Phariſees*, who knew this *Woman*, (for the Irregularity of her Life had made her infamous, throughout all the *Town*;) began to doubt, whether our *Saviour Chriſt* was a *Prophet*, ſeeing he knew not, who ſhe was, that had dared to touch Him; doubting not, but if he had known her, he would have rejected her. But our bleſſed *Saviour*, confounding the vain Imagination, of this *Doctor* of the *Law*; Learnt him, how much he preferred the *Fervent Love* of this *Sinner*, to the Lukewarmneſs of thoſe who had not committed ſuch great *Crimes*. And having ſhewed that the Multitude of her *Sins* were forgiven, becauſe ſhe loved much, he ſent her away in *Peace*, after this holy Action.

This *Woman*, as is obſerved by the *Fathers*, has given in her Perſon a compleat Pattern of *Repentance*, in which there is nothing wanting but *Words*; to ſhew, That GOD doth not much value them, in ſuch a caſe; ſeeing they are only the Leaves of *Repentance*.

She now employs to a Vertuous uſe, whatſoever ſhe had before abuſed to Vice. She now offers to *Jeſus Chriſt*, as many *Sacrifices*, as ſhe before had made to the *Devil*; and now *Sacrifices* to *Repentance*, whatever ſhe had heretofore offered up to *Luxury*.

This ſo admirable a Converſion may be called the Glory of *Repentance*; for it ſhews us, that the greateſt *Sinner*, becomes pure in the ſight of GOD, when his *Repentance* is Sanctified by *Humility*: and that on the contrary, the Chaſteſt *Soul* is impure in his ſight, when this Heavenly Gift, which ſhould render him the moſt humble of *Men*, does on the contrary, make him *Proud*.

THE

THE PARABLE OF THE SEED.

OUR bleſſed *Lord*, being one day Surrounded with great Crouds of *People* Entred into a *Ship*; and putting off, ſome ſmall diſtance from the Land, he ſat down in it, and thence taught the *People*, inſtructing them by many *Parables*. The ſame year 31.

He told them in that of the *Sower*, that the *Husbandman* Sowing his *Seed*, part of it fell out of the *Field*, into the way ſide; and there was trodden under Foot, or Eaten by the *Fowls*. And afterwards Explaining privately this *Parable*, to his *Diſciples*; he told them, that theſe *Perſons* are thoſe, who hear the *Word* of *GOD*, and from whoſe *Hearts*, the *Devil* at the ſame time comes and takes it away; leſt they ſhould believe, and be ſaved.

For this *Spirit* of *Darkneſs* who often mixes his *Tares* with the *Wheat*, as our *Saviour* obſerves in the following *Parable*, always endeavours at the ſame time that *GOD* Sows his good *Seed* in our *Souls*, to produce their Converſion, to deſtroy it, either by himſelf, or by Men that are his *Inſtruments*, leſt it ſhould take deep Root in our *Hearts*.

The ſecond *Parable* of the *Seed* is, that which fell on *Stony Ground*; which not being able to take Root, ſoon whithers at the *Suns* Appearance.

And theſe are thoſe, ſays our *Saviour Jeſus Chriſt*, who hear the *Word* with gladneſs; but taking no *Root*, are diſcompoſed, and loſt, at the leaſt *Affliction*, or *Perſecution*, which may happen, becauſe of the *Goſpel*.

'Tis eaſy for thoſe Perſons to be deceived, and to be Ignorant, that notwithſtanding this delight which they have in the *Word* of *GOD*, yet their *Hearts* are as hard as *Stone*, and that they have have need of ſoftning them by Continual Exerciſes of *Faith* and *Repentance*.

The third part of the *Seed*, falls among *Thorns*, which grew up with the good *Grain*, and Choak it. And theſe *Perſons*, ſays our *Saviour*, are thoſe, who hear the *Word*; But the *Cares and troubles of World*, the deceitfulneſs of *Riches*, and infinite number of inordinate deſires, this *Word*, and render it fruitleſs. 'tis too evident, that the Cares of the make us apply our *Minds* with leſs tion to what *GOD*, or his *Miniſters* to us.

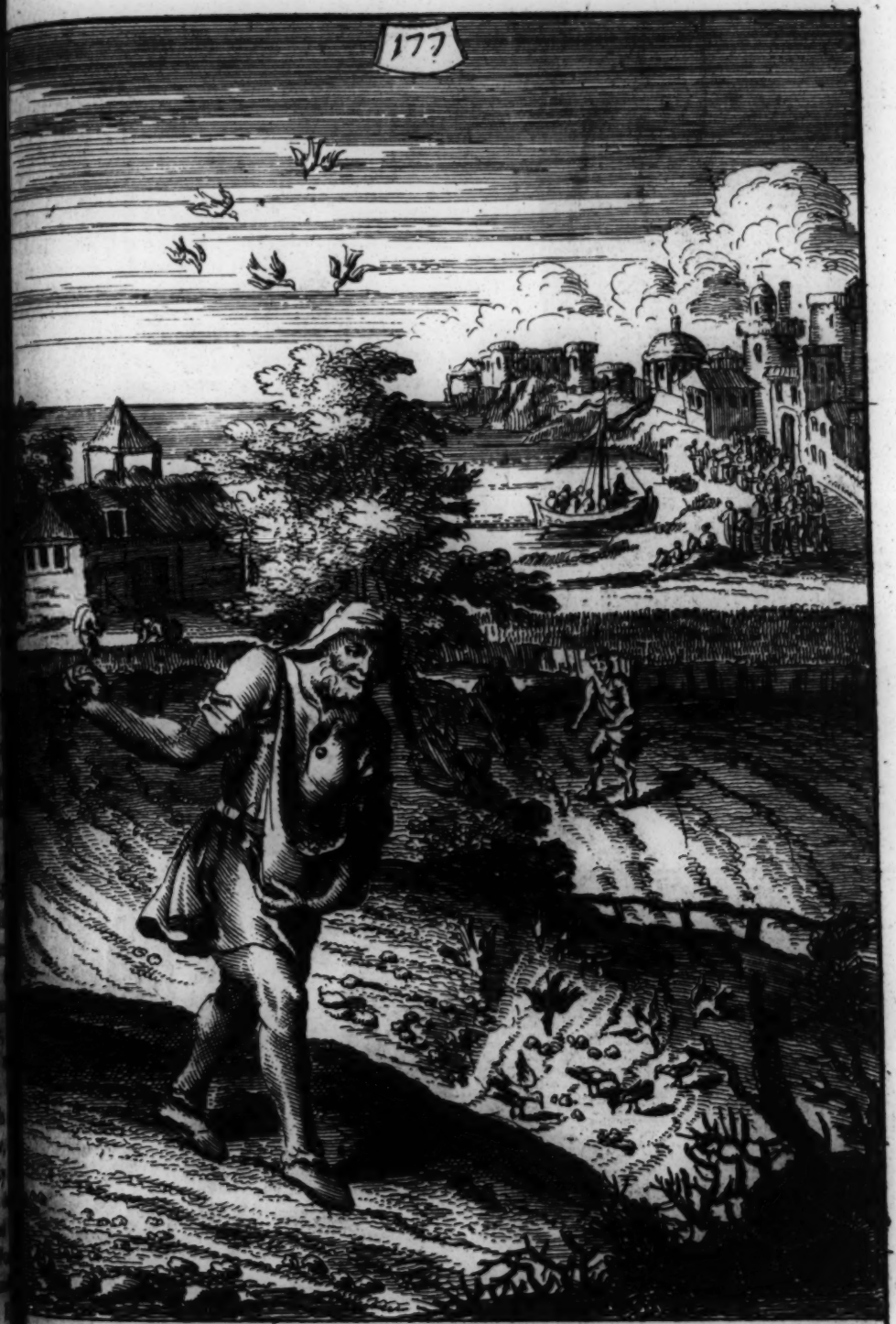
We cannot ſufficiently enough before *GOD*, the miſchief which lar Concerns bring along with them, in us ſo frequently this Precious ter ſeveral Acts of Devotion have it Spring up in us. For all the which reſpect the Body, as *Famine*, *&c.* are not Subjects our *Tears*, ſo much as the loſs of *vine Seed*.

In fine, the fourth part of this *Grain* falls on good *Ground*, which Springs up, and brings forth good although not all alike; ſome ing one *Hundred* fold for one, and others *Thirty*.

Theſe *Perſons*, ſays our *Saviour Chriſt*, are thoſe who have their not only good, but very good. *Heart* be ſimply good, it is expoſed great Evils, the one, that it bears *Fruit*, and the other, that it eaſily Bad. Wherefore we muſt endeavour good ſo ever it is, to make it better is done by increaſing in *Charity*.

But our *Saviour Jeſus Chriſt* doth ſelf obſerve, that 'tis only by *Patience* we bear much *Fruit*, that is to ſay enduring many *Afflictions*, which ſome ſort Cultivate our *Fields*, ders our *Charity* more Vigorous. is the Root of all good *Fruit*, ſtronger that this Root is, the more lent is the *Fruit*, which Springs proportionable to the condition and each true *Believer*.

Thus *Afflictions* overthrow the 'tis obſervable Touching the Second but become, on the contrary, the and Crown of the Strong.



John Rossiter of Somerby in the County of Lincoln Esq.
For Advancement of this Worke, Contributed this Plate.



The Right Honourable Ann Lady Morpoth. daugter of the Right Honourable Arthur Capell, Earle of Essex deceased.
For Advancement of this Worke Contributed this Plate.

The Beheading of S. John the Baptiſt.

WHen our *Saviour*'s Fame was ſpread throughout all Parts; *Nazareth* being the *Country* where he chiefly reſided, ſhewed
me year 13. incredulity than the reſt of *Judea*.
They could not reconcile what was ſaid
ing the great things he did, with what
beheld in his *Perſon*. They ſaw on one
his *Poverty*, the mean condition of his
and *Kindred*; and on the other, the
Miracles which were publiſht of him;
the applauſes of the *People*. In fine,
Pride, (being offended at this extraor-
Fame of our *Saviour*) made them con-
to precipitate him from the Top of the
in, whereon their *Town* ſtood.
our *Saviour*'s hour was not then come,
was it in the power of any Man to
it; ſo that paſſing through the midſt
em, he rendred ineffectual their wicked

bleſſed *Lord* well underſtanding the
on they had to him, would not imme-
Preach in *Nazareth*, but in *Caperna-*
and other Circumjacent *Towns*; as well
mble himſelf, as to ſhew us, that we
to avoid all pompous appearances in
, where we have before Lived in ob-
; as alſo to diſpoſe by degrees, thoſe
areth, by his *Abſence*, to believe in
as well as others, and to reſpect him
time to come, whom they had before
d.
the hardneſs of their *Hearts* being in-
ble, our *Saviour* contented himſelf
Working ſome few *Miracles*, to ſhew
e did not ſlight them; and he did
re, leſt he ſhould make them more
al.
paſt then from them, and leaving *Na-*
he had news brought him of the
of S. *John* the *Baptiſt*, which hapned
manner.
Devil having inſtigated *Herod*, to caſt
into *Priſon*, for having repreſented to
how ſcandalous his inceſtuous Cohabi-
was with *Herodias*, his Brothers *Wife*;
not contented with this good Mans
priſonment, moved *Herod* to put him to
ath:) He brought to paſs whatſoever was
ſſary to this deſign; and ſhewed, how
well he could manage occaſions, and diſpoſe all requiſit Circumſtances, for the execution of his Malice on this *Holy Man*.

Herod's *Birth-Day* being come, this *Prince* made a great *Feaſt* to all the *Grandees* of his *Court*; and the Daughter of this inceſtuous *Herodias*, Dancing in the midſt of this Aſſembly, ſhe ſo extreamly pleaſed *Herod*, that he at the ſame time commanded her, to ask of him what ever ſhe would, and he would give it her, tho it were half of his *Kingdom*. She went preſently to her *Mother*, to know what ſhe ſhould demand, who preferring the gratifying her Revenge on *S. John*, above whatever her Ambition, or Covetouſneſs could deſire, enjoyned her to ask only of him the Head of S. *John* the *Baptiſt*.

Herod was much troubled at this demand, as having a great eſteem for *S. John*: But the *Devil* leſſening the Reverence he had to this *Holy Man*, and encreaſing his fond Affection to *Herodias*, cauſed him at length to yield, that he might not break his Word.

S. John's Head was cut off in *Priſon*, and delivered to *Herodias* Daughter in a *Charger*; who immediately came, and brought it to her *Mother*.

Thus did this truly great Man dye; and thus at length, ended the high opinion which *Herod* had of him; who having bin the great *admirer* of this *Holy Perſon*, became at length no leſs than his *Murtherer*. His firſt enormities ſerved him as a paſſage to this hainous Crime; and this barbarous Cruelty was the puniſhment of his Inceſt.

'Tis ſtrange, ſays S. *Gregory*, that ſuch infamous *People* ſhould have that power over ſo *Divine* a *Perſon* as *S. John*: But if his Life was precious in the Eyes of GOD, it was not ſo in his own; and one may ſay that *GOD* ſeconding his *Humility*, and conſidering how little he valued it, gave it therefore for a *Dance*; by which, adds this *Holy Father*, the Servants of *GOD* may learn to deſpiſe their own *Lives*; and be willing they ſhould be at the Mercy of cruel and wicked *People*; For in Sacrificing them to *GOD*, for and to whom alone they Live, their Death, like S. *John*'s, will be the more eſtimable, and acceptable in the ſight of *GOD*, by how much it may appear more ſhameful in the Eyes of Men.

THE

The Miracle of the Loaves.

In the year of the common Æra 32. the Third of Christs Preaching.

OUR blessed *LORD* and *Saviour* having bin informed of the Death of *S. John* the *Baptist*, withdrew thereupon into the *Desert*; taking his *Disciples* along with him, to learn his *Church* to retire to places of Retreat in times of Danger. And this was the more necessary, by how much the *Miracles* of *Jesus Christ* began to be taken notice of at *Court*: and *Herod Antipater*, the *Son*, of him who had put the Innocent *Children* to Death, was in trouble to know who this man should be that was so powerful, both in *Word* and *Deed*; Imagining some times, he was *S. John* the *Baptist* whom he had put to Death; who being Risen from the Dead, wrought all these wonderful things.

Such Imaginations as these trouble the Repose of this wicked *Prince*; whilst our *Saviour* was Retired into the *Wilderness*, where *Herod* could not hinder the *People* from Running after him: for he was followed by near five thousand Persons, who were continually attentive to his *Doctrin* and *Miracles*. Their *Minds*, were so taken up with what they saw and heard from him, that they forgot to take along with them their necessary *Provisions*. And three *Days* being already past since they left their Habitations to follow *Jesus Christ* in the *Desert*; our *Saviour* was moved with Compassion in seeing these *Persons*, and spake to his *Disciples*, about the procuring of them Sustenance: They answered him, that the place, where they were, was a *Desert*, far distant from *Towns*, and that they had no other *Provision* than five *Barly Loaves*, and some few *Fishes*.

Our blessed *Saviour* commanded the *Disciples*, to cause them to sit down, in divers Companies; and when this was done, lifting up his *Eyes* to *Heaven*, he blessed these *Loaves*, and gave them to his *Disciples*, that they might share them amongst the *People*.

These *Loaves* Multiplyed themselves in our *Saviours* Hands; for all the *People* Eat of them, and were satisfied; and our *Saviour* commanded his *Disciples* to gather up the Fragments with great care, which were filled Twelve *Baskets*.

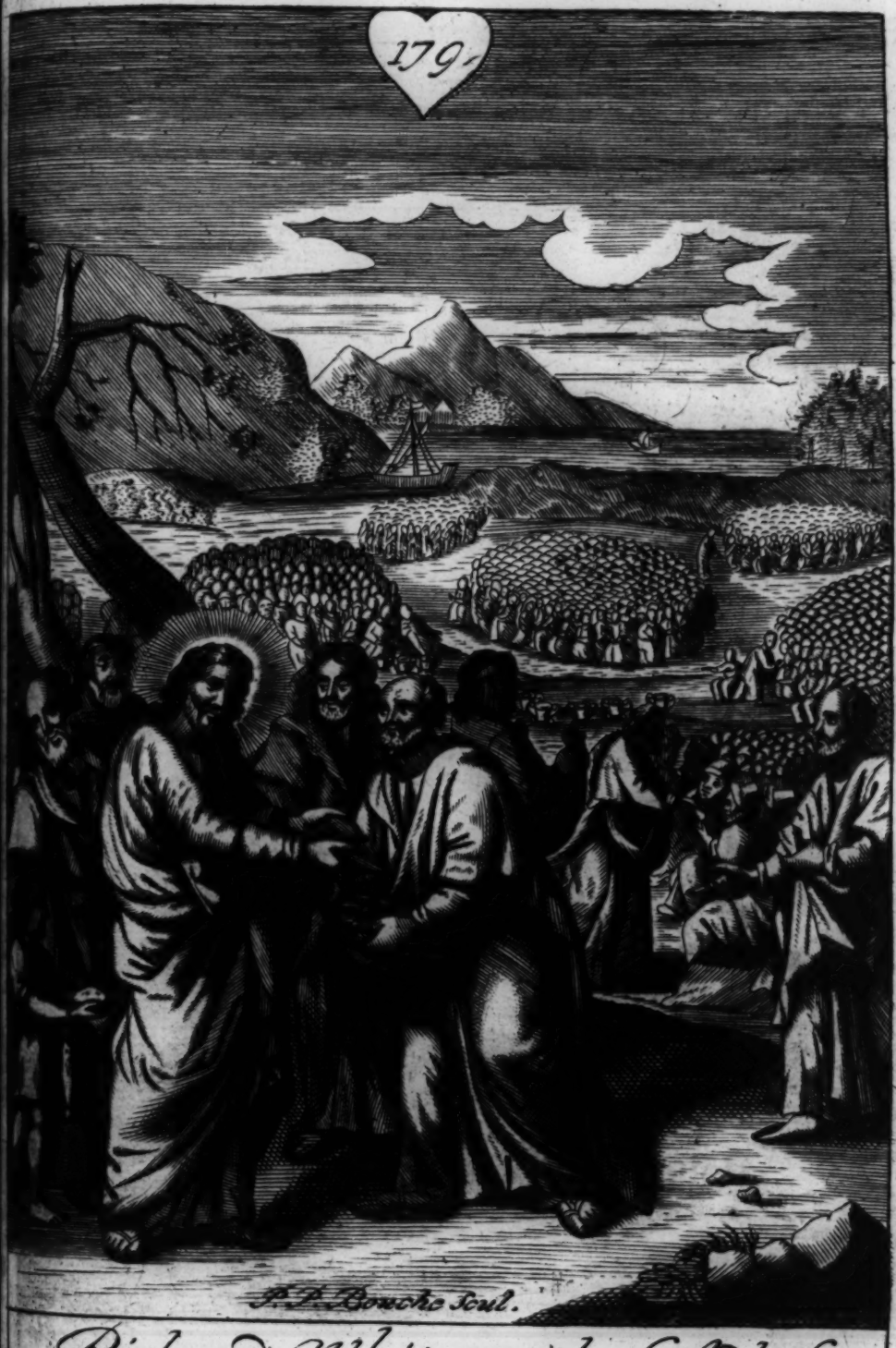
The Ancient *Fathers*, have ever regarded these five thousand Men that followed our *Saviour Jesus Christ*, as a Type of *Christians*, who forsake the *World*, to their Hearts, to follow *Jesus Christ* wherever he calls them.

There is observable, in their whole Conduct, an excellent Image, or Representation of the *Church*. They are attentive to the Words of our *Saviour*, and expect no [illegible] on Earth, but from his Bounty. They appear but as one single Man. They have all the same *Affections*, the same *Inclinations* and the same end, whereto they tend by the same means. They continue in this *Desert* and grow not weary of our *Saviours* Company. They persist therein, till they [illegible] without Murmuring for Sustenance. And therefore our *Saviour Christ* seeing their great *Faith*, stays till the third day before he feeds them; and though his *Charity* was great, yet he would not do it presently. He then shewed that Pious Conflict, which happens between GOD, and Elect Souls when on the one Hand, *GOD* will not yet succor them in their *Distresses*; because it is not the time; and on the other, his Elect feeling such *Joy* and *Comfort*, in the Accomplishment of his *Will*, remain Stedfast and Firm in that Condition, without desiring to get out of it.

Prayer, in all other occasions, is the effect of *Faith*; but tis the effect of a very great *Faith*, to be earnest with *GOD*, to deliver one out of any Temporal Affliction.

Ought not this to satisfie us, that God himself, keeps account of the *Days* and *Moments* of our sufferings? He, I say, who assures us that he numbers the very *Hairs* of our *Heads*.

We should let him alone, to do with us as he thinks fitting; for the best remedy in our griefs is to commit our selves wholly to his Will and Pleasure, and to remain quietly in the condition he has placed us, nor desirous to depart out of it, until his due time



Richard Whitworth of Adbaston in the County of Stafford Esqr
For advancement of this Worke. Contributed this Plate.



G. freman inv

J. Kip Sculp

S. Peters Faith fails him.

S. Peter *Walks on the Sea to Meet our* SAVIOUR, *and ſinking Cries out to him for help.*

WHen our *Saviour* had done this great *Miracle* of the *Loaves*, the *People* would needs lay hold of him, and make him a
The ſame year 32.
King by Force; But our bleſſed *LORD*, though he preſented himſelf of his own accord, when he was to dye, yet Fled, when they offered him this Dignity: to teach his *Diſciples* to fly *Eccleſiaſtical Promotions*, when Men do offer them; even as *Jeſus Chriſt* would not receive Honour from *Men*, but from his *Father*.

When 'twas night, he came to his *Diſciples*, at the place where this *Miracle* was wrought; and to put the Remembrance of it out of their Minds, which were puft up at the thoughts thereof, He made them enter into a *Ship*, and paſs the *Sea*, that the *Tempeſt* which ſoon after hapned by his order, might make them ſenſible of their Weakneſs in the abſence of their *Maſter*; and that this knowledge might keep them in *Humility*, which was to be (as it were) the Foundation, on which he would Erect this ſolid Vertue, which was to render them the *Pillars* of the Church.

He left them for ſome time, in the midſt of the *Waves*, being driven up and down the whole night by the Weather, without haſtning to deliver them. But when the day appeared, he drew towards them, Walking on the Surface of the *Waters*.

When they beheld him, thus coming on the *Waves*, as on dry Land, they thought him to be a *Spectrum*, and their Fear made them ſend forth ſtrong Cries.

But our *Saviour* ſpake to them to Encourage them, ſaying, Fear not, It is I. S. *Peter* was the firſt that felt the Efficacy of this comfortable *Word*; and having his Heart full of Aſſurance, which placed him above all fear of danger, he ſaid to *Jeſus Chriſt*, if it be thou *LORD*, Command me to come upon the *Waters* to thee. Our *Saviour* bad him come; and S. *Peter* Leapt immediately into the *Sea*, with a Confidence which cannot be ſufficiently enough admired, and which then denoted, That *GOD* would make his *Church* in Future Ages Victorious throughout all the *World*; and that ſhe ſhould tread under Foot, whatſoever ſhould oppoſe Her.

But as S. *Peter* thus went to joyn himſelf to *Jeſus Chriſt*, a great Wind aroſe, which put him into an Aſtoniſhment; Fear overwelmed his *Spirits*, and his *Faith* failing, he began immediately to Sink.

Then did he Addreſs himſelf to our *Saviour*, who had already given him ſome power, entreating him to ſuccor him. And *Jeſus Chriſt* ſtretching our his Hand, took hold of him, and blaming the Weakneſs of his *Faith*, bid him not be affraid. And when they were entred into the *Ship*, the *Wind* immediately ceaſed, and the *Waves* melted themſelves into a Calm Smoothneſs.

The *Antient Fathers* who have always regarded the *Actions* and *Words* of our *Saviour*, as full of *Myſteries*; have admired, he ſhould ſuffer S. *Peter* to be in danger of drowning, after he had commanded him to come on the *Waters*.

He deſigned, by theſe *Antient Writers*, to convince this good *Diſciple*, by his own Experience, That 'tis *he only can Save*, leſt his natural aſſurance ſhould Tempt him to *Pride*.

Even our Fears in the Service of *GOD*, are of uſe, when they be Moderate. They inform us of our Weakneſſes, and make us depend more on him, and expect all our Safety from him.

There are few ſincere *Chriſtians* in the *World*, for whom *GOD* has not done more than he did on this Occaſion for S. *Peter*. There are other *Depths*, and *Tempeſts* whence he has delivered them, and do's yet dayly and hourly deliver them by his powerful Word: and they cannot be wanting in the acknowledment, which they ought to have of ſo ſenſible a Protection without the greateſt Stupidity and Ingratitude.

OUR

Our *SAVIOUR* admires the *Faith* of the CANAANITISH *Woman*, and Heals her DAUGHTER.

OUR *Saviour*, having left the place where he had Miraculouſly Fed ſo great a Multitude of *People*; theſe *Perſons* were in great trouble the next Day, to know what was become of him.

The ſame year 32.

They knew there was in this place but only one *Bark*, or *Veſſel*; and they alſo knew that *Jeſus Chriſt* had not entred therein, nor his *Diſciples*. Wherefore not finding him along the *Rivers* ſide; and having paſt over again the *Water* to go to *Capernaum*; they ask't him, when they had found him, when and how he came there. But our *Saviour* not liſting to ſatisfy their Curious Humor, and concealing the manner of his Walking on the *Waters*; only told them, who were ſo Zealous in their ſearch after him, That they followed him, merely for the *Loaves* ſake, and not out of any real Love to his *Perſon*, or *Doctrin*. And therefore he Exhorted them, to Labour after other *Food*; and not to ſeek ſo greedily after the Meat which periſheth.

He diſcourſed to them of the *Euchariſtical Bread*, whereat many were Scandalized, even of his own *Diſciples*. When they went away, *Jeſus Chriſt*, without ſhewing any Concern, at the ſeeing himſelf thus Abandoned by his *Diſciples*, Addreſt himſelf to the Twelve *Apoſtles*, Demanding of them, whether they would alſo leave him? To which S. *Peter* anſwered with his uſual Fervor; *LORD, to whom ſhall we go, ſeeing thou haſt the Words of eternal Life?*

Our *Saviour* alſo plainly ſhewed, 'twas no wonder that ſeveral of his *Diſciples* left him, ſeeing of the Twelve, which he had choſen particularly, there was one of them, which he aſſured them was a *Devil*.

He left then *Judea*, to avoid the Rage of his *Enemies*, who began openly to declare themſelves againſt him, and departed to the Coaſts of *Tyre* and *Sidon*; where he did more than he had done in *Judea*.

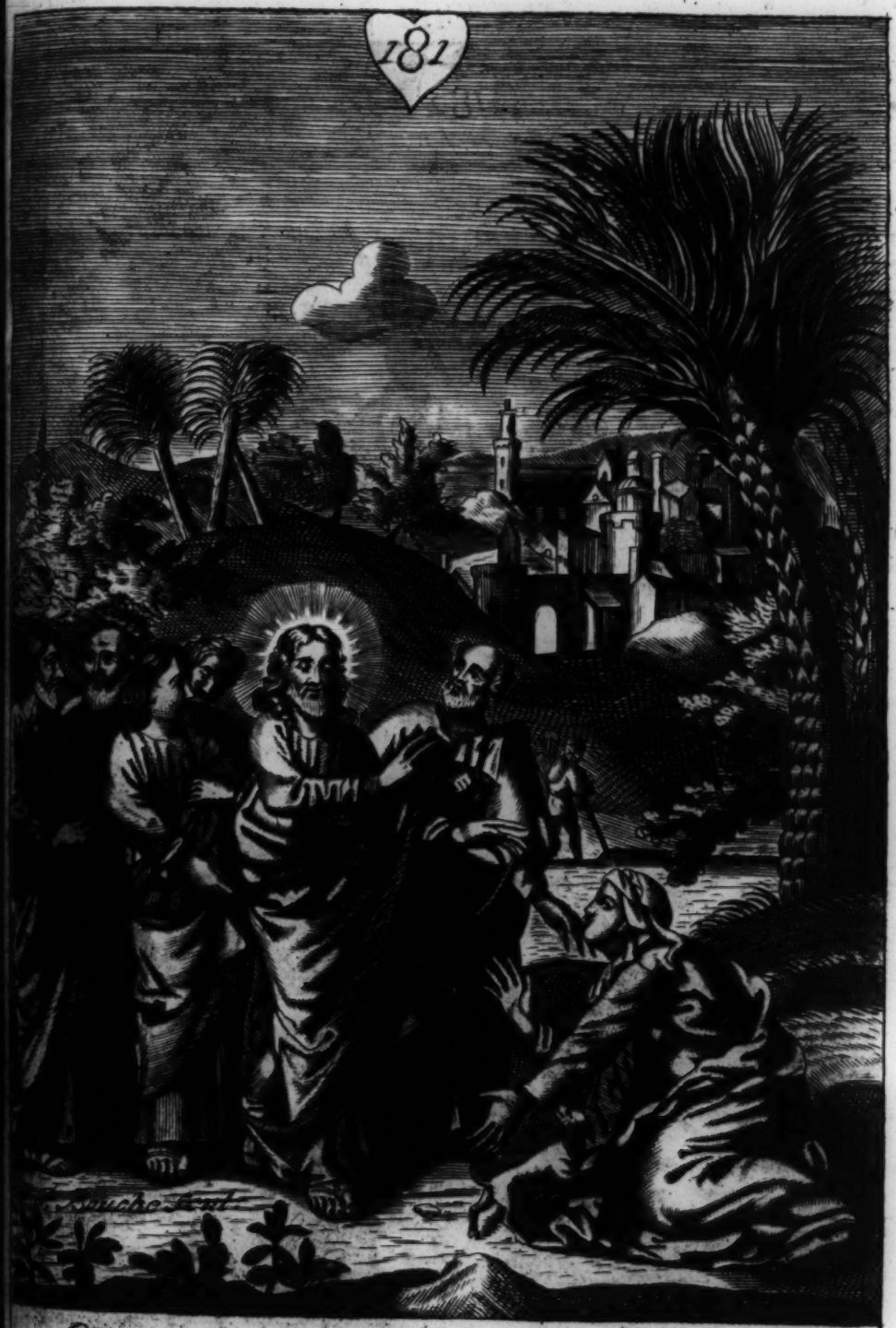
For a *Canaaniti∫h Woman* (arriving from thoſe Parts, where our *Saviour Chriſt* would not go himſelf, leſt he ſhould ſcandalize the *Jews*) came by a ſecret inſtinct of *Jeſus Chriſt*, who called her to him, though unknown to her, who ſhewed him with great *Cries*, that her *Daughter* war Tormented with a *Devil*, and entreated him to have Pity on her. But our *Saviour* although ſo Compaſſionate to others, yet ſeemed to give no Ear to the Complaints of this *Woman*, to the end he might give us in her *Perſon*, an excellent inſtance of the Prevalency of *Prayer*; and to ſhew us by her examqle, with what *Humility* we ought to perſevere in it, when it ſeems to us that *GOD Almighty* is Deaf to our Requeſts, and rejects all our *Petitions*.

This humble *Woman*, being not able to obtain any thing of *Jeſus Chriſt*, Addreſt herſelf to the *Apoſtles*, who interceded for her to our *Saviour*. But he anſwered, he was only ſent, to the loſt *Sheep* of *Iſrael*, and not to the *Gentiles*. And they being Urgent with him, becauſe the *Canaaniti∫h Woman* Importuned them, with her entreaties; our *Saviour* therefore to ſhew the Solidity of her *Faith* would not yet yield to her. When at length ſhe came up to him and caſt herſelf at his *Feet*, and Worſhiped him, Imploring his Aſſiſtance, with great Lamentations; Our *Lord* ſtill Repel'd her, and uſing her as a *Dog*, ſaid to her, *That it was not Lawful, to take the Childrens Bread, and caſt it to Dogs*. This uſage which would have ſufficiently provoked a Proud Spirit, ſerved only to encreaſe her Confidence in our *Saviour*. She confeſt indeed ſhe was but a *Dog*, yet that the *Dogs were permitted to Eat of the Crums which fell from the Childrens Table*, and that ſhe deſired no more.

She put herſelf into the Condition of a mean Creature, and acknowledged the Jews to be her *Maſters*, and the *Children* of the true *GOD*. This humble Confeſſion in the midſt of ſuch a rude Treatment in Appearance, made our *Saviour* immediately Cry out *O Woman, great is thy Faith*, and changing his Roughneſs into an Admiration of her Faith immediately granted what ſhe deſired.

The *Holy Fathers* have much extolled this *Faith* in a *Pagan Woman*; And S. *Gregory the Great* ſaith, that as this Idolatrous *Woman* confounded the Incredulity of the *Jews*, ſo it may often happen in the *Church*; That Perſons who are engaged in *Worldly* Buſineſs ſhall make thoſe Bluſh, who make Profeſſion of a more *Heavenly Calling*.

OU



Elizabeth the wife of Edward Hubbald of the Tower of London Gentleman, For advancement of this Worke Contributed this Plate.



Jane Lady Spencer, relict of S.r Thomas Spencer of Yarington in Oxfordshire Baronet.
For advancement of this Worke, Contributed this Plate.

The TRANSFIGURATION of our Saviour JESUS CHRIST on the Mountain, in the preſence of his 3 Diſciples, S. *Peter*, S. *James* and S. *John*.

OUR *Saviour Jeſus Chriſt*, being alone with his *Diſciples*, and paſſing with them over moſt of the *Cities* of *Ceſarea*, demand- year 32. his *Diſciples*, what the *World* ſaid of They anſwered, that ſome thought he the *Baptiſt*; others that he was others that he was *Jeremiah*, or one ancient *Prophets*. And you, ſaid our whom think ye that I am? S. *Peter* without Hæſitating, anſwered; Thou *Chriſt* the *Son* of the *Living GOD*. Our called him Bleſſed, becauſe his *Father* vealed to him this Truth, and aſſured would ſo firmly eſtabliſh his *Holy* on this his Confeſſion, That gates of *Hell* ſhould never prevail it.

was a proper and Ingenuous Pro- of S. *Peters Faith*; yet this hindred bleſſed *LORD*, from calling him when he would have diſſwaded him ffering and yielding unto Death: ſhews us, that *GOD* ſeldom raiſes up , but he immediately Abaſes them; an weakneſs is ſo great, that if the goodneſs dealt not thus with us, we be puft up, either with our Tem- or Spiritual Proſperity; which might dreadful conſequence to us.

days after this had hapned, our took three of his *Diſciples*, *viz.* S. *James* and S. *John* (who ever to be the chiefeſt Favorites, and to ſhewed moſt Tenderneſs.) He led a high *Mountain* apart, and when there, he was immediately *Trans-* His Countenance ſhined like the his *Garments* were white as *Snow*: ſame time *Moſes* and *Elias* appear- who diſcourſed with *Jeſus Chriſt* touch- what was to happen to him at *Jeru-*

The three *Diſciples* that Slept, imme- awaked, and were ſurprized at Glory of our *Saviour*, and at the ſight of the two *Prophets* who were talk- ing with him. S. *Peter* being tranſported with *Joy*, thus ſpake to our *Saviour*, *Maſter, it is good for us to be here: Let us make here three Tabernacles; one for thee, another for Moſes, and another for Elias.* But whilſt he was yet ſpeaking, a *Cloud* came and ore-ſhadowed them, and a *Voice* was heard, ſaying, *This is my Beloved Son, hear ye Him.* Whereupon the *Diſciples* fell immediately on the ground with Aſtoniſhment; when *Jeſus Chriſt* drawing near unto them, Touched them, ſaying ariſe and be not afraid; they then aroſe, and ſaw no one ſave *Jeſus Chriſt*, who ſtrictly charged them, as they were coming down from the *Mountain*, to tell no Body, what they had *Seen* and *Heard*.

This *Tranſfiguration* full of *Miſteries*, was one of the means which our *Saviour* made uſe of, to ſtrengthen the *Faith* of his *Diſciples*; and for a more Senſible Perſwaſion to them that he was GOD, He intended by this Anticipation of his Glory, to ſhew them, what they ſhould one day be themſelves at the *Reſurrection* of the Dead; and that Maugre all the *Labors*, *Tryals*, and *Sufferings* of this Life, they ſhould certainly enjoy the Glory of which they had bin *Eye-witneſſes* on this *Mountain*. And tis this ſight which made them ſtrong in their greateſt Conflicts.

When the *Holy Spirit* came upon them, he made this *Viſion* more uſeful to them, than it then appeared, comprehending by its *Light*, that this Ineffable Glory of *Jeſus Chriſt*, which they had ſeen with their own *Eyes*, ſhould be Communicated to their own Body; ſo that we may ſay the deſign of *Jeſus Chriſt* in this *Tranſfiguration*, was not only to render his *Apoſtles* ſtrong in the day of his *Paſſion*, and to Remember his Glory in the time of his *Humiliation*; But even to make them ſtrong themſelves in the time of their *Sufferings*, and to encourage them in their *Afflictions*, by the ſight of the Glory with which they were to be attended.

Infants the Type of Humility.

Our SAVIOUR proposes to his Disciples a Child for an example of Christian Humility.

OUR *Saviour Christ* being come down with his three *Apostles* from *Mount Tabor*; Found his other *Disciples* environed with a great Croud of *People*; and a certain *Person*, whose Son was vexed with an *Evil Spirit*, was entreating them to heal him, in the absence of their *Master*.

The same year 32.

Now although our blessed *Lord* had given them power over these *Spirits*, yet could not they drive out this; wherefore our *Saviour Christ* having done it himself, and restored this *Son* to his *Father*, his *Disciples* asked him privately, why they could not do it. He answered them, because of their Unbelief; adding, that if they had *Faith*, they might remove the *Mountains*, and place them in the midst of the *Sea*. He afterwards informed them, that this kind of *Devils*, went not out but by *Fasting* and *Prayer*.

Thus did he Teach them their mistake, in pretending to exercise an absolute Authority over the *Devil*, without using the ordinary Means which *GOD* had Prescribed, such as were *Fasting* and *Prayer*.

Our *LORD* after this went to *Capernaum*, where those that gathered *Taxes*, asked *S. Peter*, whether his *Master* was for paying *Tribute*; and he answered he was: And they had no sooner entred into an *House*, but our *Saviour* prevented *Peter* with this Question; From whom do *Princes* require *Tribute*; from their *Children*, or *Strangers*? But added he, that we may give no offence, Go thou to the *Sea*, and open the Mouth of the first *Fish* thou shall take, and therein thou shalt find a Piece of *Mony*, give it for me and thee.

Our *Saviour* Teaches us by this Example, to submit to the *Laws* of the *Place* where we *Live*, and to obey *Magistrates* when the things they require of us be not Sinful.

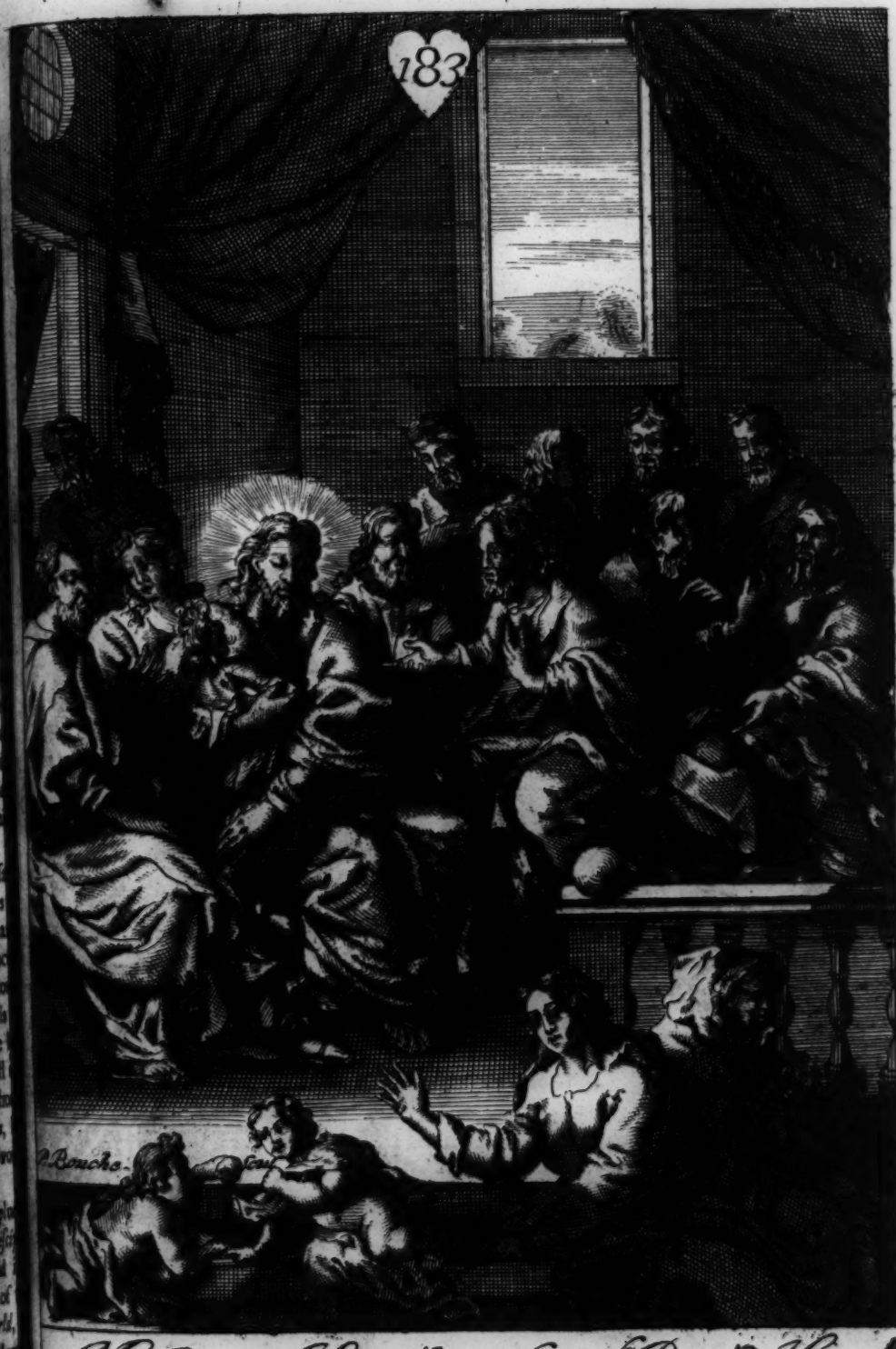
Our *LORD* being seated in an *House*, with his *Disciples*, he demanded of them the Subject of their *Discourse* in the way; for he knew they had bin disputing, which of them should be the greatest. And intending to overthrow in their *Minds* all Proud conceptions, and desires of *Preheminency*, he told them, that he that would be the first of all, should be the last: and to give them a more Lively Image of this Disposition of *Soul*, he took up a little Child and placed him in the midst of them, saying, That if they endeavoured not to become like this *Child*, they could in no wise enter into the *Kingdom* of *Heaven*. For the Scripture saith, that the *Disciples* coming to him, asked him, who was the greatest in the *Kingdom* of *Heaven*? And our Saviour called to him a little *Child*, and set him in the midst of them, and said, *verily I say unto you, except ye be converted, and become little* Children, *ye shall not enter into the* Kingdom *of* Heaven, *whosoever therefore shall humble himself, as this little* Child, *the same is greatest in the* Kingdom *of* Heaven, *and whoso shall receive one such little* Child *in my name, receiveth me: But whoso offends one of these little ones which believe in me, it were better for him that a* Mill-stone *were hung about his neck, and that he were drown'd in the Sea.*

The *Holy Fathers* have much reflected on this saying of our *Saviour*; and considering how difficult this is to the Proud *Spirit* of Man, their only hope has bin, in the Grace of him who uttered this Sentence.

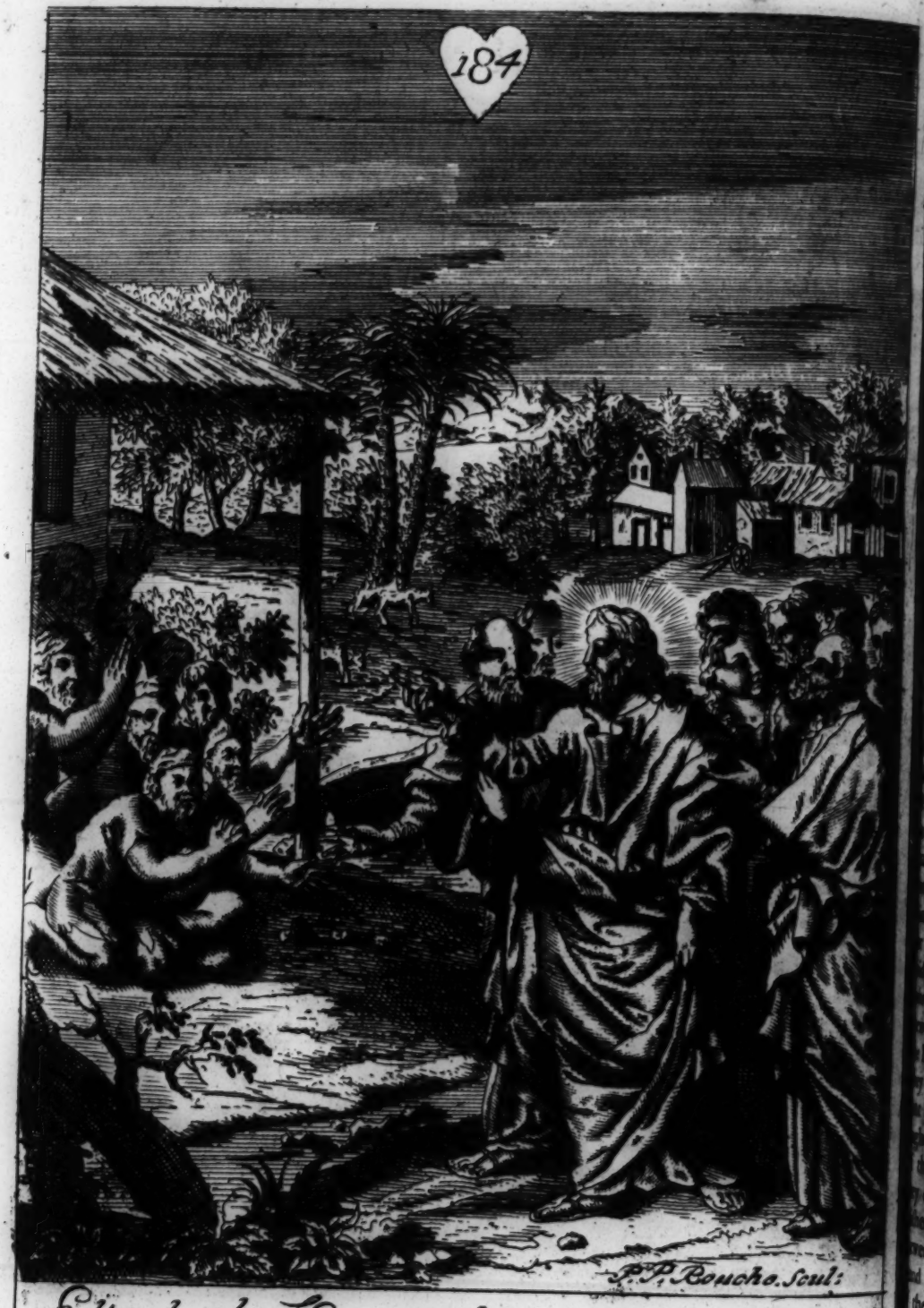
Hence they have discourst how necessary it is to stifle all those Ambitious Desires of appearing Greater than others; And that true *Christians* study ought to be to Conquer himself; and to be willing, that others should be preferred before him. One *Man* is greater than another; but only as he has more *Charity*, or more *Humility*; for all the rest is mere Vanity before *GOD*. And for a *Man* Extol himself above other *Men*, because he has more *Charity*, this Glory would Rank him amongst the Lowest.

Our blessed *Saviour* stifles *Pride*, and plucks it up by the *Roots*, by reducing his Disciples to the Condition of a little *Child*. And if a *Man* would judge whether he shall be of the number of the *Blessed* in the other *World*, he need only to consider whether he be Humble as an *Infant* in this, and whether he endeavour by *Christian Simplicity*, by *Humility*, by Obedience, and other *Vertues*, to be as little in *Spirit*, as *Children* are in *Body*.

The



Mr. David Hamilton son of David Hamilton of the Citty of London Dr. in Phisick.
For advancement of this Worke, Contributed this Plate.



Elizabeth Lady Onslow, wife of the Honourable Sr. Richard Onslow, of Clandon in Surrey Baronet, &c.ª
For advancement of this Worke, Contributed this Plate.

The Ten Lepers Healed.

Our SAVIOUR Heals the Ten Lepers.

OUR *LORD* taking occaſion from his *Diciples Diſputes*, to recommend to them the Practice of *Chriſtian Humility*, and to make them reſpectful to *Children*, and to the *Week*, whom he ſaid to offend was extream Dangerous; he left *Galilee*; and the *Feaſt* of *Tabernacles* drawing nigh, his *Kindred* and *Brethren* exhorted him to go into *Judea*, whence he had Retired on the Death of S. *John*. They told him he had nothing to Fear, and ſpeaking to him as a *Man* that affected Popularity by his great *Miracles*, they ſhewed, as the Goſpel Teſtifies, That they did not believe in him.

The ſame year 32.

Our *Saviour* did not ſet himſelf to Refute their Vain *Imaginations*: He only told them, that their time was always ready, whereas his was not yet come, and that he would not go not into *Judea*. His *Kindred* aſſiſted at the Feaſt before him; But having remained ſome time in *Galilee*, he went into *Judea*, not publickly, and with a Concourſe of *People* as he was wont, but in Private. When paſſing through the midſt of *Samaria*, he entered into a certain *Village*, and there met with ten men that were *Lepers*, who ſtood a far off; and they lifted up their *Voyces*, and ſaid, *Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, go ſhew your ſelves to the* Prieſts, *in obedience to the Law: And it came to paſs, that as they went they were cleanſed*; Therby Teaching thoſe that ſhould believe in him, what Reſpect they ought to have to the *Cuſtoms* and *Practices* of the *Church*; and how great a deference they ought to pay to the *Rulers* therein Eſtabliſhed. For no ſooner had theſe *Perſons* preſented themſelves to the *Prieſts*, but they found themſelves Cured of their *Leproſy*. One of the ten immediately thereupon returned, highly Glorifying *GOD* for ſo Miraculous a *Cure*; went to our *Saviour*, throwing himſelf at his *Feet*, and Bowing his *Head* to the Ground, gave him thanks for the Mercy, which he came from Receiving. Our *LORD* ask't him whether they had not all bin *Cured*, and what were become of the other *Nine*?

The *Goſpel* tells us only one of the Ten returned to our *Saviour*, to give him thanks, and he was a *Samaritan*. Our *Bleſſed Saviour* ſent him away, telling him his *Faith* had ſaved him, ſufficiently ſhewing how greatly the Ingratitude of the reſt did diſpleaſe him.

The *Holy Fathers* conſidering this Example, have ever taken hence occaſion to exhort *Men* to fly Ingratitude, and to receive no favor from *GOD*, without ſhewing him, by all the ſigns they are able, how greatly they deſire to make their acknowledgments ſuitable to the Benefits they Receive.

'Tis not ſufficient for us to rejoyce at the inward Cures of our *Souls*, ſeeing 'tis not to be Queſtioned, but that theſe 9 *Lepers* were thus Affected. They had beyond all queſtion a perfect ſenſe of their *Cure*, and even admired from their *Hearts*, him that was the Author of it. But this was not enough. They ought to have returned and proſtrated themſelves, giving him Thanks in a beſeeming manner.

Theſe Ungrateful *Perſons* have become by their Ingratitude, *Leprous* in their *Souls*, in ceaſing to be ſo in their *Bodies*; and have been in this particular like thoſe, who forbearing ſomtimes to commit *Groſs Sins* in the Sight of *Men*, increaſe by their Ingratitude their *Secret Sins* before *GOD*.

Happy is he, ſay's S. *Bernard*, who always lyes Proſtrate at our *Saviour's Feet*, giving him Thanks for the ſmalleſt *Graces*; and who conſidering himſelf as a Stranger in Imitation of this *Samaritan*, believes that all the Favours done him, are the more Obliging, in that he deſerves only *Shame*, and *Puniſhment*.

The Woman taken in Adultery.

Our SAVIOUR *wisely escapes the* Snare, *laid him by the* Jews, *concerning the* Adulterous Woman.

OUR *Saviour Christ* having Healed these ten *Lepers*, as he past along, found, when he arrived in *Judea*, all *Jerusalem* in trouble, in that he was not come to the *Feast*, and all the *People* were divided in the Judgments they made of him; some saying he was a *Good Man*, others maintaining he was a *Seducer*. But eight days after the *Feast*, our *Saviour* appeared in the *Temple*, and there Taught the *People* with such Wisdom, as Astonish't all those as knew he had not bin brought up in *Human Sciences*, and the Study of the *Law*.

The Tame year 32.

Speaking then publickly with great Freedom, those that heard him Admired, his *Enemies* that heard him, did not seize on him, Imagining sometimes they believed he was the *Christ*.

But 'twas not long before *Designs* were laid against his *Person*, which yet proved Fruitless, because his Hour was not then come. For the *Pharisees* seeing the *People* speak of his *Miracles* with Admiration, loudly affirming, that when *Christ* came he could not do greater things: They could not suffer this Testimony which was given him, wherefore they sent *Officers* to seize on his *Person*: But whereas hitherto he had often hid himself, he did not so now; to give Examples of the different motions which *God's Spirit* should produce in those who should be Persecuted in following *Ages*.

Those then who came to take him, were with-held by a secret Stroak from *GOD*; so that instead of seizing him, they stood still and became his *Auditors*. And when the *Pharisees*, who sent them, blamed them for not bringing him, they answered, *That never man spake as he did.*

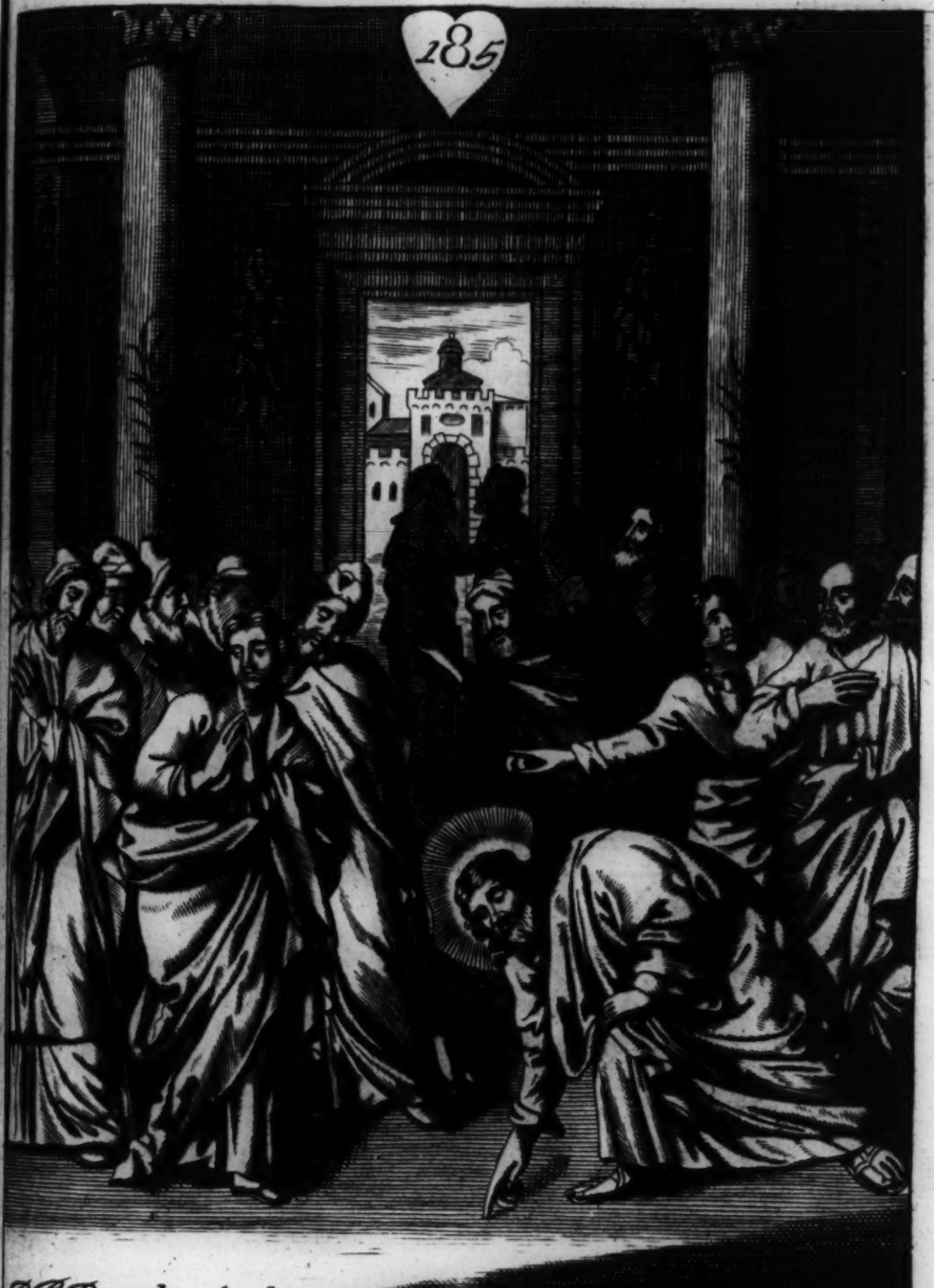
Our *Saviour* Retiring afterwards on the *Mount* of *Olives*, to Pray there, he came thence the next Morning very early into the *Temple*, where a great Croud surrounded him; But whilst he was *Preaching*, the *Pharisees* laid a Snare for him, by presenting him with a *Woman* taken in *Adultery*, to the end, that if he Condemned her to *Dye*, he might be decryed by the *People* as a *Man* extream severe; and if he Condemned her not, he might be charged as a Breaker of *Gods Law*.

Jesus knowing their *Malice*, Stoopt down, and wrote on the Ground; and they persisting to know his Opinion, he lifted up his *Head*, and said; *He amongst you that is without Sin, cast the first Stone at her.* Then began he again to write on the Ground, and in the mean time the *Pharisees* shrunk one by one away, and the *Woman* was left alone, to whom our *Saviour* said, that seeing no one had Condemned her, neither would he; and thereupon immediately sent her Home in *Peace*, charging her to *Sin* no more. Whereby our *Lord* shews us, he would rather have *Men* to condemn themselves than accuse others, and to Examine their own Lives, rather than to Censure the Faults of their *Brethren*.

Men generally abhor gross *Sins* because they make them uneasy; but make little regard of *Spiritual Sins*, which do more Offend *GOD*, who is all *Spirit*: The *Sin* of the *Falu Angels*, and that of the first *Man* have more Offended *GOD*, than the Crime of this *Adulteress*. And this is that which ought to humble us in the sight of *GOD*, and make us Gentle and Moderate to those who fall into these Dreadful Excesses: This Gentleness being many times a Means to withdraw them from these Disorders. The mildness wherewith our *Saviour* treated this *Woman*, had perhaps a greater effect upon her to disengage her from this Evil Course than all the Severity of the *Law*. *Nothing do's more effect, and perswade a good Nature Person than Meekness and Gentleness, when they expected Rigor and Severity.*

The *Church* therefore in Imitation of our *Saviour*, discourages not the greatest *Sinner* from hopes of *Mercy*, on the least signs of Contrition. She has thought fitting, that this Sentence of our *Saviour*, *Let him that is without Sin throw the first Stone*, should have at least as great effect on the Hearts of *Christians*, as it had on the *Jews*; and that the *Piety* of such should yield to those *Words* to which the others hardness was obliged to yield.

The



Godfry Kneller of Lybeck in Saxony. and of S.t Pauls Coviht Garden in Middlesex Esq.r. Principall Painter in ordinary to their Majesties King William and Q. Mary. For advancement of this Worke. Contributed this Place.



Mrs Anne Browne 3d daughter of Edward Brown of London Dr in Physick
For advancement of this Worke, Contributed this Plate.

The Man Born Blind, reſtored to his Sight by our SAVIOUR.

OUR *Saviour Chriſt* having delivered by his Goodneſs the *Adulterous Woman*, and freed himſelf from the Snare which his *Enemies* had laid for him, he continued to Preach to the *People* in the *Temple*, ſeveral Important Truths, and reproach the *Phariſees* with their deſign of deſtroying him. He ſhewed them from whence they were the *Devils Miniſters*, who delighted in Blood from the beginning of the *World*, and had Slain the *Prophets*. He askt them openly which of them could Convince him of *Sin*; and why they did not believe him, ſeeing he Preached the Truth?

The same year 32.

The *Jews* anſwered theſe juſt Reproaches, not with *Reaſons*, but with *Injuries*, calling him a *Samaritan*, and one poſſeſſed with a Devil. Our *Saviour* anſwered theſe *Blaſphemies* with great Meekneſs; But ſeeing them take up *Stones* to throw at him, he privately paſt out of the *Temple*.

In his paſſage thence, he ſaw a *Man* who was *Born Blind*. His *Diſciples* asked him, whether this *Man* had *Sinned*, or his *Parents*, in that he was *Born Blind*? But our *Saviour* anſwered them, and ſaid, that neither this *Man* hath *Sinned* nor his *Parents*, but that the *Works* of *GOD* ſhould be made manifeſt in him; and told them, *that he muſt work the works of him that ſent him, whilſt it is day; for the night cometh when no man can work; and as long as he was in the* World, *he was the light of the* World. When he had thus ſpoken, he *ſpat on the Ground and made Clay with the Spittle, and anoynted the Eyes of the Blind Man therewith, and bid him go waſh in the* Pool *of* Siloam, *which he no ſooner had done, but he received his* Sight.

Thoſe that knew him, were ſtrangely ſurprized when they ſaw him. All who demanded of him in what manner ſo great a *Miracle* was wrought on him, were told, that a *Man* called *Jeſus* had made *Clay*, and putting it on his *Eyes*, ſent him to the *Pool* to waſh them, which he had no ſooner done, but he recovered his *Sight*.

He was hereupon carryed to the *Phariſees*, who asked him the ſame *Queſtions*, and had the ſame *Anſwers*.

Some of them would needs have it, That a *Man* who had made *Clay* on the *Sabbath Day* could not be a good *Man*. Others who were Aſtoniſh't at the greatneſs of the *Miracle*, replyed, that an Ill *Man* could not *Cure* one that was *Born Blind*.

Being thus divided one againſt another, they made the *Blind Man* ſpeak again, and demanded of him what he thought of this *Man*? To which he anſwered, That he was without doubt a *Prophet*. Angred with this reply, they would not believe he had bin *Blind*. They therefore made his *Parents* come, who fearing ſuch Paſſionate *People*, mannaged themſelves with addreſs, aſſerting nothing elſe but that this was their *Son*, and that he was *Born Blind*; but as to the reſt, they ſaid, their *Son* was of Age to anſwer for himſelf.

Having again made this *Blind Man* come to them, they ſpake to him with greater Earneſtneſs, bidding him give Glory to *GOD*, for they well knew our *Saviour Chriſt* was a *Sinner*. I know not, anſwered he, whether he be a *Sinner*; but this I know, that having bin *Born Blind*, I now ſee. The *Jews* ſaid, That as for their parts, they were *Moſes Diſciples*, but they knew not what this *Man* was. This I cannot but wonder at, ſaid he, that ye know not who he is, and yet he has opened mine *Eyes*.

The *Phariſees* after this, put him out of the *Synagogue*, and our *Saviour* having found him, ask't him whether he Believed in the Son of *GOD*? adding he was the Perſon who ſpake to him. The *Man* fell on the Ground and Worſhiped him.

An happy Blind Man, ſay the *Fathers*, who *Diſcovered the true Light*. He was not only the Worſhiper of *Jeſus Chriſt*, but his *Defender*. He confounded the *Doctors* of the *Law*, and ſhewed, that a Simple *Faith* which is Humble, is more Enlightned, than Science which puffeth up. The *Jews*, drove him out of their *Synagogue*, but our *Saviour Chriſt* received him into the Communion of the Faithful, and made his Heart his *Temple*.

The Parable of the good Samaritan.

The ſame year 32.

AFter the Cure of the Man *Born Blind* the *Goſpel* relates what *Jeſus Chriſt* ſaid to the *Jews*, of the *Charity* which the *Paſtors* ought to have for the Flock committed to them; in imitating that of the Sovereign *Paſtor* of our *Souls*, who laid down his Life freely for the ſafety of his *Sheep*. He gave in the few Words which he ſpake on this Subject, all deſirable Marks to know, whether one be of the number of the true *Paſtors* of the *Divine Flock*; ſeeing we need only to know whether we be ready to part with, not only our *Eſtates* and our Eaſe, but our *Lives* alſo, in loſing them immediately, or by a long ſequel of *Sufferings*.

He ſhewed how greatly oppoſite in this Point to the true *Paſtor*, is he that is an *Hireling*, and flyes away, when he eſpies the *Wolfe* coming, that is, who keeps a Cowardly ſilence, when he ſhould Vigorouſly oppoſe thoſe who deſtroy the *Flock* of *Jeſus Chriſt*.

But having Inſtructed the *Paſtors* in this diſcourſe, of the *Charity* which they owe their *People*; he afterwards Inſtructs all Men, in that which they ought to have for one another. For a *Doctor* coming to demand of him, tempting him; Which was the greateſt *Commandment* of the *Law*? Our *Lord* anſwered him in one Word, That it was to *Love GOD with all one's Heart, and one's Neighbour as one's ſelf*.

This *Doctor* asked our *Saviour*, who are our Neighbours? and was informed by this *Parable*.

A certain *Man* went down from *Jeruſalem* to *Jerico*, and fell among *Thieves*, which ſtripped him of his *Rayment*, *Wounded* him, and departed; leaving him half Dead. And by chance there came down a certain *Prieſt* that way, and when he ſaw him, he paſſed by on the other ſide.

A *Levite* did the ſame thing, both ſhewing, that great *Vertues* are not inherent to the higheſt Offices; and that one may have the Dignities of the *Church*, without having that *Charity* which ſhould always accompany them.

In fine, a *Samaritan*, which is to ſay, a *Pagan* and an *Idolater*, paſſing near this place in his Journey, ſaw this *Man*, and having Compaſſion on him, went to him, Bound up his *Wounds*, pouring in *Oyl* and *Wine*, and ſet him on his *Beaſt*, brought him to an *Inn*, and took care on him; and on the Morrow when he departed, he took out two *Pence* and gave it to the *Inn-keeper*, ſaying to him, take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

Our *Saviour* Demanded of this *Doctor* who of theſe three *Men* had been his *Neighbour*, who fell amongſt *Thieves*? To which he anſwered, That 'twas he who had Compaſſion on him. Go then, replyed our *Saviour Chriſt*, and do the ſame thing.

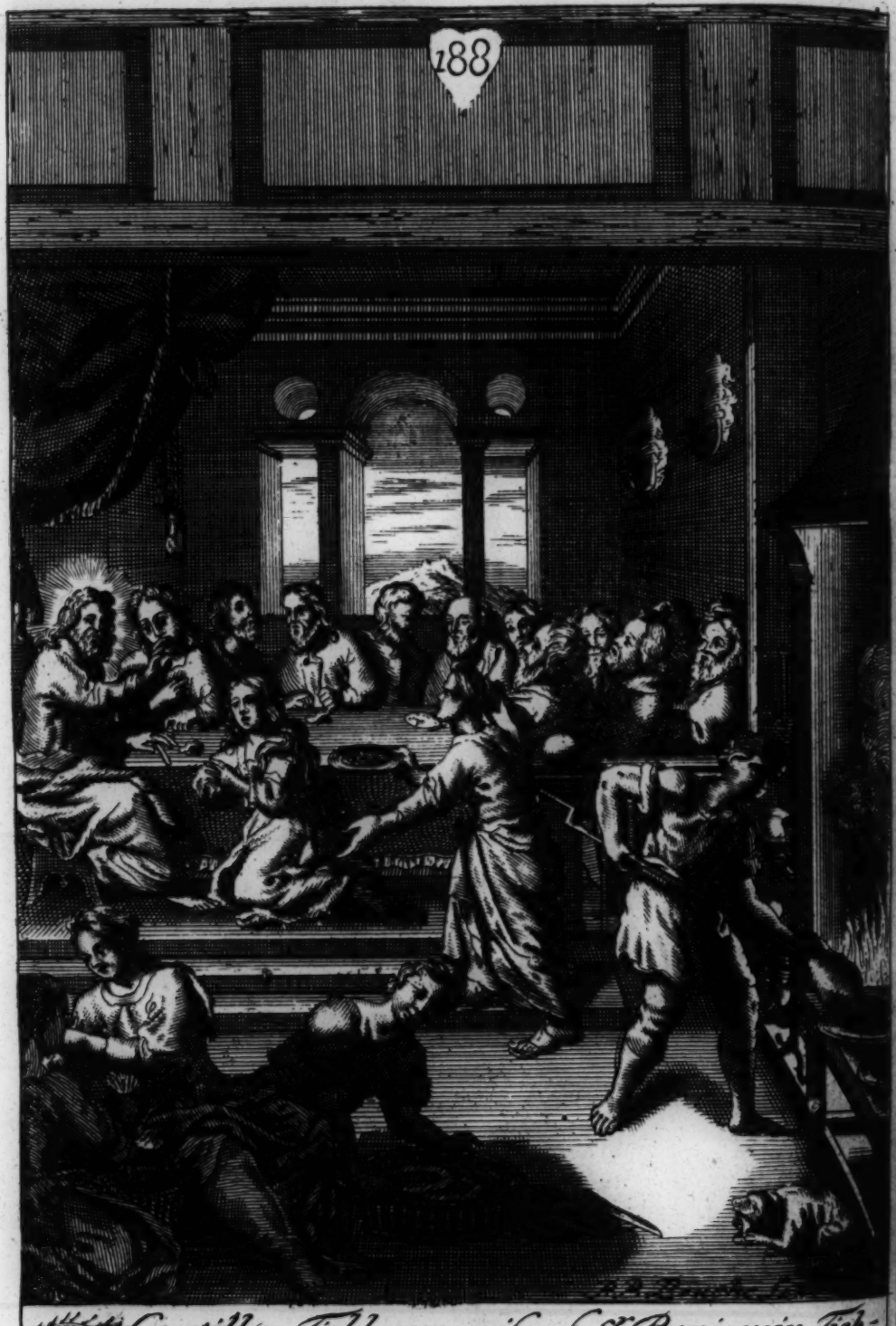
Our *LORD* commands us in the Perſon of this *Doctor* to be always ready to ſuccor thoſe whom we ſee in *Miſery*, and to ſpare neither our *Cares*, nor our *Pains*, nor our *Eſtates* when an occaſion of *Charity* offers it ſelf. The *Holy Fathers* complain, that *Men* are too cautious in theſe occaſions.

This *Prieſt* and *Levite* thought they had good reaſons to paſs on: They were alſo ſeemingly affected in ſeeing this *Piteous Object*, but this *Ineffectual Compaſſion* hindred them not from being Cruel, in being wanting to a preſſing a Duty of *Charity*.

The *Samaritan* reaſoned not much on the matter, he acted more *Naturally* and more *Charitably* than they; he thought the ſight of this Piteous Object obliged him to uſe all utmoſt endeavours to aſſiſt him. Thus ought we to do; for how ſhall we be ready to ſuccor thoſe miſerable *People*, who are at a diſtance from us, if we do not aſſiſt ſuch as lye Languiſhing before our *Eyes*?

MARTH


187
Fremart Del.
J. Kip Sculp.



Gentille Tichborne. wife of Sr. Benjamin Tich-
borne of Woodnicks in Hartfordshire Knight. descended
from the antient family of Tichborne in Kantshire.
For advancement of this Worke. Contributed this Plate.

MARTHA and MARY.

Our SAVIOUR enters into Martha's *House, who busy's her self in making Preparation to Entertain him, whilst* Mary *her Sister hears his* Holy Discourses.

OUR blessed *LORD*, did not only select Twelve *Apostles*; but moreover chose seventy and two *Disciples*, whom he sent two by two before him, whersoever he was to go; and who living *Content* in their Condition, without envying the *Apostles* who were above them; They then gave us to understand, that those who should be one day in the inferior Degrees in the *Church*, should live therein satisfied, without Grudging at those who are in higher places, where they must not think to ascend by their *Pride*, but remain with an Humble Meekness in their Condition, unless *GOD* draw them thence, as he drew out *Matthias* from the seventy and two *Disciples*, to promote him to the *Apostle-ship*. Having sent them with power to cast forth *Devils*, they returned Transported with Joy, telling our *LORD*, that these *Unclean Spirits* were subject to them by Vertue of his Name. But our *Saviour Christ* inspiring them with the Contempt of these lower *Gifts*, tells them, they ought not to rejoyce at this *Empire*, which they had over the unclean *Spirits*, but in that their *Names* were written in *Heaven*. And thereupon immediately by a Motion of the *Holy Spirit*, he gave thanks to his *Father*, in that he had hid these things from the *Wise* and *Prudent*, and revealed them to *Babes*. And turning himself at the same time to his *Disciples*, he said unto them, Blessed are the *Eyes* which see those things which they saw; for many *Prophets* and *Kings* had desired that sight, but could not obtain it; whereby he shewed, to those that had received from the *Apostles*, the knowledge of the same *Mysteries*, how great their crime would be, in losing them; or not esteeming them as they ought, for want of applying themselves to the serious and continual consideration of them.

The same year 32.

And therefore *Jesus Christ* designing to give us an instance, how *Christians* should spend their time, went into a *Castle*, where a Woman, named *Martha*, received him, which Woman had a Sister named *Mary*; who lying at our *Saviour's feet* heard *attentively* his holy *Word*, whil'st *Martha* was busied in making preparations for his Entertainment: She was also dissatisfied that her *Sister* did not help her, in the perplexity she found her self in, and therefore she makes known her complaint to our *Saviour Christ*, who was so far from sending away *Mary*, from this her important attention, that he took her part against her *Sister*, and told *Martha*, that whilst she was employed with so great earnestness about several matters, *Mary* had chosen the better part, and which should never be taken from her.

The *Fathers* have hence gathered, That though the external Actions of *Charity*, be necessary during this *Life*, yet those whom *GOD* gives Dispensations from them, for to keep them in a calm state of Life, wholly employed in the Meditation of his *Word*, are always in the most happy Condition.

Nothing appears more beseeming, than to prepare fit *Entertainments* for our *LORD* himself; and yet *Jesus Christ* prefers the Repose of *Mary* before the Employments of *Martha*.

This saying of our *Saviour*, *That there is but one thing necessary*, has had a great Influence on the conduct of the *Saints*. They have seen, that all things else are comparatively Superfluous, and that 'tis difficult to apply ones self to them, without Prejudice *to this one thing*. Wherefore they have affirmed, that this Sentence should moderate the Activity of those, who place all their *Piety* in External *Actions*; and though these works of *Charity* be excellent in themselves; yet they should fear, lest the *Trouble* and *Passions* wherewith they be circumstanced, do not insensibly lessen the inward *Purity*, and Union of *Heart* with *GOD*; in which doth properly consist this one thing necessary, which our *Saviour Christ* would have preferred before all things.

THE FOLLY OF RICHES.

OUR *Lord* having learnt us, by the anſwer he made to *Martha*, how much he preferred the Life that was Peaceable and always attentive to *GOD*, before that which is active, and always employed in Works of *Charity*, he alſo ſhewed us, how greatly we may be deceived in theſe External actions of *Piety*, by the Reproaches he made the *Phariſees*, who were very circumſpect in the outward Actions of *Religion*, but neglectful of the inward parts thereof. For the *Holy Fathers* conſidering the Conduct of theſe *Perſons*, and what *Jeſus Chriſt* ſays in the *Goſpel*, have found that the *Devil* loves nothing more, when he has gotten ſure Poſſeſſion of a *Man*, than to make him do ſeveral good outward *Works*, which Gliſter in the *Eyes* of *Men*; provided that whilſt he gives the outſide to *GOD*, he become Maſter of the inſide.

The ſame year 32.

That if theſe External Engagments are always to be dreaded by all ſorts of *Perſons*; Our *Saviour* ſhews how much more they are to be ſo, by thoſe he has choſen to be his *Miniſters*. For two *Brethren* having entreated him to Accord them, and to divide to each his *Portion*, he ſaid to them with a kind of Indignation, who made me a *Judge*, or *Divider* over you? ſhewing by this anſwer, that he would not concern himſelf in the *Affairs* of this *World*; and that a True *Chriſtian*, and eſpecially a *Miniſter* of *Jeſus Chriſt*, ſhould avoid theſe ſecular Employments, and not deceive themſelves by a pretence of *Charity*, with which they are Covered.

He took occaſion from the Difference between theſe two *Brethren* Touching the Diviſion of their *Eſtate*, to warn *Men* to avoid Covetouſneſs, and to aſſure them, that *Mans* Life conſiſts not in the abundance of theſe things which he poſſeſſeth; whereupon he told them this *Parable*.

The *Ground* of a certain *Rich Man* brought forth Plentifully; and he thought within himſelf, ſaying; What ſhall I do, having no Room to beſtow my *Fruits*? I will pull down my *Barns* and Build greater, and there will I beſtow all my *Fruits* and *Goods*, and will ſay to my *Soul*, *Soul* thou haſt much *Goods* laid up for many *Years*, take thine *Eaſe*, *Eat*, *Drink*, and be *Merry*.

But *GOD* ſaid unto him thou *Fool* this Night ſhall thy *Soul* be required of thee; then whoſe ſhall thoſe things be which thou haſt provided? So is he that layeth up treaſure for himſelf, and is not *Rich* towards *GOD*. And our *Saviour* ſaid to his *Diſciples*, take no thought for your *Life*, what ye ſhall *Eat*; neither for your *Body*, what ye ſhall put on; the *Life* is more than *Meat*, and the *Body* more than *Rayment*; conſider the *Ravens*, for they neither *Sow* nor *Reap*, nor have *Store-Houſe* or *Barn*, and *GOD* feedeth them; how much more are ye better than the *Fowls*? And which of you by taking thought, can add to his Stature one *Cubit*? And again our *Saviour* ſaith, conſider the *Lillies*, how they grow; they toyl not, neither do they *Spin*, and yet *Solomon* is all his *Glory* was not arayed like one of theſe. If then *GOD* ſo cloths the *Graſs* which is to *Day* in the *Field*, and to *Morrow* is caſt into the *Oven*; how much more will he *Cloth* you, O ye of little *Faith*?

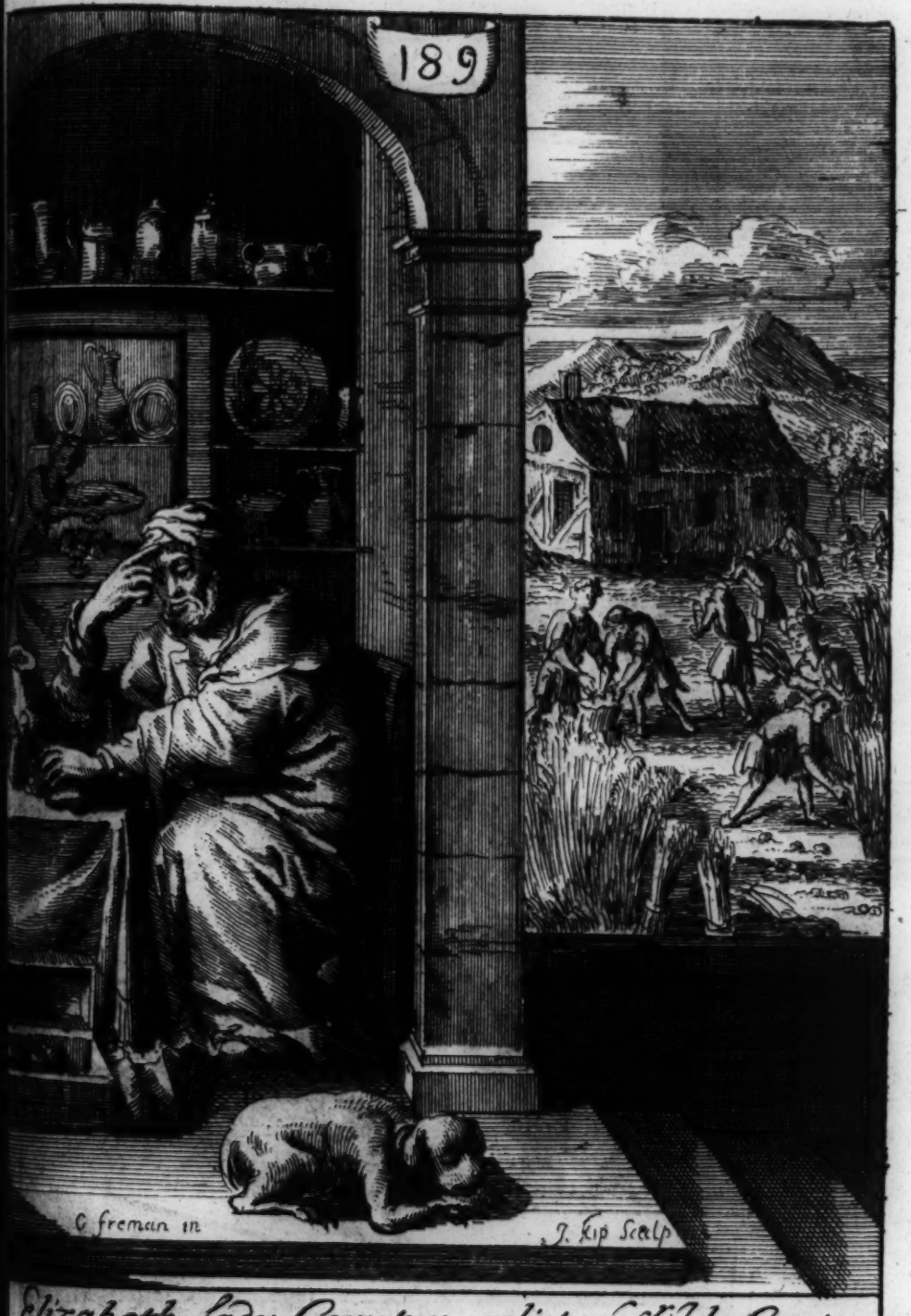
Our *Saviour Chriſt* will have thoſe which belong to him, to labor after the acquiring of other *Riches*, than thoſe which all *Men* muſt leave behind them. He will have them to be *Rich*, but with the *Goods* of *Heaven*, which perfectly diſcover the Vanity of the *Goods* of this *World*, for which he forbids them to have the leaſt Thought.

The *Rich Man* whom our *Saviour* calls *Fool*, intended not to enrich himſelf by unlawful means; His *Folly* conſiſted in making ſuch *Proviſion* for many *Years*, when he was preſently ſurprized by *Death*. So that our *Lord* would have us Stifle in our ſelves, all Immoderate deſires after things below, by the continual foreſight of the Moment, wherein we muſt leave all theſe things.

There is nothing, which a *Man* ſooner forgets than his *Mortality*; nay ſcarce any body thinks of it, as he ought, though nothing is more likely to make us Renounce all things.

Jeſus Chriſt who knew the Importance of it, here learns us to have this conſideration perpetually in our Minds; and 'tis one of the chief effects of *Chriſtian Humility*, to Nourish our *Souls* with the *Meditation* of *Death*, and to ſay with *David*, *Lord make me to know my End, and the number of my Days.*

THE



Elizabeth Lady Coryton, relict of S.r John Coryton of West-Newton-ffetras in Cornwall Baronet, & daughter and Coheyress of S.r Richard Chiverton deceased.
For advancement of this Worke. Contributed this Plate.



John Jeffreys of Llywell in the County of Brecknock Esqr
For Advancement of this Worke, Contributed this Plate.

The Parable of the Prodigal Son;

Who returning to his Father, was received with great Joy.

THE *Son* of *GOD* often Exhorting *Men* unto *Repentance*, would ſhew them again by divers *Parables*, how pleaſing this was
The ſame year 32. to *GOD* and his *Holy Angels*. For he ſometimes propoſes the Rejoycing of a *Shepherd*, who had found a loſt *Sheep*; other times the Joy of a *Woman*, who having long ſearched for a piece of *Mony*; invites, (when ſhe had found it,) her *Neighbours* to rejoyce with her.

But the moſt cogent Inſtance which our *Saviour* has given us on this Subject, is that of the *Prodigal Son*.

A certain *Man*, ſays he, had two *Sons*, the younger of them deſired his *Father* to give him his *Portion* of goods that was falling to him; and the *Father* divided his living unto them; and not many days after the younger gathered all together, and took his Journey into a far Country, and there waſted his *Eſtate* with *Harlots*, and in other *Debaucheries*. And having ſpent all, a great famine aroſe in the Land, ſo that he began to be in want: Whereupon he was conſtrained to Pin himſelf upon one of the *Inhabitants* of that *Country*, who ſent him into the Field to feed *Swine*: And his *Hunger* was ſo great, that although he earneſtly deſired to eat what the *Hogs* did Eat, yet no body would give that unto him.

And when he came to himſelf, he ſighed for the Remembrance of his *Fathers* hired *Servants*, to think that they had *Bread* enough, and to ſpare, whilſt he was ready to periſh with *Hunger*. I will therefore ariſe, and go to my *Father*.

His *Father* perceived him, when he was a great way off; and being moved to Compaſſion, he ran to meet him, and Embraced him; being not aſhamed to acknowledge him for his *Son*: Suppreſſing, by the Joy, which he had in poſſeſſing him, the Reſentment of the injury he had done him in ſeparating himſelf from him.

This *Young Man* being then more than ever, effectually ſenſible of the Offence which he had committed, in forſaking ſo good a *Father*, ſaid to him, with the deepeſt Sorrow, *Father, I have Sinned againſt Heaven and againſt thee, and am therefore no more worthy to be called thy Son.*

But this good *Father*, willing to Reſtabliſh him in his former Condition of a *Son*, of which he acknowledged himſelf ſo unworthy; Commanded his *Servants* to bring forth the *Beſt Robe*, and to put it on him, and to put a *Ring* on his *Hand*, and *Shoes* on his *Feet*, and to bring forth the Fatted *Calf*, and kill it, that they might Eat and be Merry; For this my *Son*, ſays he, was *Dead*, and is *Alive*, he was loſt, and is found; and they began to Rejoyce.

Now his *Elder Son* was in the *Field*, and as he drew nigh to the *Houſe*, he heard *Muſick* and *Dancing*. And he called one of the *Servants*, asking him what was the meaning of this *Mirth*; who told him, that his *Brother* was come, and his *Father* had killed the *Fatted Calf* for Joy. Whereupon he was *Angry*, and would not go in, therefore his *Father* came out and entreated him, ſaying, that although all he had was his, yet he might Rejoice at the recovery of his other *Son* from the *Grave*.

'Tis a difficult matter, ſay the *Fathers*, to add any thing to this *Parable*, ſeeing it explains it ſelf in ſuch a full and lively manner.

The *Eye* ſees therein, and the *Heart* therein feels what is above all *Words*. The *Marks*, of a true Converſion are here admirably well expreſt. This *Son* ſees his Miſery, and leaves it; he returns to his *Father*, and gives himſelf to him. Let us alſo forſake *Sin*, and turn we to *GOD* from the Bottom of our *Souls*, and he will have Bowels of Compaſſion for us; Let us be ſorrowful like this young *Man*, for having forſook our *Fathers Houſe*; and let us eſteem our ſelves happy for having again bin received into it. Thus will our *Repentance* be always Enlivened with a Regret mixt with *Love*, and accompanied with *Peace* and *Joy*.

THE

The Parable of Dives and Lazarus.

OUR *LORD* having Condemned the deſire after *Riches*, was not contented with the *Maledictions* he Pronounced againſt it, but he produces alſo an Example of their Condition, which muſt needs make all thoſe tremble that have but the leaſt Grain of *Faith*. The ſame year 32.

There was, ſays he, a certain *Rich Man*, that was Cloathed in *Purple*, *fine Linnen*, and Fared ſumptuoſly every day: And there was a certain *Beggar* named *Lazarus*, which was laid at his *Gate*, full of *Sores*; and ſo Indigent was his Condition, that he Begged only for the *Crumbs* which fell from the *Rich Mans Table*; yet no body took Care ſo much as to procure him the leaſt Comfort.

The *Dogs* who where more Charitable than their *Maſter*, came and Officiouſly licked his *Sores*; which *Lazarus* permitted; to learn us not to diſdain the Conſolations, which *GOD* ſends us by the meaneſt of his *Creatures*.

But *GOD* at length Crowning his great Patience in ſo hard a Condition, and recompenſing a conſtancy which had ſuffered without *Complaints*, *Repinings*, and *Murmurings* at ſo unworthy uſages, took *Lazarus* out of this *World*, whoſe *Soul* having been therein Purified by *Afflictions*, was after his Death carried by *Angels* into *Abrahams Boſom*.

The *Rich Man* alſo died, but his Condition after Death, was a different from that of *Lazarus*, as it had been during his Life: For he was Condemned to the Torments of *Hell*, where lifting up his *Eyes*, he ſaw *Abraham* afar off, and *Lazarus* in his *Boſom*; and he cried, in the Anguiſh which poſſeſſed his *Soul*, unto *Father Abraham* to have pity on him, and to ſend *Lazarus*, that he might dip the *Tip* of his *Finger* in *Water*, and Cool his *Tongue*, being horribly ſcorched with thoſe *Flames*.

But *Abraham* bid him Remember, that he had in his Life time received his good things, whilſt *Lazarus* lived in *Want* and *Miſery*; but that now *Lazarus* enjoyed inexpreſſible Happineſs, whilſt he was enduring the ſaddeſt Torments. And beſides, ſaid he, between us and you, there is a great *Gulph* fixed, ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence.

Then ſaid he, I pray thee at leaſt *Father Abraham*, that thou wouldſt ſend him to my *Fathers Houſe*; for I have Five *Brethren*, who if they were certainly informed of the Horrors of this place, would undoubtedly amend their Lives, to prevent their falling into ſuch a ſtate of Miſery.

Abraham anſwered him, that they had *Moſes* and the *Prophets*, whom if they did not hear, neither would they be perſwaded, ſhould one ariſe from the Dead to convince them.

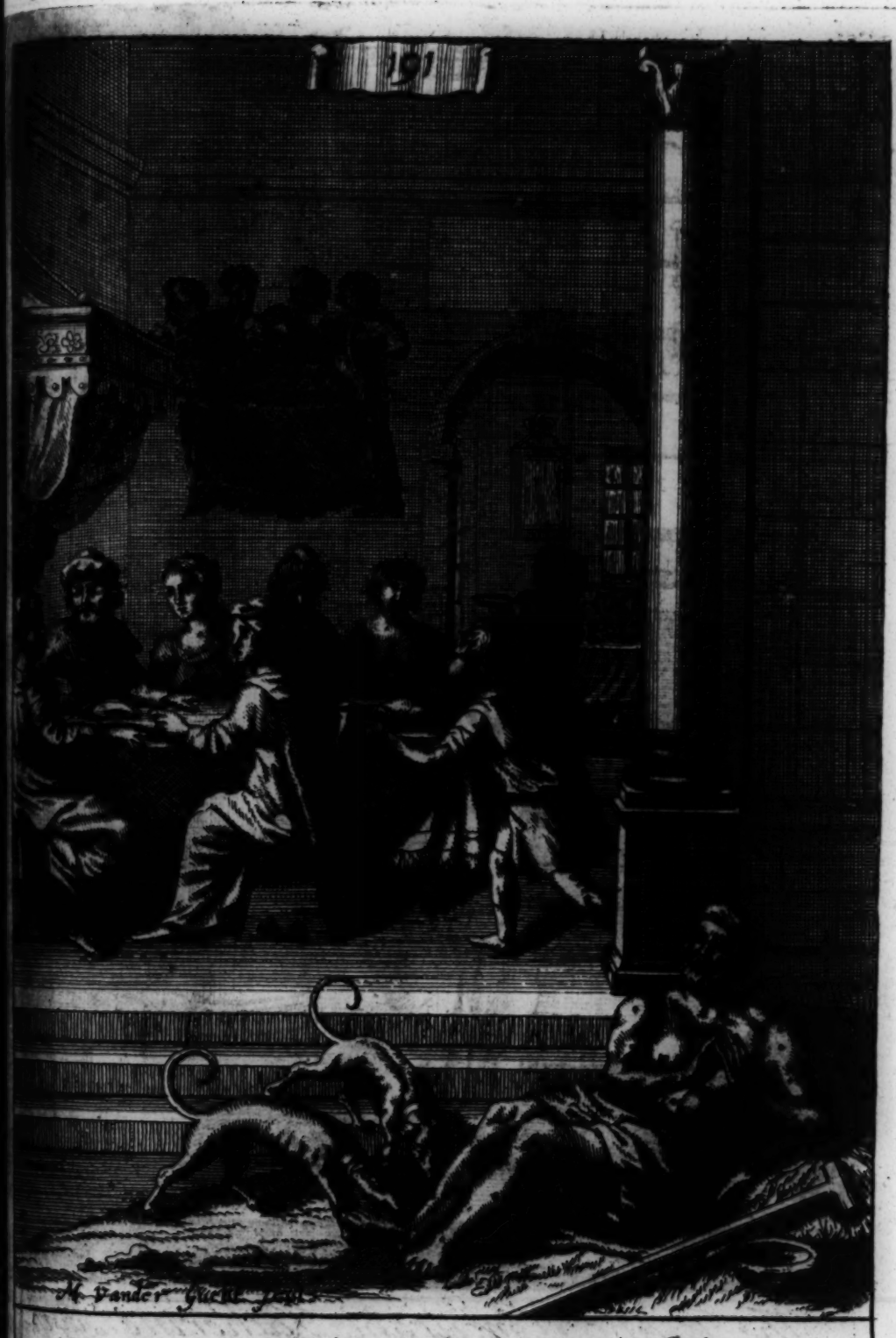
This *Parable* has two different Countenances. Whatever concerns *Lazarus*, is ſweet and pleaſant; and what ever relates to *Dives*, that is, the *Rich Man*, is dreadful and aſtoniſhing.

The one was really happy in appearing miſerable; and if he deſired Conſolations, twas only *Crumbs*, the better to bear his after-*Miſeries*, not to end them. The other on the contrary was truly miſerable, when he appeared happy; and he found *Lazarus* as conſtant after his Death, in refuſing him the leaſt Conſolations, as he had bin hard-*Hearted* himſelf in his Life time, in refuſing *Lazarus* the *Crumbs* which fell from his *Table*.

After this Example which *Jeſus Chriſt* himſelf propoſes, The *Faithful Poor* do not at all envy the *Rich*: But on the contrary, they have a ſecret Compaſſion for them; and ſo far are they from Murmuring againſt the *Rich*, and deſiring their Riches, that they bleſs GOD for their *Poverty*, and regard it as an excellent means to Humble them before *GOD*, for their *Sins*, which they have always before their *Eyes*, and which they feel as *Lazarus* felt his *Sores*.

Poverty ſuffered in this *World* in this manner, is a Spring of Happineſs in the *World* to come; and the *Rich* are very unhappy, if they place not their Happineſs in Succoring theſe kind of *Poor*, ſeeing that according to the Words of S. Bernard, *the Poor's Friends, are the Friends of Kings; and the Voluntary Poor, are Kings themſelves.*

THE



Madam Elizabeth Jeffreys. Wife of Iohn Jeffreys of Llywell in the County of Brecknock Esqr For Advancement of this Worke, contributed this Plate.



The Right Honourable Katherine Lady Dowager North, and Grey
For advancement of this Work &c. Contributed this Plate.

The Phariſee, and the Publican.

Of the Phariſee and the Publican who went to Pray in the Temple.

OUR bleſſed *Saviour* having ſhewed in ſo Remarkable a manner, the Miſerable end of the *Rich Man*; he yet more amazed his *Diſciples*, by repreſenting to them the ſurprize, wherein all *Men* would find themſelves, when he ſhall come to *Judge the Earth*. For he compares the time in which he ſhall come, to that in which the *Deluge* drown'd the *World*; *Men* then, ſays he, *Eat* and *Drank*; they *Married* their *Sons* and *Daughters*, till the Day that the Flood happened, which Buried them all.

The ſame year 32.

To avoid a ſurprize of this diſmal conſequence, our *Saviour* adviſes the Faithful to *Pray without ceaſing*, and to do it with the ſame Earneſtneſs and Conſtancy as a *Widow*, which is oppreſſed, entreats a *Judge* to do her *Juſtice*, and who Importunes him in ſuch a ſort, by the aſſiduity of her Cries, that he is forced againſt his own Inclinations, to yield to her requeſts, and do what ſhe would have him.

But in exhorting us to frequent and earneſt *Prayer*, and in giving us ſo Excellent an Inſtance in this *Widow* he ſpeaks of, he gives us in the ſame *Parable*, a double Model of two *Perſons* that *Pray*, one of which he openly diſlikes, but the other's manner is very pleaſing to him.

Two *Men*, ſays he, went to the *Temple* to *Pray*: The one was a *Phariſee*, that is to ſay, of the number of thoſe, who made profeſſion of a greater *vertue*; and the other was a *Publican*, that is, one of thoſe who were eſteemed the looſeſt ſort of *People* amongſt the *Jews*, as well for their *Rapines* and *Coveteouſneſs*, as other ſort of Irregularities.

The *Phariſee* ſtanding upright, gave thanks to *GOD*, that he was not like the reſt of *Men*, who live diſorderly, without any certain Rule of *Life*; or elſe like mere *Formaliſts*, void of the *Spirit* and *Power* of Godlineſs; nor as this Scandalous *Publican*, whom he then beheld in the *Temple*. He told the *Almighty* he faſted twice in the *Week*, and gave exactly the tenth part of his *Goods*.

But whilſt he offered to *GOD* theſe Preſumptuous *Boaſtings*, and laid before him his beſt *Works*; The *Publican* in a very different Temper of *Mind*, ſtood at the lower end of the *Temple*, and Bluſhing at the pravity of his Nature, and actual Tranſgreſſions, ſhewed outwardly the Confuſion he felt within. He dared not to lift up his *Eyes* to *Heaven*; he ſmote his *Breaſt*, and opened his *Mouth* only to ſay theſe Words, *GOD be merciful to me a Sinner*. This *Publican* our *Saviour* ſaith went down to his houſe juſtified, rather than the other; for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

Our bleſſed *Lord*, ſhews us in the Relating of this *Parable*, how greatly different his Thoughts are from ours; and how greatly his *Judgments* are above thoſe of *Men*. For *Men* would have bin apt to have regarded this *Phariſee* with Admiration; whereas *GOD* only looks upon him with Contempt and diſlike: And whereas this *Publican* was deſpiſed by all the *World*, our *Saviour* aſſures us, that his *Humility* rendred him Honourable, and acceptable in the ſight of *GOD*; For *GOD reſiſteth the Proud, but gives Grace to the Humble*; and that he is certainly a *Proud Man*, that prefers himſelf before others, on the account of any Advantagious Qualifications that they want.

S. *Auſtin* obſerves, that this *Phariſee's* Crime was, not that he attributed the good qualities he was endowed with, to himſelf, as purely his own, Independent from *GOD*; ſeeing he thanked him for them; but in that he extolled himſelf above thoſe, who ſeemed not to be ſo highly favoured of *Heaven* by the Participation of theſe *Gifts*.

External *Vertues* are dangerous, if they be not at the ſame time accompanied with great *Humility*; and tis better to be ſenſible only of Faults in ones ſelf, than to behold like this *Phariſee*, a great number of good *Works*, which too often ſerve to inſpire us with complacency in our ſelves, and Contempt of others.

THE

The Parable of the Laborers in the Vineyard.

Our SAVIOUR by the ſimilitude of Laborers *in the* Vineyard, *ſheweth that GOD is debtor to no Man.*

THE *Son* of *GOD*, intending to give to his *Diſciples*, a Repreſentation of what ſhould happen to his *Church* in all *Ages*, ſpake to them this *Parable*.

The ſame year 32.

The Kingdom of *Heaven* is like unto a *Man* that is an *Houſe-holder*, which went out early in the *Morning*, to hire *Laborers* into his *Vineyard*: And having agreed with the *Laborers* for a *Peny* a *Day*, he ſent them into his *Vineyard*.

And he went out about the third *Hour*, and ſaw others ſtanding idle in the *Market-place*, to whom he ſaid, Go ye alſo into the *Vineyard*, and whatſoever is right I will give you, and they went their way.

Again he went out about the ſixth and ninth *Hour*, and did the like; and about the eleventh *Hour*, he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the *Day* idle? They ſaid unto him, becauſe no *Man* has hired us; he ſaith unto them, go ye alſo into the *Vineyard*, and whatſoever is right, that ſhall ye receive.

When the *Evening* was come, the *Lord* of the *Vineyard* ſaith unto his *Steward*; Call the *Laborers* and give them their *Hire*, beginning from the laſt unto the firſt.

And when they came that were hired about the eleventh *Hour*, they received every *Man* a *Peny*: But when thoſe that were hired firſt came, they ſuppoſed that they ſhould have received more; But they received the ſame *Wages*; which made them *Murmur* againſt the *Good Man* of the *Houſe*, ſaying; Theſe laſt have wrought but one *Hour*, and thou haſt made them equal to us, which have bore the *Burden* and *Heat* of the *Day*. But he anſwered one of them and ſaid, *Friend* I do thee no wrong; didſt thou not agree with me for a *Peny*? Take that which is thine, and go thy way. I will give unto this laſt, even as unto thee; Is it not lawful for me to do what I will with mine own; or are you wicked, becauſe I am good?

Thus ſays our *Saviour*, *the laſt ſhall be firſt, and the firſt ſhall be laſt; for many are called, but few choſen.*

What encouragment and comfort does this *Parable* yield to ſuch, the greateſt part of whoſe *Lives* has bin conſumed in Folly and wickedneſs, if they do but at laſt heartily bewail their ill-ſpent time, and ſeriouſly betake themſelves to the working out of their *Salvation*? Who can ſufficiently enough admire and extol the *Goodneſs* and *Mercy* of the *Lord*? who can ſhew forth all his *Praiſes*, as the *Pſalmiſt* ſpeaks; for he does not deal with us after our *Sins*, nor reward us according to our *Iniquitits*.

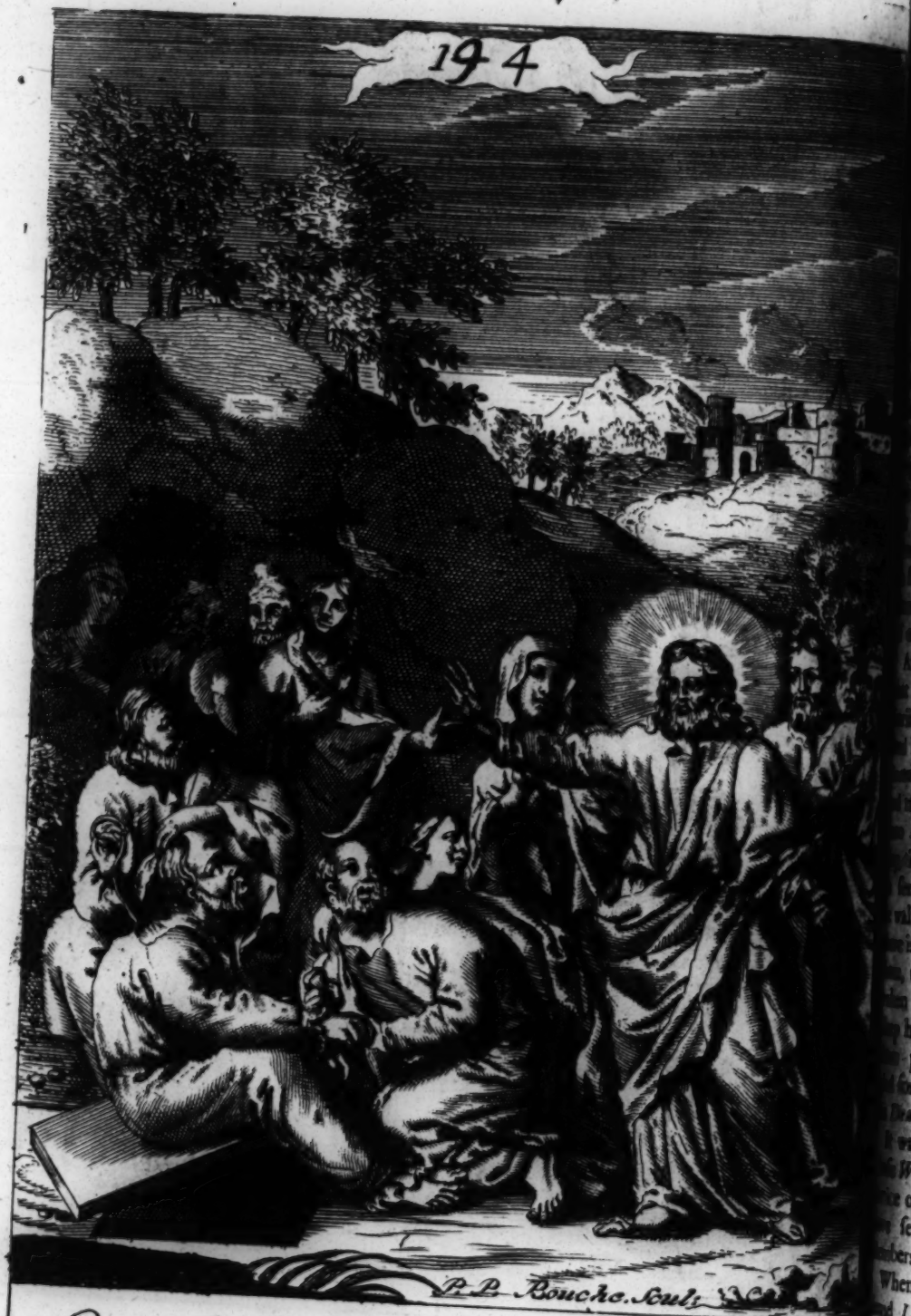
The ancient *Fathers* have taken occaſion alſo from this *Parable*, to exhort *Chriſtians* to fly Idleneſs, which *GOD* hereby ſhews to be diſagreeable in his ſight. All *Work* in this *Vineyard*, though the *Work* be different; 'tis ſufficient to do therein as the *Father* of the *Family* commands, contenting our ſelves both with the *Work* and *Wages*, which he thinks fitting to allot us. We ſhould alſo take care not to puſt up, or *Pride* our ſelves on the account of the excellency of our *Work*, and to expect thereof greater Recompence for it. We loſe our Labour when we apply our ſelves too ſtrictly to it; and conſume our ſtrength in Vain, when we build our hope thereon. It is from *GOD* alone, and his Bounty, from whom we are to expect whatever we may receive. Whatever Good we do, 'tis not properly we that do it, but *GOD*, for 'tis he that worketh in us both to *will* and *do* of his Good pleaſure; And *GOD* in rewarding us, will only Crown his own Gifts in us. Unhappy, ſaith S. *Auſtin*, would the beſt of *Men* be, ſhould *GOD* lay them to themſelves, and examin the beſt of *Mens* works, according to the ſtrict Rule of his *Purity*.

THE



White Titchborne of Aldershot in Hantshire Esqr, descended of the antient family of Titchborne of Titchborne in the said County.

For advancement of this Worke Contributed this Plate.



Samuel Aubery of the Parish of S.t Martins in the ffields in Middlesex, Their Maiestys Coatchmaker
For advancement of this Worke, Contributed this Plate.

The Reſurrection of Lazarus.

THE appointed time of our *Saviour's Death* drawing near, it ſeems as if he in ſome ſort advanced it, by the *Reſurrection* of *Lazarus*. And this being one of his moſt Fa- *Miracles*, it ſtirred up a greater envy the Minds of his *Enemies*.

When *Lazarus* was ſick in *Bethany*, his *Martha* and *Mary*, ſent to our *Saviour* give him notice of it. Our *Lord* who these two *Siſters* and their Brother *ew*, contented himſelf with ſaying then, this *Sickneſs* hapned only for the greater of *GOD*. And that the *Son* of *GOD* be glorified thereby. And therefore ſo was he, from haſting to *Cure* him, that mained two days on purpoſe in the place, that *Lazarus* might *Dye*; and ew us at the ſame time, that his abſence us, is the cauſe of the *Spiritual Death* our *Souls*.

After theſe two days, he told his *Diſciples*, he muſt go again into *Judea*: But they ing the danger of that *Journey*, Remem- him, that 'twas but a Moment ſince his ies, the *Jews* ſought to *Stone* him, take away his *Life*. Our *Saviour* ſaid them, are there not 12 Hours in the in which if one walk, he ſtumbleth not, ing the light of this *World*; but if walk in the night, he ſtumbleth, becauſe is no light in him. Then he ſaid unto that *Lazarus* ſleepeth, but I go to a him; his *Diſciples* anſwered, if he he ſhall do well; then our *Saviour* told plainly that he was *Dead*, and was for their ſakes that he was not there at *Death*.

was on this occaſion that S. *Thomas* ſaid *Words*, which have bin as it were the of all *Chriſtians* in all Ages, when they ſeen *Jeſus Chriſt* perſecuted in his bers; *Let us go and Dye with him.*

When *Jeſus Chriſt* was in *Bethany*, he *Lazarus* Dead four days, and laid in *Grave*. *Martha* underſtanding that our was coming, made haſt to meet him; left *Mary* her *Siſter* with thoſe of the who came from *Jeruſalem* to comfort *Martha* ſhewed her Grief to *Jeſus Chriſt*, in that he was not preſent at her *Brother's Sickneſs*; and ſhe ſhewed alſo her *Faith*, by ſaying, ſhe was certain, That notwithſtanding the condition her *Brother* was in, our *Saviour* could obtain of *GOD*, what ever he deſired of him; and confeſſed that he was *Chriſt* the *Son* of the Living *GOD*, who came into the *World*. She went alſo to *Mary*, and told her privately, that our *Saviour* was come, and asked for her. *Mary* aroſe at theſe *Words*, and ran to *Jeſus Chriſt*, and the *Jews* which were with her to comfort her, followed her, ſuppoſing the Violence of her Grief tranſported her to the Place, where her *Brother* lay *Buried*.

Our bleſſed *Lord* ſeeing *Mary* drowned with *Tears*, as alſo the *Jews*, which accompanied her, *Wept alſo himſelf*, and demanded where *Lazarus* was laid: They led him to the *Sepulcher*, where he made the *Stone* to be rolled away; and having given thanks unto *GOD*, in a *Prayer* which he offered him; he cryed out with a loud voyce, *Lazarus come forth*; And he that was dead came forth bound *Hand* and *Foot*, with *Grave-Cloths*, and his *Face* was bound about with a *Napkin*. *Jeſus Chriſt* commanded them to unbind him, and let him go.

The *Holy Fathers* have all of them reſpected this *Reſurrection* of *Lazarus* as a *Type*, or *Figure* of the *Reſurrection* of the *Soul*, and the Converſion of a *Sinner*. Our *Saviour Chriſt* draws near to the *Soul*, as he drew near to *Lazarus*, and calls it with a loud *Voyce*, to raiſe it by the power of his *Word*, by the power of *Binding* and *looſing*, which he has given his *Church*, and by the Impreſſions of his *Holy Spirit*, which form in *Mens Hearts* a ſincere Regret, and makes them bring forth *Fruits* worthy of *Repentance*.

Theſe *Tears*, this *Trouble*, this *Groaning*, and this *Prayer* of *Jeſus Chriſt* do ſhew, how painful a thing it is to raiſe up thoſe *Dead*, who have grown old in ſinful Habits. But what difficulty ſoever there is in this *Work*, we ought not to deſpair of any *Man*, when we conſider the Powerfulneſs of this *Voyce*, which makes the *Dead* Riſe out of their *Graves*, and the *Bounty* of him, who ſometimes after makes him *Eat* at his *Table*, who lay before in the Rottenneſs of a *Sepulcher*.

THE

The Conversion of Zacheus.

THE *Pharisees* being informed of the *Resurrection* of *Lazarus*, and seeing with sorrow, the Fame which this *Miracle* had procured our *Saviour*; they thereupon immediately assembled together, to deliberate amongst themselves, what they had to do. If we let this *Man* go on, say they, in this manner, all the *People* will believe in him; and the *Romans* will come, and seize upon our *City*, and *Estates*.

The same year 32.

One amongst them, who was *High Priest* that year, being inspired of *GOD*, Prophesied, That 'twas expedient one *Man* should dye for the *People*; and from that time they resolved on his Death. Which *Jesus Christ* knowing, he privately retired; and would no longer remain in *Judea*. But a while after, the time of his Death approaching, he resolved to return to *Jerusalem*; and foretold as he was Travelling thither, what was to befal him.

When thy drew near to *Jerico*, a certain *Publican* named *Zachæus*, hearing of *Jesus Christ* coming, had a great desire of a long time to see him, and therefore thrust himself amongst the Croud of those that went before him; but being a *Man* of low Stature, he was hindred, by those that attended our *Saviour*, whereupon he was forced to run before, and to get upon a *Sycamore-Tree* which stood in the way-side, near to which our blessed *Lord* was to pass by.

Our *Saviour* being come to the place where he stood, and lifting up his *Eyes*, bid *Zachæus* to come down, for he would abide that day at his *House*.

Zachæus giving an Example of the readiness we ought to use in obeying *GOD's Commands*, immediately came down, and Entertained the *Son* of *GOD* at his Habitation with great Joy, although all the *People* murmured at our *Saviours* chusing this *Mans House* for the place of his Retirement, when he Master of it, was of so Odious a Profession. But *Zachæus* being fully converted from the Bottom of his *Soul*; and Renouncing from that very Moment his past *Life*, came and presented himself before our *Saviour Christ*, saying with an humble *Confidence*, and *Gracious liberty* that he would now distribute half of his *Goods* to the *Poor*, and with the rest make *Restitutions*; and that if he wronged any body, he would restore them Four-fold.

Our *Saviour* having heard this *Holy Resolution*, which he himself had put into his *Heart*, said; that this day *Salvation* was come to his *House*; and that this *Man*, whom the *Jews* could not but regard with Horror was of the number of *Abrahams Children*.

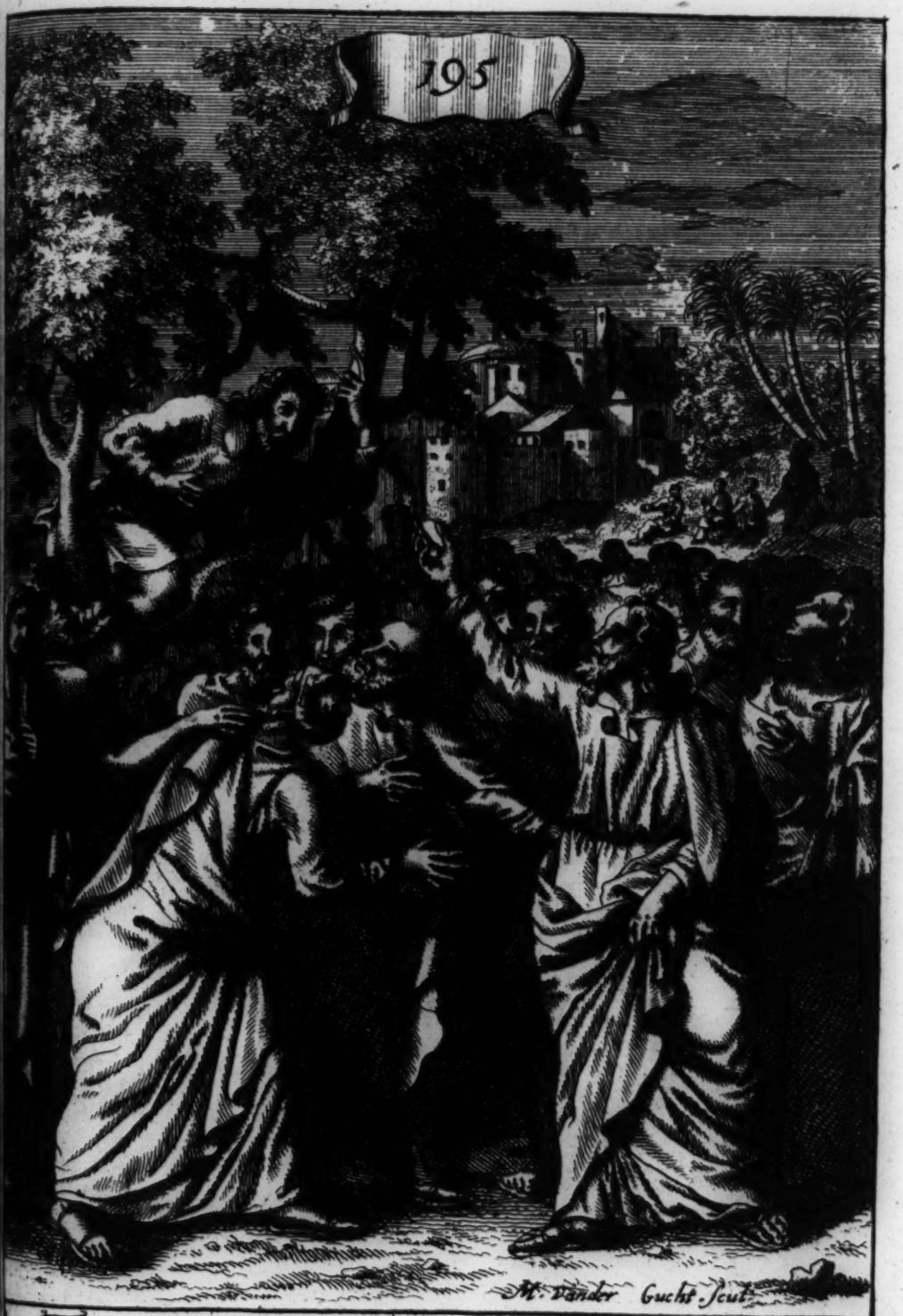
The *Holy Fathers* considered *Zachæus* as an instance of a true *Conversion*. He seems to be beforehand with our *Saviour*; But our *Saviour* had indeed bin first dealing with him, by the Invisible Motions of his *Spirit* whence followed all those Visible *Signs* of *Grace* which he had received.

Zachæus was so full of *Faith* and *Joy* in believing, that he would willingly have parted with all his *Goods* to the *Poor*; but only he considered, that necessity of reserving a part to make Restitution, to such as he might have wronged. For he knew that *GOD* did not approve of a *Mans* being Charitable, with what is not his own.

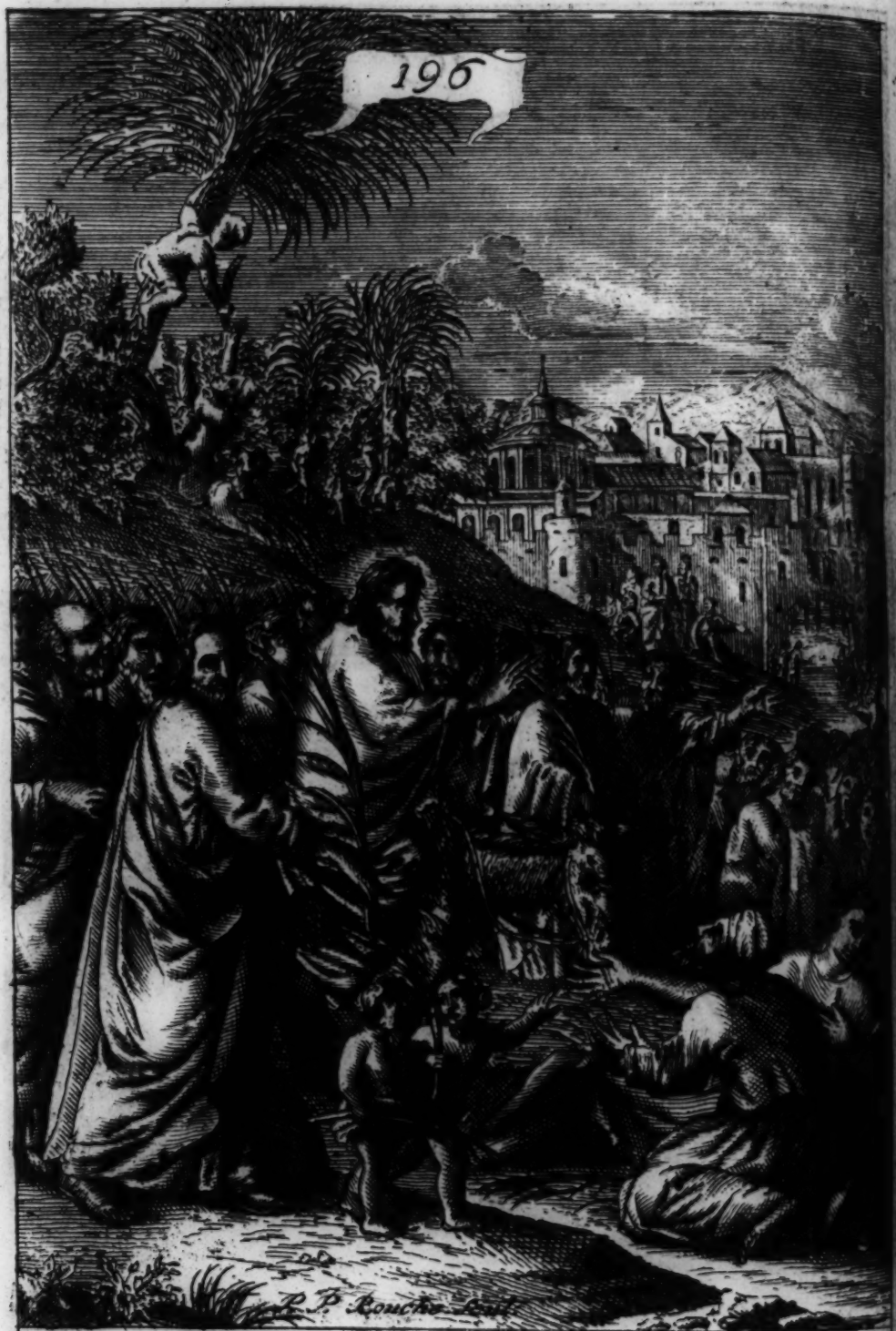
He thought it not enough, to Restore what he had taken away, but he would make a Four-fold return: And therefore *Christ* immediately declares the happiness of his Condition. For when the Darling or beloved *Sin* is parted with, as *Covetousness* and *Griping* in these sort of *People*, all the rest do fall of Course.

The *Gospel* shews us, by this Remarkable instance, that we must always begin our Conversion, by removing the greatest Obstacles such as are *Restitution* of *Goods*, or good *Name*. For GOD sooner Pardons those Offences which are committed against himself, than those committed against our *Neighbour*.

Qui



Thomas Rawlinson Esqr, son and heyre of Sr Thomas Rawlinson Knight Alderman and Sheriff of London and Middlesex Anno Domini 1686.
For advancement of this Worke. Contributed this Plate.



The R.t Honourable Robert Lord Lucas, Baron of Shenfeild, Cheife Governor of the Tower of London, and Lord Leiutenant of the Hamlets therevnto belonging.

For advancement of this Worke, Contributed this Plate.

Our SAVIOUR *Riding to Jeruſalem, before the Paſſover of the Jews.*

OUR *Saivour Chriſt* having left *Jerico*, after the Converſion of *Zachæus*, advanced towards the *City* of *Jeruſalem*; and ſix *Days* before the *Paſſover*, he went into *Bethany*; where *Mary* the *Siſter* of *Lazarus*, which was raiſed from the dead, received him, made him a Supper, and *Martha* ſerved, but *Lazarus* ſat at the *Table*; then took *Mary* a pound of *Oyntment* of *Spikenard*, which was very coſtly, and anoynted our *Saviours* feet, and wiped them with her *Hair*; and the houſe was filled with the odour of the Oyntment; for which cauſe *Judas* who bore the bag, was angry, Saying, it might have been ſold for 300 pence, and given to the Poor: But our *Saviour* praiſed her Action, and ſaid, that ſhe had done it againſt the day of his *Burial*; *and that the poor they had always with them, but him they had not.*

The year of the Julian Æra 33. The fourth of the Preaching of Jeſus Chriſt.

The *People* knowing that *Jeſus Chriſt* was in this place, came Crouding, not only to ſee him, but alſo *Lazarus*, that was raiſed from the Dead: which further diſcontenting the *Phariſees*, they determined to put him alſo to Death; whoſe *Reſurrection* encreaſing the Fame of our *Saviour*, hindred the deſign they had formed of deſtroying him, and induced ſeveral among the *Jews* to believe in him.

The next Morning our *Saviour Chriſt* being near the *City*, ſent his *Diſciples* from the Mount of *Olives*, where he was, to a neighbouring *Village*, and commanded them to fetch an *Aſs* with its *Foal*, and bring them away; and to anſwer thoſe that might offer to hinder them, that the *Lord* had need of them. The *Diſciples* did as our *Saviour* had commanded them, and ſpread their Garments on this *Aſs*, and ſat *Jeſus Chriſt* thereon, as it is written, *fear not Daughter of* Sion, *behold thy King cometh ſitting on an Aſſe's Colt.* When immediately, all the *People* that were come to *Jeruſalem* on account of the *Paſſover*, hearing that our *Saviour* was then entring into the *City*, they took Branches of *Palms* in their *Hands*, and went before him, with loud Acclamations of *Joy*: Several threw their *Garments* on the Ground, in the places where our *Saviour* was to paſs along; and others ſtrewed the Road with *Boughs* of *Trees*, and cried before him; *Salvation and Glory to the Son of David*; *Bleſſed is he that cometh in the Name of the Lord.*

Theſe *Applauſes* and *Acclamations* of the *People*, more and more enraged the Enemies of our *Saviour*, which made them ſay amongſt themſelves, what ſhall we do, for all the *People* croud after him?

The *Holy Fathers* have made excellent Obſervations on this *Miracle* of our *Saviour*. He *Triumphs*, ſay they, beforehand, as he died before-hand in the laſt *Supper*. He ſhews the real Power he was to gain on Mens *Hearts*, by the Merits of his Death, and by the *Glory* of his *Reſurrection*.

He does what he will with theſe *People*; he forces the Wicked to adore him, even as they ſhall one day, be conſtrained with the *Devils*, to bow their *Knees* before him, and confeſs that he is *GOD*.

The *Jews* hate him; they would have deſtroyed him, yet they cannot hinder his *Glory*: It hence appears, that 'tis *GOD* alone, that governs all things on *Earth*, as well as in *Heaven*; That the Wicked as well as the Good, are ſubject to his Power; and that we do in vain think to Rule the Events of this *World*. We ought always to ſay, what ever happens, That GOD has thus ordained it, and after this, to *lie down* in *Peace*.

This is the ſole advantage of *Chriſtians*, and the beſt courſe they can take in all their affairs; ſeeing this Temper of Mind raiſes them above the *Earth* and *Hell*; above *Men*, *Angels* and *Devils*, nay *Heaven* it ſelf; to make them enter into the Sanctuary of *GOD*, and to remain firm and unmoveable, whilſt they are on *Earth*, amidſt all the *Storms* and *Tempeſts* of it.

THE

The Buyers and Sellers Drove out of the Temple.

WHen our *Saviour* drew near to the the *City* of *Jeruſalem*, the Joy of his *Triumph* could not hinder him from ſhedding *Tears*, which the Tenderneſs of his *Charity* made him ſhed, at the proſpect of thoſe *Miſeries*, which would ſoon come upon that unhappy *City*, as a Puniſhment for that *Deicide*, which ſhe was ready to commit.

The ſame year 32.

He declared, the cauſes of thoſe future *Miſeries* were, for that ſhe had known the time of *Gods Merciful Viſitation*; by this means, learning *Chriſtians* not to deſpiſe the *Grace* of *GOD*, in letting it lie uſeleſs, and of none effect. That if they know not how great *Puniſhment* they make themſelves worthy of, by this contempt, they ought to tremble when they conſider; that if *Jeruſalem* was not puniſhed immediately for its Crime, the delay which *GOD* uſed, hindred not the Sentence (which he in his Wrath had Pronounced) from being punctually executed.

Our *Saviour* thus Diſcourſing, and going from place to place, and ſhewing the *Miſeries* of great *Cities*, who almoſt, always reject, or pervert the Truths of *GOD*; He at length entred into *Jeruſalem*, which was all in a Tumult, every one asking, who it was that came in after that manner.

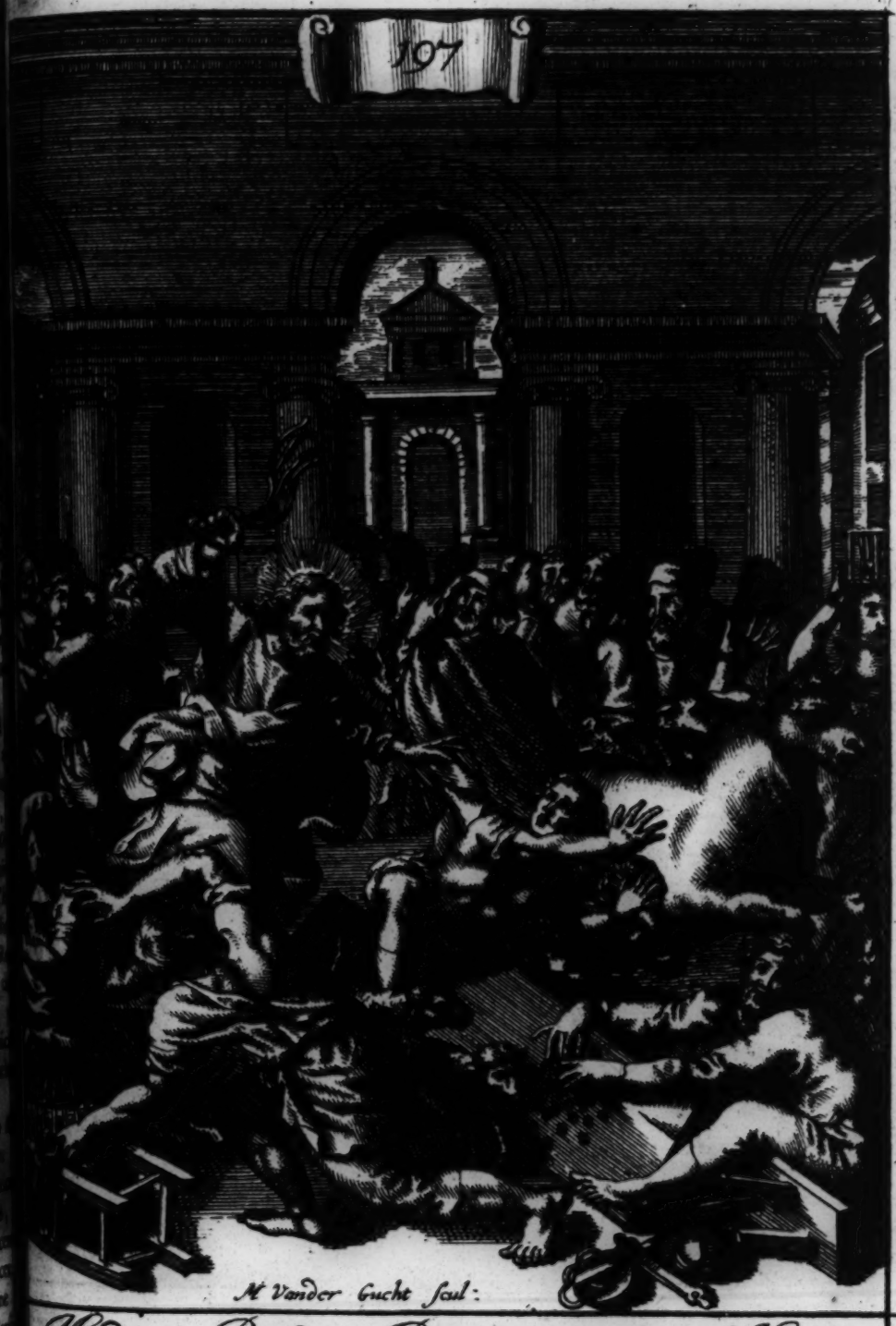
Our *Saviour*, went immediately into the *Temple* of *GOD*, and having found Perſons that Bought and Sold, he drove them thence: He threw down all the *Tables* of the mony-changers, caſt down the *Seats* of thoſe that ſold *Doves*; And ſaid unto them, it is written, my Houſe ſhall be called the Houſe of Prayer, but ye have made it a *Den* of *Theives*; And the *Blind* and the *Lame* came to him in the *Temple*, and he healed them; And when the chief *Prieſts* and *Scribes* ſaw the wonderful things that he did, and the crying in the *Temple*, *Hoſanna* to be the *Son* of *David*, they were ſore diſpleaſed; and ſaid unto him, *Heareſt thou what theſe ſay?* And *Jeſus* ſaith unto them, *Yea, have ye never read, out of the mouth of Babes and Sucklings thou haſt perfected praiſe?* And our *Saviour* left them, and went out of the City into *Bethany*, and lodged there.

The Ancient *Fathers* have much conſider-ed this Circumſtance, and admired that *Jeſus Chriſt*, having foretold the great *Miſeries*, which were to happen to *Jeruſalem* ſhould go immediately after to the *Temple*. But this was to ſhew without doubt, that 'twas the diſorders which were there committed, and the neglect and irregularity of the *Prieſts*; that drew theſe *Miſeries* on the whole *Nation*; and that to appeaſe the Divine Juſtice, theſe *Guides* ſhould have lookt into themſelves, to ſee whether there was nothing in them which might diſpleaſe *GOD*.

'Tis enough to make any *Chriſtian* tremble when he conſiders with what Severity the *Son* of *GOD*, (who was the mildeſt of all *Men*) uſed thoſe who Profaned this holy Place. He never entred into a Paſſion (as we read of) till this diſorder, although this was only in the out-parts of the *Temple*, and under the pretence of the Service and Worſhip paid to *GOD* in the *Sacrifices*.

The *Fathers* have attentively weighed the Circumſtances of this *Hiſtory*, and warned us from hence, To have a care of Violating the Holineſs of our *Temples*, by the leaſt thing that may diſpleaſe *GOD*, ſeeing they are, or ought to be more *Holy*, than that of which *Jeſus Chriſt* could not ſuffer the Profanation. Wherefore they have ever recommended the Reverence which we owe to *Churches*, as being nothing, which doth more provoke *GOD*, than the diſreſpect which he ſhewed him in a place, where he reſides in his *Throne*.

They have exhorted the Faithful to live in Awe, to watch over their *Hearts*, and *Eyes*, when they meet in the Sanctuary of *GOD*. For *GOD* cannot be mocked; and if he for a time bears with the Indevotion which are committed in theſe places, we muſt not doubt but that he will one day pour out his Fury upon ſuch Perſons, and then ſhall they Cry ſeriouſly for Mercy, but he will not hear them, for he will *laugh at their Calamities, and mock when their Fear cometh.*



Madam Bridget Danvers, daughter of Nicholas Danvers of the Citty of London Gentleman
For advancement of this Worke, Contributed this Plate.



Mr. Henry Hayward of the Parish of St. saviours southwarke in the County of surrey.

For advancement of this worke Contributed this Plate.

The Parable of the Wedding Garment;

Or, The Marriage of the Kings Son, &c.

ALL the time from the entrance of *Jesus Christ* into *Jerusalem*, till his *Passion*, was spent in divers Conferences which he had with the *Jews*, in which he Reproached them with their Infidelity, and foretold them that the *Gentiles* and *Idolaters* should take their place in the *Kingdom* of *GOD*.

Same year 33.

But, to abate at the same time, the overweening Opinion which the *Gentiles* might have of themselves, by being preferred before a *People*, who were heretofore so beloved of *GOD*; he shewed in the same *Parable*, what manner he rejected the *Jews*, and with what Circumspection the *Gentiles* should possess their Place.

The *Kingdom* of *Heaven*, saith our *Saviour*, is like unto a *King*, who made a *Marriage* for his *Son*, and sent his *Servants* to call those which were bidden to the *Wedding*. But these *Persons* made light of this Invitation, and came not: He sent to them other *Servants*, to tell them, he had killed his *Oxen*, and *Fatlings*, and that all things were in a Readiness; But they regarded before coming, for some went to their Farms, and others to their *Marchandizes*; and there were others more ungrateful and barbarous, who outragiously handled the *Kings Servants*, and slew them. And when the *King* heard of this, he was wroth, and sent forth his *Armies*, and slew these *Murtherers*, and burnt their *City*.

This being done, he said to his *Servants*, You see, I have gotten all things ready, but those I had invited are not worthy of my Entertainment; Go then into the *Streets*, and as many as ye shall find bring to the *Wedding*. The *Servants* did as their *Master*, and gathered together a great number of *Persons*, both good and bad, so that the *Table* was filled with Guests.

When they were set down, the *King* entered into the *Room*, to see those that were there; and having observed one who had not a *Wedding Garment*, he said to him, Friend, how camest thou hither, not having a *Wedding Garment*? and the *Man* was *Speechless*. Then the *King* commanded his *Servants* to bind him *Hand* and *Foot*, and to cast him into utter Darkness. In fine, he concluded this *Parable* with these dreadful Words; *There are many called, but few chosen.*

Our *Saviour* by this *Parable*, which sets forth the Reprobation of the *Jews*, and the Election of the *Gentiles*, shews us; he expects we should use our utmost endeavours to make our selves worthy of his Grace: And though he be so kind as to prevent us by his Gracious Invitation to this *Mystical Marriage*; yet he expects we should hasten thereto, with such *Ornaments* as have some Proportion to the *Majesty* of him that called us.

The Ancient *Fathers* tell us, That this *Nuptial Robe*, is the *New Man*, which has bin cetated according to *GOD*, in true *Righteousness* and *Holiness*. If we do not endeavour to Cloath our selves with this *Robe*, 'tis to be feared that *GOD* will reject us from his *Feast*; and that the Nakedness wherein he sees by the Corruption of the Old *Man*, with which we were *Cloathed*, will force him to bid his *Servants* to put us away from his *Table*, and cast us into utter Darkness, that is to say, into such Darkness, as will hinder us from ever finding him.

This *Man* according to S. *Austin*, doth represent a great many others, to wit, the whole body of the wicked, who are ignorant of the shameful Condition they are in; who are *Naked* without knowing it; and *Blind*, though they think they see clearly; who believe they understand all things, whereas in truth they understand nothing; The *GOD* of this *World*, having blinded their *Eyes*, and laid them in a deep *Sleep*. Wherefore, we should do well ever to remember the Words of our *Saviour* in the *Revelations*; *I will come as a Thief*: Blessed is he that *Watcheth*, and keepeth well his *Garments*, that he Walk not *Naked*, and expose his Confusion to the *Eyes* of others.

The Parable of the Talents.

Our SAVIOUR by this Similitude ſhews the danger whereinto a Man falls, if he goes beyond the Meaſures ſet him by the Goſpel, *and alſo if he does not walk up to the Rules of it.*

BEfore our *Saviour* had ended his *Preaching*, he was willing to lay before Men the ſeverity of *GOD*'s *Judgments*; and therefore propoſes to them the Parable of the *Fooliſh* and *Wiſe Virgins*; to ſhew us, That how good ſoever our Condition may be, and though our Works be never ſo Exemplary, denoted by thoſe burning and ſhining *Lamps*; yet ſhall we be rejected of *GOD*, if we have not (as S. *Auſtin* ſays) this *Oil* of a true and perfect *Humility*; which ſhews us, That we are nothing in the ſight of *GOD*, and that 'tis his *Grace* that doth all in us. But the *Parable* of the *Talents*, related afterwards by S. *Matthew*, inſtructs us in many important Truths.

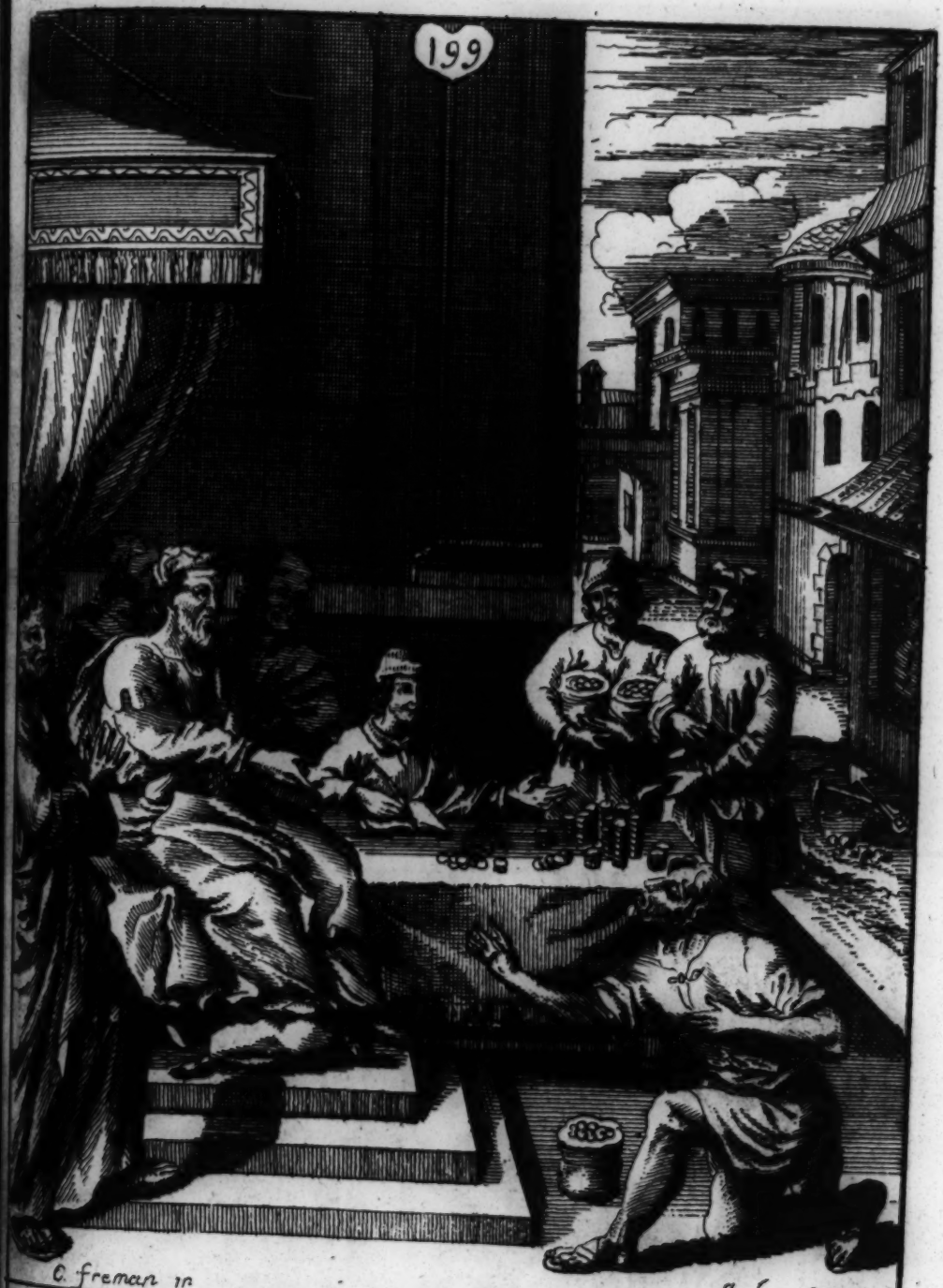
The same year 33.

The Kingdom of Heaven *is as a Man* Travelling *into a far* Country, *who called his own* Servants, *and delivered to them his* Goods: *Unto one he gave* 5 Talents, *to another* 2, *and to another* 1; *to every Man according to his ſeveral ability, and ſtraightway took his* Journy. *He that received* 5 Talents, *went and traded with the ſame, and made them* 5 *more; and likewiſe he that received* 2, *gained* 2 *others; but he that received* 1, *went and hid it in the Earth, which rendred it uſeleſs. After a long time, the* Lord *of thoſe Servants being return'd, called his* Servants *to account; and he that received* 5 Talents, *came and brought other* 5 Talents, *ſaying,* Lord, *thou deliveredſt me* 5 Talents, *behold I have gained* 5 *more*: *His* Lord *ſaid, Well done thou good and faithful Servant; thou haſt been faithful over a few things, I will make thee Ruler over many things, Enter thou into the joy of thy* Lord. *He alſo that had received the* 2, *brought alſo* 2 *others to his* Lord, who likewiſe recompenſed his fidelity, as he had done to the firſt. *But he that received but* 1 Talent *coming near to his* Maſter, *told him,* Lord, *I know thee to be an auſtere Man, and that thou gathereſt where thou haſt not ſowed; and therefore I was ſo afraid of thee, that I have hid thy* Talent *in the Ground, and lo here it is. His* Maſter *anſwered him; O thou wicked and ſlothful Servant, ſeeing thou kneweſt I gathered where I did not ſow; why didſt not thou put the Money I gave thee into other hands, that when I returned, I might have received my own with Uſury? Take therefore the* Talent *from him, and give it to him that hath* 10; *for unto every one that hath, ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away even that which he hath; and caſt the unprofitable Servant into outer Darkneſs, where ſhall be weeping and gnaſhing of Teeth.*

The *Holy Fathers* have trembled in conſidering this *Parable*: They have ſeen the danger wherein a Man falls, if he goes beyond the Meaſures ſet him by the *Goſpel*, and if he does not alſo walk up to the Rules of it.

It was as dangerous to theſe *Servants*, to deſign the ſerving their *Maſter*, according to the *Talent* which he had given to others, as not to ſerve him according to the *Talent* which they had themſelves received.

For as there is no greater *Humility*, than not to ſet about works of *Charity* beyond the Grace that *GOD* has beſtowed on us; ſo there is no greater *Miſery*, than to keep the Gift of the *Spirit* unemployed. For the Servant uſed towards that Perſon, who had hid his *Talent* in a *Napkin*, has ſo awed conſidering *Chriſtians*, that it made them vanquiſh their own Natures and humbly ſurrender themſelves to the Decrees of *Providence*. 'Tis certain *GOD* is no hard *Maſter*, yet is it not to be imagined, that he has given us our Lives to no other purpoſe, than to take in and let out the *Air*.



C. freman in

J. kip Sculp.

Mr Thomas Jenney Cittizen and Mercer of London
For advancement of this Worke, Contributed this Plate.



Francis Ashenhurst of Parke hall in Staffordshire M.r of Arts & Arch-Deacon of Darby, Grandson to Ralph Ashenhurst of Ashenhurst in Staffordshire Esq.r For Advancement of this Worke, Contributed this Plate.

The Last and General Judgment.

OUR *Blessed Saviour* having advertiz'd Men of the dreadful severity of his *Justice*, by the Parable of the *Virgins*, and that of the *Talents*; He afterwards exhorted them to *Watch over themselves*, by representing and reminding them of the *Last* and *General Judgment*; saying, *When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit on the Throne of his* Glory; *and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth the* Sheep *from the* Goats: *and he shall set the* Sheep *on his right Hand, but the* Goats *on the left.*

The same year 33.

This *Instruction* was very necessary, to awaken us out of that drowzy *Coldness*, into which we are all too subject during this Life.

For tho' our *Saviour Christ* has received from his *Father* a Sovereign Rule and Authority over all the World; yet he seems to let things loose, and to suffer all things to be conducted, as if he concern'd not himself with them.

But 'tis certain, he exercises an *Invisible* Power over them, and which he will one day manifestate with all *Solemnity*. And therefore 'tis that he inculcates it to be a Mans greatest wisdom in this Life, ever to remember the *Judgment* that is to come, and to be at hand with it, by judging our selves, in our *Consciences*.

Then (says he) the *Son of Man* shall come in his *Majesty*, attended by his *holy Angels*, all *Nations* shall come before his presence; and then separate them, as the *Shepherd* parts the *Sheep* from the *Goats*; for he sets the *Sheep* on his right Hand, and the *Goats* on his left. Then shall he say to them, *Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the World: For I was an hungry, and you gave me to eat; I was a thirsty, and you gave me drink: I was a Stranger, and you took me entertainment; I was naked, and you clothed me; I was sick, and you visited me; I was in Prison, and you came to me.*

Which said these comfortable words to the *Righteous*, which will surprize them, and sensibly inform them, That when they did these actions of *Charity* to the least of those which belong to *Jesus Christ*, they did it to himself; neither will he less surprize the *Wicked*, in reproaching them with their hardness of Heart, in that having seen him an *hungry* and *thirsty*, and in other Extremities, they have not assisted him. They will ask of him, *When saw we thee an hungred, or a thirst, or a stranger; or naked, or sick, or in prison, and did not minister unto thee?* And *Jesus Christ* will plainly tell them, with the severest Anger, That when they refused all Kindness to the *Poor*, they refused it to himself; saying, *In as much as ye did it not to the least of these, ye did it not to me*; therefore, *Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels.*

Having thus publickly extolled the *Charity* of the one, and accused the *Ingratitude* of the others, he will bring the *Good* into *everlasting Life*, and throw the *Wicked into everlasting Torments.*

Our *Saviour* shews us in these words, That this *Judgment* will be a great surprize to most People, and that 'twill then be made manifest, how much we are deceived in our Accounts of *Salvation*. For 'tis plain from what our *Saviour* says both to the *Just* and *Unjust*; that 'tis not sufficient to avoid *Evil*, but we must do *Good*; seeing *Jesus Christ* condemning the *Wicked*, doth not reproach them with Crimes, but only with the want of *Charity*.

So that according as the *Fathers* have remarked from these words of our *Saviour*, Our greatest trust which we can have in the *Mercies of GOD*, must arise from the exercise of *Charity* towards our *Neighbour*, in all the occasions which do offer themselves. And those who set about the *working out of their Salvation* in good earnest, do easily find them.

We can no where turn our selves, but we see some Object or other, that does even force our *Pity* and *Compassion*. The lewd and debauched do need our *Prayers*, *That GOD would open their* Eyes, *and purifie their* Understandings *by* Faith *and* Repentance, *that they may not receive the wages of their* Sins, *which is* eternal Death.

THE LAST SUPPER;

Or, The Inſtitution of the LORD's *Supper.*

OUR *Bleſſed Saviour* having finiſhed his Diſcourſes to the *People*, and there remaining only two days
The ſame year 33 to the *Paſſover*, he commanded his *Diſciples* to prepare all things in order to it. Which being done, and *Judas* having agreed with the *Jews* about the manner of betraying his Maſter to them, our *Saviour* went into a large Room, which he had enjoyned his *Diſciples* to get for him; where being ſeated, he immediately declared to them the great deſire he had to celebrate this *Paſſover* with them; and that in ſuch a manner, as if that which he had already done for them was not worth mentioning, ſo great was his Love to them.

Having eaten the *Lamb* with them; according to the preſcription of the *Law*; before he eſtabliſh'd his *Divine Supper*, he ſo far abaſed himſelf, that he took Water in a *Baſon*, to waſh his Diſciples *Feet*, and wiped them with a *Towel*, with which he had girded himſelf; and finiſhed this act of a prodigious Humility with theſe words, which concern all the World, *I have given you an Example, which every man that will be my Diſciple, muſt follow.*

And being ſat down with the 12 *Diſciples*, as they did eat, *Jeſus* ſaid, *Verily I ſay unto you, that one of you ſhall betray me.* At which words they were exceeding ſorrowful; and began every one to ſay unto him, *Lord! Is it I?* And our *Saviour* ſaid, *He that dippeth his hand with me in the Diſh, ſhall betray me; but wo unto that Man that ſhall betray me, it had been better he had not been born.* Then *Judas* ſaid, *Maſter, Is it I?* Our *Saviour* ſaid unto him, *Thou haſt ſaid.* And as they were eating, *Jeſus* took *Bread* and bleſſed it, and brake it, and gave it to his *Diſciples*, ſaying, *Take, eat; this is my Body:* And he took the *Cup*, and gave Thanks, and gave it to them, ſaying, *Drink ye all of it; for this is my Blood of the* New Teſtament, *which is ſhed for many, for the Remiſſion of Sins. I will not drink henceforth of this fruit of the Vine, until that day that I drink it new with you in my* Fathers *Kingdom.*

He diſtributed it to them with his o hands, and he refuſed not *Judas* this Favo And altho' he well knew his *Treachery*, he would not plainly diſcover it to the re to the end, that the *mildneſs* he uſed tow him, might (if poſſible) make ſome impr ſion on his *hard Heart*.

But he was an early Inſtance, that t *Sacrament*, which the *Son* of *GOD* th inſtituted for the Comfort and Salvation the *Faithful*, would only prove Condem tion to thoſe who ſhould receive it unw thily; and that the *Devil* would enter i their *Souls* at the ſame time, when the *Elements* ſhould enter into their *Bodies.*

This *Diſciple*, who was guilty of ſhedd the Blood of our *LORD* and *SAVIOU* ſtill continued his hardneſs of *Heart* *Impenitency*; for when each of the *Diſci* were diſmayed, and demanded of *Jeſus Ch* Whether he was the Man that ſhould do horrid Deed? *Judas* had the boldneſs to the ſame Queſtion. And immediately a he went forth to put in execution this perfidious Contrivance.

This *Diſciple*'s Treachery has made Ancient *Fathers* admire and wonder at goodneſs of our *Saviour*; who for all deſiſted not from giving him his *Body*, as to the reſt, with the ſame patience w with he a while after ſuffered his *perfi Salutation.*

The *Church* in all Ages has ſighed groaned, in conſidering that her holy *E* doth every day ſuffer the ſame Indigni the *Altar*, as he ſuffered then. She teſtified her deep Sorrow, to ſee thoſe forced (as it were) to give our *Saviour's Body* to impure *Souls*; and has admire *Humility* of *Jeſus Chriſt*, that he do come down from *Heaven*, to puniſh thoſe thus unworthily receive him.

He is preſent at this Day at our *Alta* an Example to us of Patience, and if faithful to him, we muſt endeavour t ceiving his *Body*, to be the Imitators ineffable *Humility*; and to lament the wi blindneſs of thoſe who diſhonour him many ſacrilegious *Communions.*



C. freman in. J. kip Sculp.

Sr. James Tillie of Pentillie Castle in the County of Cornwall Knight.
For advancement of this worke. Contributed this Plate.



Mr. Edward Jeffreys. eldest son of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqs.
For advancement of this Worke. Contributed this Plate.

Our SAVIOURS's Agony and Bloody-Sweat, when he Prayed in the Garden, before his Betraying and Apprehenſion.

AFter *Judas* had left our *Saviour*, to execute the deſign he had contracted with the *Jews*, our *Bleſſed* the ſame year 33. *LORD* made an admirable Diſcourſe to his *Apo-* ; whereby he ſhewed us, in joyning the *ſh* to his *Body*, that it alſo is the nou-ſhment of our *Souls*, and that we ought not part them, according to our *Saviours* own mple.

ſe at the ſame time ſaid to S. *Peter*, That *Devil* had deſired to tempt him; but he had prayed his *Father* for him. This *oſtle*, inſtead of humbling himſelf at theſe *rds* and *prayers* of the Son of *GOD* in his *alf*, grew conceited of himſelf, as it ſoon *r* too plainly appeared. For our *Saviour* *riſt* formally foretelling him, That he *id* Three times deny him before the *k* Crowed: He boldly anſwered him, He *uld* never do it; and that he was ſo far from *nouncing* him, that he was ready to go to *ſon* with him, yea, to die with him: ſo that *s* terrible prediction of his *Fall*, not being *e* to humble him, there was a neceſſity of *ng* it by the Fall it ſelf.

Our *Saviour Chriſt* then having ſaid theſe *irable* Truths to his *Diſciples*, contained *his* laſt *Sermon*, he commanded them to *e Arms* with them; and thus they paſt *r* the Brook *Cedron*, to go (as he was wont) *e Mount* of *Olives*.

is Diſciples followed him, and being come *o* place called *Gethſemane*, he cauſed *m* to tarry there, that he might go alone *o* the *Garden* not far off, to *pray* there, *rding* to his uſual cuſtom, and on this *ction* was well known to *Judas*.

e took only *Peter*, *James*, and *John* with *m*, who were his chiefeſt Favourites, and *o* more immediately attended him. Being *h* them, he told them, That he was in *at* anguiſh of Spirit, even unto Death, therefore he deſired them to watch with *m* whilſt he *prayed*. He afterwards went *m* them about a Stones caſt, and falling *n* his *Face*, he prayed, ſaying, *My Father*, *if* be poſſible, *let this Cup paſs from me*; *rtheleſs not as I will, but as thou wilt.* And when our *Saviour* came to his *Diſciples*, he found them aſleep, and ſaid, *Could ye not watch with me one hour? watch and pray leſt ye enter into Temptation; the Spirit indeed is willing, but the Fleſh is weak.* He went away the ſecond time, and *prayed* as formerly, and returning he found them aſleep, for their Eyes were heavy. Again our *Saviour* left them and *prayed* the ſame words. Then he came to them and ſaid, *Sleep on now, and take your reſt, behold the hour is at hand, and the Son of Man is betrayed into the hands of Sinners. Riſe, let us go, he is at hand that betrays me.*

Our *Saviour's Agony* was ſo great, altho' there was an *Angel* appeared to ſtrengthen him, that he ſweat drops of *Blood*.

This our *Saviour's Paſſion* in the *Garden*, has been the admiration and aſtoniſhment of *Chriſtians* in all Ages; eſpecially when they conſidered, how many *People* have gon joyfully to ſuffer *Death*: But this might well happen to them, ſeeing their Caſe and our *Saviours* extreamly differed. For our *Saviour* bore on him the the *Iniquity* and *Puniſhment* of us all; the *Sins* of the whole *World* lay on his *Shoulders*, and he was to undergo the *penalty* of them.

It is moreover to be conſidered, that being a *Man*, he was liable to all the Infirmities of that ſtate: For he was ſubject to *Grief* and *Sorrow*, to *Hopes* and *Fears*, as we are. *For it behoved him to be in all things like unto us*, Sin *only excepted.*

The *Prayer* he thrice offered up to his *Father*, to remove this *Cup* from him, concluding at each time with *ſubmiſſion* to his *Will*, ſhould ſerve as an excellent Inſtruction to us in all our *Prayers*.

Having ſhewed throughout his whole Life a perfect reſignation to his *Fathers* Will, he ſeems to renew this Diſpoſition at his Death. By which he learns us, That we ought chiefly to labour after this Temper of Soul in all *Afflictions* and *Sufferings*, but more eſpecially at the Hour of *Death*; for then we ſhall have moſt occaſion to put his excellent Example in practice, and to ſay, *Not my Will, but thy Will be done.*

JUDAS his Treason.

Our SAVIOUR *being Sold to the* Jews *by* Judas, *is Betrayed and Taken by him with a Kiss.*

OUR *Saviour* being o'rewhelmed with *Sadness*, when he was in an *Agony* in the *Garden*, gave us a great instance of his *Humility*; for he came to his *Disciples*, to try, if peradventure he might find any *Consolation* in them, or any mitigation of his *Grief*. But he found not them in any sort disposed to *wise Councils*, for they were fallen into a *dead sleep*.

The same year 33.

He came thrice to awake them, with these important Words, *Watch and Pray, the Spirit is willing, but the Flesh is weak.*

He had no sooner done speaking to them the third time, but *Judas* appeared at the Head of a great Company of People bearing Arms. *Judas* had given them a Sign, whereby they should know, which was the *Person* they should lay hold on, to the end he might not make his escape from them, and so occasion more trouble in taking him.

He came then boldly up to the *Saviour* of the World, and treacherously kist him, saying, *Hail Master*; which our *Blessed Lord* patiently endured, and with the same kindness as heretofore; to teach us, To bear gently with such Persons as are like him, and not to be sharp and spightful at the ill usages of *Friends* and *Domesticks*. Yet he said to him, *Wherefore comest thou hither? Dost thou betray the Son of Man with a Kiss?* Which Words were rather spoken, to bring them to a thoughtfulness on what he did, than to complain of his *Ingratitude*.

After this *Kiss* of *Judas*, our *Blessed Saviour* (who had heretofore fled, when the *People* would have made him a *King*) went to meet those who came to take him, asking them, *Whom they sought?* and that with so powerful a *Voice*, as made them all to fall flat on the Ground; shewing by this means, That 'twas not want of *Power* made him suffer Death; but that he underwent it of his own free will. He then surrendred himself to these *wicked People*, having an eye to the *Power* which GOD had given them.

S. Peter endeavoured to defend Him from them, drew out his *Sword*, and cut off the Ear of *Malchus*; who was a Servant to the *High Priest*: But our *Saviour* was so far from delighting in this *Resistance*, and permitting this just *Revenge*, that immediately he healed the *Wound*, and reprehended *Peter* for making it; saying, *Put up thy Sword into his place; for all they that take the* Sword *shall perish by the* Sword.

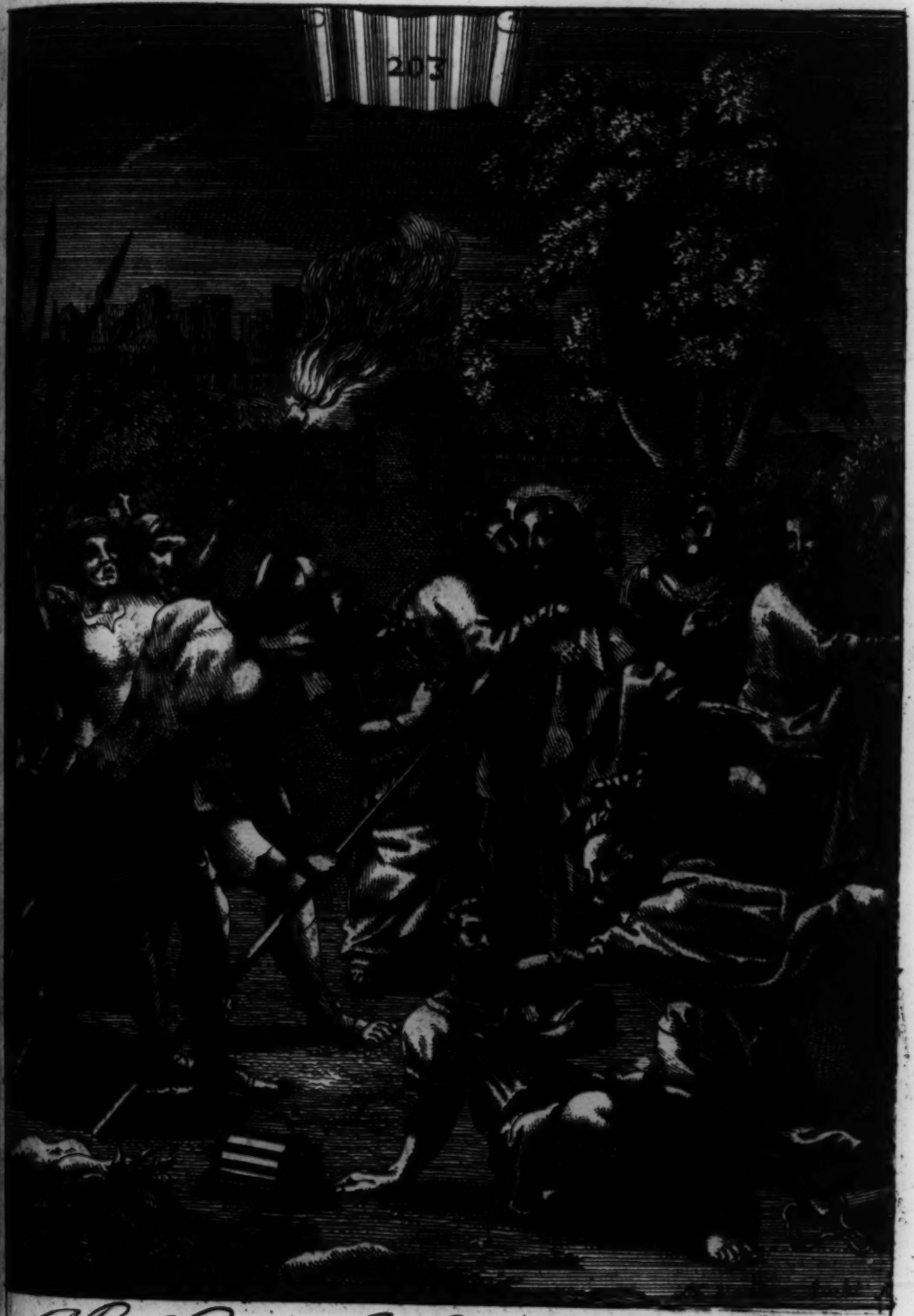
He told him, He needed not his Arm to deliver him; for had he not fully determined to drink of this *Cup*, *He could pray to his* Father, *and he would presently give him more than* 12 Legions *of* Angels, *to* [rescue] *him: But how then shall the* Scriptures *be fulfilled, that thus it must be?*

He suffered himself then to be bound, and saying to the *Officers*, That they need not to have come out against him, as if he were a *Thief*, or a *Murtherer*; seeing he was every day in the *Temple*, where they might have laid hold on him.

Being then secured in their Hands, all his *Disciples* fled, and left him alone with them. *And when they had laid hold on him, they led him away to* Caiaphas *the* High Priest, *where the* Scribes *and* Elders *were assembled, and* Peter *followed afar off.* Our Saviour designed by this, To comfort those who should fall by surprize into the hands of their Enemies.

He knew, that they were to come to take him, and he did not avoid them, because he knew it was his *Fathers* Will; to the end that those who should fall into a like condition, without knowing it, should adore (as he did) the Power of GOD in *Men*; and not suffer themselves to be carried away by fruitless *Complaints* and *Repinings*. For there is nothing comes amiss to him, who considers *That he suffers nothing, but what a* Divine Person *suffered before him; and that the* Sufferings *of this present Life, are not worthy to be compared to the* Glory *which shall be revealed.*

Chri



Mr. Nicholas Jeffreys. second son of Jeffrey Jeffreys of Llywell in Brecknockshire Esq.
For advancement of this Worke, Contributed this Plate.



Mrs Ann Jeffreys. eldest daughter of Jeffrey Jeffreys of Llywell in Brecknockshire Esqr.
For advancement of this worke Contributed this Plate.

Christs Examination, and Peters Denial.

Our SAVIOUR *is Carried and Examined before* Caiaphas *the High Priest, and is Denied there by* Peter.

OUR *Blessed* LORD being in the hands of the *Jews*, was carried before *Annas*, *Caiphas* his Father-in-Law, who was *High Priest* that year. *Annas* interrogated him touching his *Disciples* and *Doctrin*; whereunto our *Blessed Saviour* replied, *That he had not Taught in secret, so that he might be informed by every Body of that matter.*

The same year 33.

But this freedom of Speech displeasing an *Officer* which stood near our *Saviour*, he gave him a blow on the *Face*, and ask'd him, Whether it became him, to answer the *High Priest* in that manner?

Jesus Christ suffered this Indignity with a *Divine Patience*, and only bade this Person, tell him what he had spoke amiss, otherwise he that smote him would shew himself to blame.

Annas after this sent him to *Caiaphas*, in whose House the *Chief Priests* were assembled, to confer about the Charge they were to exhibit against him; and, if need were, to find *false Witnesses*; who being brought, they could make out nothing that was sufficient to take away his Life: But at last, One amongst them accusing him for having said, that he *would destroy the* Temple, *and build it up again in Three days.* The *High Priest* rose, and asked him, Why he made no defence against this Accusation? *Jesus Christ* observed still a profound Silence, which made the *High Priest* command him, in the Name of the Most High *GOD*, to tell them, if he were the *Christ*? Tho' I should tell you (saith he) that I am he, ye will not believe me, neither will you let me go; but *You shall see* the Son of Man *coming in the Clouds, and sitting at the right Hand of GOD.*

The *High Priest* having heard these words, rent his *Cloaths*, and cried out, He has spoken *Blasphemy*, what need have we of further *Witnesses*? You your selves have heard his *Blasphemy*. What think ye? They all answered, He had deserved *Death*. Then the *Souldiers* began to misuse him; for they spit on his *Face*; and blinding him, struck him, and then bid him *prophesie* and *divine* who it was.

The Night being thus spent, in the Morning they led him to *Pilate*, to pronounce Sentence on him. S. *Peter*, who had followed *Jesus Christ* at a distance into the House of the *High Priest*, and warmed himself by the *Fire* with the *Officers*, lost that Heat which he had shewed before, and his Courage changed into an excessive *Fearfulness*; when a *Servant Maid* asked him, Whether he had not been with *Jesus Christ*? He answered, No. And having a while after charged him with the same Question, he renounced him, (as he had done before) saying, That he knew not the *Man*. In fine, About an Hour after one of the *High Priests* Servants, a Kinsman of him whose Ear *Peter* had cut off, positively affirmed, that he was with *Jesus Christ*. But *Peter* denied it again the third time with horrid *Oaths* and *Imprecations*; and immediately the *Cock* Crew; and our *Blessed Saviour* looking on him, touched him to the *quick*, and made him remember what had been said to him; and thereupon *he went out and wept bitterly.*

Whence we learn, That those who turn to *GOD*, owe their *Conversion* to the gracious Look of our *Saviour*. We have no knowledge of the wretchedness of our Condition, neither do we think of a Remedy, till *GOD* doth enlighten our *Minds* by his *Grace*.

The relation of S. *Peter's Sin*, and his Sorrow for it, has been of great *Consolation* to the *Faithful* in all Ages. His *Repentance* has no *Words*, because they are superfluous when *Works* speak.

I hear not S. Peter's *Voice after his Sin*, (saith S. *Ambrose*) *but I see his Tears. Happy* Tears, *which do not only beg* Pardon, *but do* (*in some sort*) *deserve it.*

PILATE *to aſſwage the Rage of the* Jews, *Condemns our* Saviour *to be Scourged, and delivers him to them to be Crucified.*

JEſus *Chriſt* was led from *Caiphas* to *Pilate*, who demanded of the *Jews*, What were the chief Heads of their Accuſations againſt this Man? But the *Jews* anſwered him confuſedly, That if he had not been a wicked *Man*, they would not have brought him before him.

The ſame year 33.

Pilate not being accuſtomed to judge *People* upon ſuch ſlight grounds, would have remitted him into their Hands again, that they might judge him according to their own *Law*. But to ſatisfie him they produced falſe *Witneſſes*, who making no mention of *Religion*, or *Temple*, as they did before the *High Prieſt*, affirmed, That he was a *ſeditious Fellow*; that he ſtirred up the *People* to *Rebellion*, and hindred them from giving Tribute to *Cæſar*, *Calling himſelf a* KING.

Whereupon *Pilate* came to *Jeſus Chriſt*, who ſpake freely to him touching himſelf, and of his *Kingdom*, and that 'twas not of this *World*; his only buſineſs amongſt Men being to inſtruct them in the *Way* to *everlaſting Life*.

Pilate not being prejudiced with *Malice* againſt his *Perſon*, as the *Jews* were, eaſily diſcovered our *Saviours* Innocency, and went to the *Jews* again to tell them, that he found him in no ſort culpable.

But the *People* being impatient at the hearing of this, he was conſtrained to return to *Jeſus Chriſt* and queſtion him again; but he remained in a deep ſilence. *Pilate* ſhewed him what a great number of *Accuſations* were laid againſt him; unto all which *Jeſus Chriſt* anſwered nothing, ſo that he aſtoniſhed the *Judge* with his *Silence*.

This *Governour* underſtanding, that our *Saviour Jeſus Chriſt* was of *Galilee*, he would make this a *Pretence* to be diſcharged of him, and ſent him therefore to *Herod*, who was King of that *Province*, and was then at *Jeruſalem*.

Herod was at firſt over joy'd at the ſight of him; for having of a long time heard much of him, he was glad of this opportunity to *Converſe* with him, and expected alſo, that he would do ſome *Miracle* before him. But having offered to him ſeveral *Queſtions*, to which our *Saviour* made no anſwer: This *Prince* therefore deſpiſed him, and eſteemed him a *Fool*, and cauſed therefore a *white Robe* to be put on him, and ſent him thus arrayed back again to *Pilate*, with whom he was then reconciled, ſo that they became *Friends*.

Pilate having received our *Saviour*, went out the third time to tell the *Jews*, That he found no *fault* in him, and that *Herod* himſelf, to whom he had ſent him, could not find him *guilty* of any thing. But the *Jews* being reſolved to put our *Saviour* to Death, ſhewed by the *Shouts* and *Uproars* they made that they liked not *Pilates* Opinion of him.

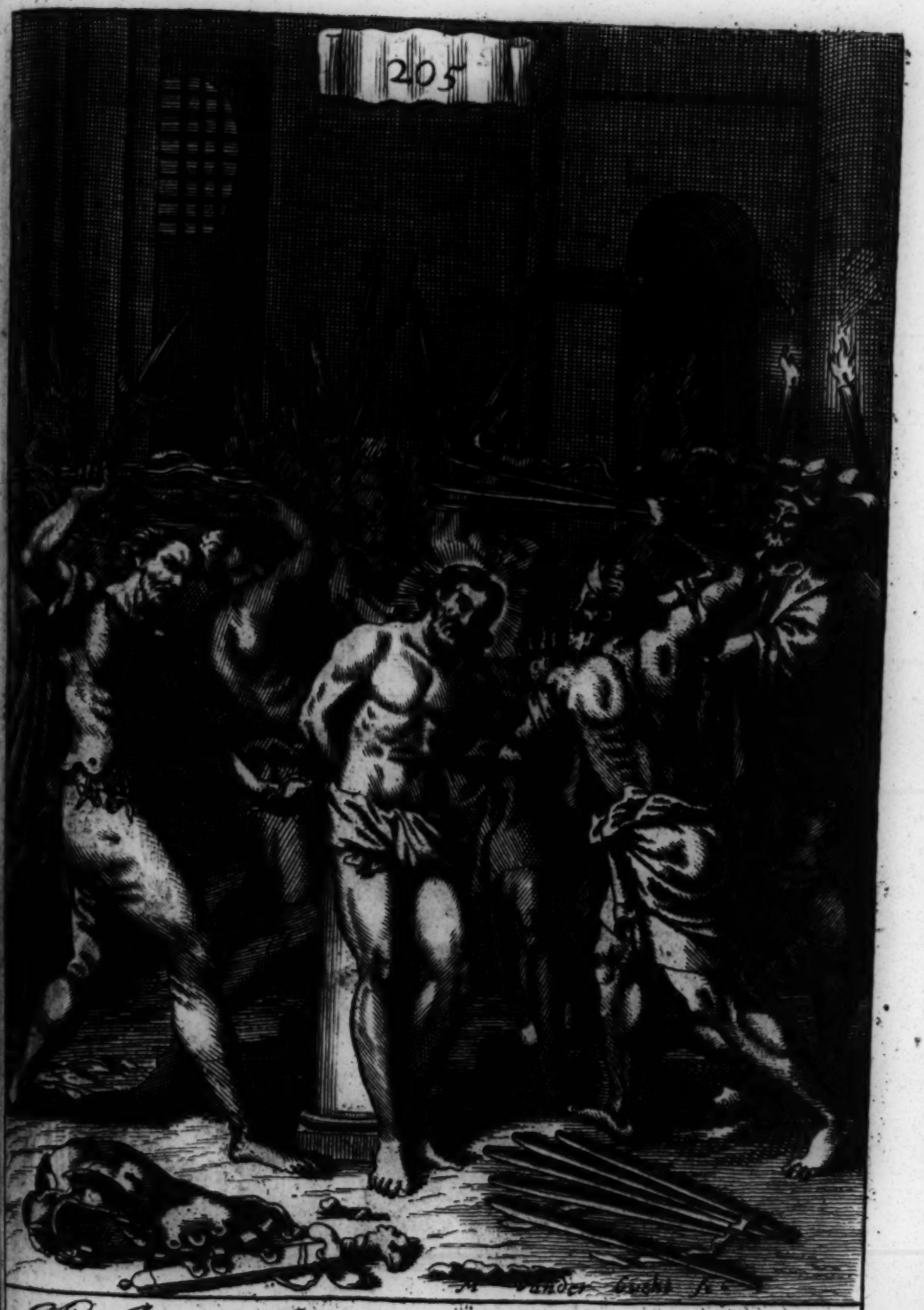
Pilate therefore thinking to aſſwage their Rage, and to gratifie their revengeful *Spirits*, condemned our *Saviour* to be ſcourged, imagining that this *puniſhment* might be a means to make him eſcape *Death*.

Then *Judas*, when he ſaw how far the Enemies of our *Saviour* began to carry their *Revenge*, came to himſelf; and conſidering the *Crime* he had committed, was ſeized with *Deſpair*, which made him bring back to the *Jews* the *Thirty pieces* of *Mony* which he had received of them; telling them, He had *ſinned*, in betraying *Innocent Blood*; and having thrown his *Mony* into the *Temple*, immediately went away, and *hanged himſelf*.

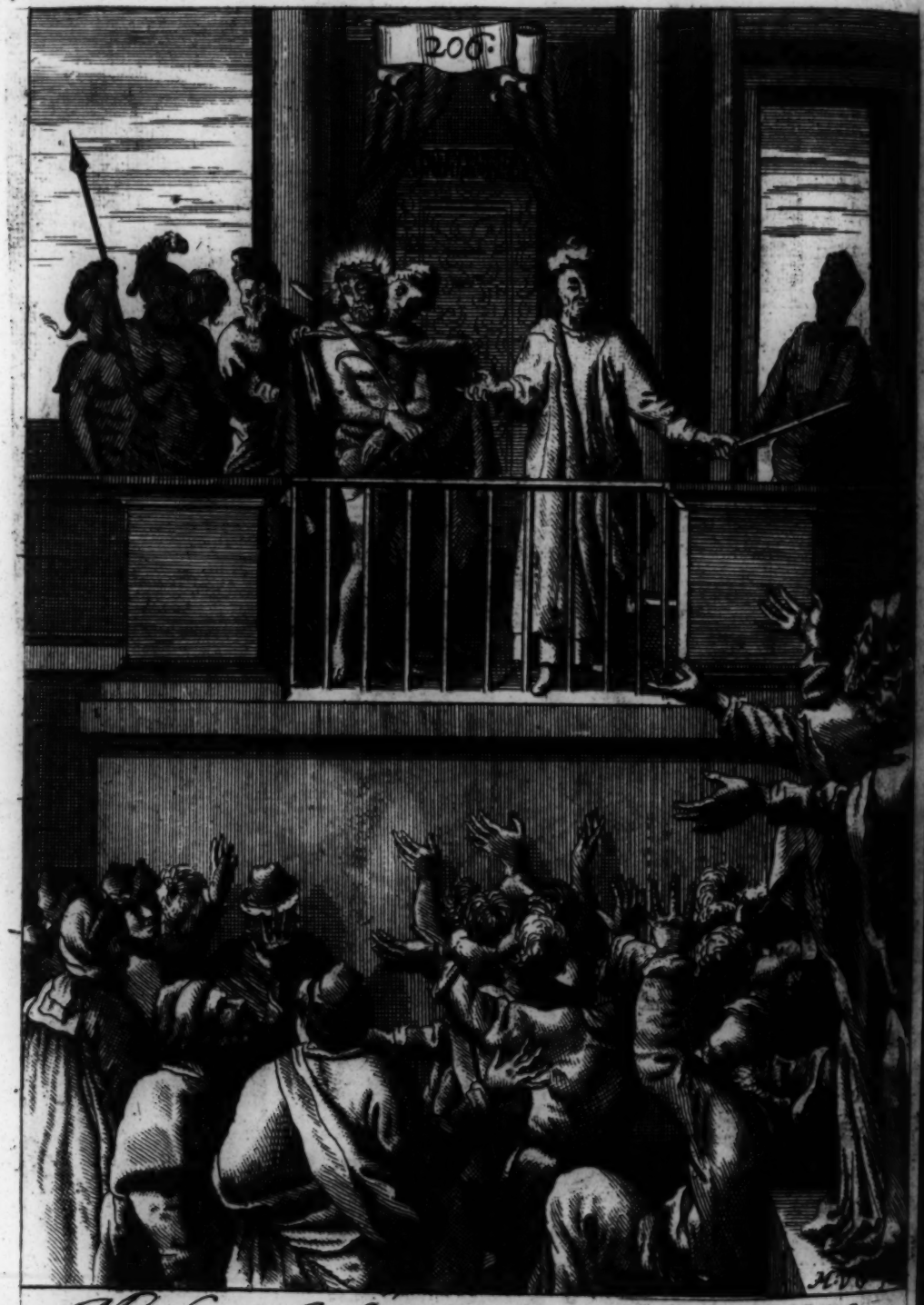
This *Diſciple*, whoſe Heart the *Devil* had corrupted, and whoſe Malice GOD had made ſubſervient to his *Eternal Deſigns*, is a terrible Example of the manner of the *Devil's* impoſing on Men. He diſguiſes the *Miſchief* whereunto he would caſt them, he blinds their *Eyes* leſt they ſhould behold it, and ſo artificially colours it, that they cannot diſcern the uglineſs of it. But as ſoon as they have committed it, he makes uſe of a quite contrary courſe; aggravating their *Sin*, with the ſevere Juſtice of GOD, and thus brings them to deſpair.

Thoſe *Chriſtians* that would eſcape his Snares, muſt be ſenſible of their *Sins*, which are innumerable, and alſo be ſenſible of the *Mercies* of GOD, which knows no bounds; for there is no *Malady* incurable to the Omnipotent *Phyſician*.

PILATE



Mrs Jane Jeffreys, second Daughter of Jeffrey Jeffreys of Llywell in Brecknockshire Esqr.
For advancement of this Worke, Contributed this Plate.



Mrs Sarah Jeffreys, third daughter of Jeffrey Jeffreys of Llynvell in Brecknockshire Esq.

for advancement of this Worke, Contributed this Plate.

PILATE *shews our* SAVIOUR *to the People; saying,* Ecce Homo!

PILATE having delivered *Jesus Christ* to the *Souldiers*, they added cruel *Mockings* to the punishment of
the same year 33. *Scourging*: and in derision of his Royal Dignity, they put a *Crown* of
[thorns] on his *Head*, a *Reed* in his *Hand*, and
[clothed] him in a *Purple Robe*. They afterwards bowed the *Knee* before him, and *buffeting* him, said *Hail King of the Jews*.

In fine, They had so piteously used him, that *Pilate* thought the shewing him to the *People*, would be sufficient to *mollifie* them, and to make them lay aside their thirst after his *Death*.

But he was much mistaken in his Expectation; for as soon as he had presented *Jesus Christ* before them, saying, *Behold the Man*; there arose such Cries and Clamors from all the *People*, that much troubled him. Even after which he made them of delivering the *Saviour* on the account of the *Passover*; at which time he was wont to set at liberty some certain Person; was by one common Voice refused; so that our *Blessed LORD* saw *Barabbas*, who was a *Thief*, a *seditious Person*, and a *Murtherer*, preferred before him.

The knowledge that this *Judge* had of the Innocency of *Jesus Christ*, held him in suspence, and hindred him from blindly following the Fury of the *People*: He was also further diverted by the Advice of his *Wife*, who charged him not to be any ways concerned in the Death of that *Just Man*, for she had been much troubled on his occasion with *Dreams* in the night.

In the mean while the *Jews*, who would not give over their prosecution; cunningly told *Pilate*, That he shewed but small affection to the *Emperour*, in taking such a *Mans* part, who had declared himself a *King* in opposition to *Cæsar*.

This *Governour*, who was very careful of his Fortune, and very little concern'd for *Justice*, could not hold out any longer against these words. Wherefore finding all his *unwillingnesses* were fruitless, and that the more he endeavoured to save him, the more he raised a Tumult; he caused *Water* to be brought for him, and thought to do away the *horrible* crime he was about committing, by washing his *Hands* before all the *People*, in saying, He was not guilty of the *Blood* of this *Man*.

He soon after pronounced the Sentence of of *Death* on our *Saviour*, delivered him into the hands of the *Jews*, and set *Barabbas* at liberty.

There was never any greater instance than this Action of *Pilate*, to shew how far the desire which the *People* of the World have to satisfie their *Ambition* and *Interests*, will carry them. He sets at naught whatever he knew of the Dignity and Innocency of *Jesus Christ*: He neglects the Advice of his *Wife*, which he ought to have respected as the warnings of *Heaven*; and treading under foot all the *equity* and *good inclinations* which he had to protect a *Just Man* oppress; he condemned *Jesus Christ*, not out of *Passion*, as the *Jews* did, nor out of *Covetousness*, as *Judas*; but only out of a *timerous humor*, that he might not expose himself to the danger of being out of favour at *Court*.

In the 27*th* Chapter of *Matthew*, is set forth our *Saviours* being delivered to *Pontius Pilate* the *Governour*; how *Judas* which betrayed him, when he saw he was condemned, repented, and brought the 30 pieces of *Silver* which he received for betraying him to the *chief Priests*, and *Elders*, telling them he had sinned in betraying *Innocent Blood*; they answered him, what is that to us, see thou to that. Then casting down the *Silver* in the *Temple*, he went out and *hanged* himself: That with this *Silver* they bought a piece of Ground, called the *Potters-Field*, to Bury Strangers in, which was called the *Field* of *Blood*. How *Pilate* was admonished by his *Wife*, not to have his hands in the *Blood* of that *Innocent Man*, notwithstanding the Clamours of the *People*, prevailed on him, that he pronounced *Sentence* of *Death*, which accordingly was *Executed*.

The Holy Fathers *have observed on this passage of the* Gospel, *That there's nothing but* Charity *which can make us prefer our* Conscience *and* Salvation, *to whatever we may lose in the* World.

Words *are vain*, Thoughts *are weak*, Resolutions *are too often broken*; *it must be* GOD *that works in us by the secret motions of his* Holy Spirit, *to keep us in any thing that is good. Let us then earnestly implore his* Divine Goodness *to guide us, to counsel us, and to establish us*; for without him we can do nothing

OUR

Our SAVIOUR *bearing the Croſs to Mount* CALVARY.

THE *Jews* ſeeing they had at length gotten our *Saviour* into their Power, immediately put in Execution the *Sentence* of *Death*, which they had with much difficulty obtained. And their Fury being not able to admit of delays, they loaded him with his *Croſs*, and made him thus depart out of *Jeruſalem*, to go to Mount *Calvary*, which was the uſual place where *Malefactors* ſuffered death. The ſame year 33.

But ſeeing our *Bleſſed Lord* (whoſe Spirits were exhauſted by the undergoing of ſo many *Miſeries*) fainted under ſo great a Burden (as was the *Croſs*) which they had laid on him; they therefore conſtrained one *Simon* to carry it after our *Saviour*; who thus went to *Calvary*, attended by the inſulting *Shouts* of the People that followed him.

Our *Saviour* ſuffered until he fainted; to teach us, not to be diſcouraged in leſs *Afflictions*, and to perſevere unto the end. His *Croſs* is carried by himſelf and *Simon*; and this *Myſtery* is an Inſtruction, and an admirable Conſolation to all the *Faithful*. For this ſhews us, That the *Croſs*, as well as the *Yoke* of *Jeſus Chriſt* is always born by two; by *Jeſus Chriſt* himſelf, and by the *Chriſtian*, who ſuffers for him.

Here is a *Man* given to the *Son* of *GOD*, to eaſe him; but 'tis *GOD* himſelf who eaſeth us. And as in the Figure, *Simon* the *Cyrenian* eaſed *Jeſus Chriſt* in appearance (yet 'twas our *Saviour* himſelf that bore the greateſt weight of the *Croſs*, for he had a Divine ſtrength, which ſuffered his *Body* to be weakned only as he thought fitting) ſo 'tis we that appear to carry the *Croſs* which *GOD* lays on us; but if we ſuffer by the Spirit of *Jeſus Chriſt*, 'tis he in effect that bears it, and hinders us from fainting, by proportioning it to our *Weakneſs*.

The *Son* of *GOD* aſſures us, That whoſoever takes not up his *Croſs*, and follows him, is not worthy to be his *Diſciple*; for he hath firſt carried it himſelf, to the end we might be perſwaded by his *Example*, if we could not be ſo by his *Words*.

The holy *Women* that had followed *Jeſus Chriſt*, and had aſſiſted him during his *Preachings*, attended him when he was carried his *Croſs* to *Calvary*; ſhewing by their *Sighs* and *Tears* what a ſhare they had in his *Sufferings*; and therefore the Son of *GOD* ſpeaks only to them, ſaying, *Daughters of* Jeruſalem, *weep not for me, but rather for your ſelves*. He will not be lamented, though his *Croſs* exceſſively deſerved it; teaching thereby, That we ought not to bewail ourſelves in our *Afflictions* above meaſure, whether they be little, or great, nor ſuffer others to lament for us.

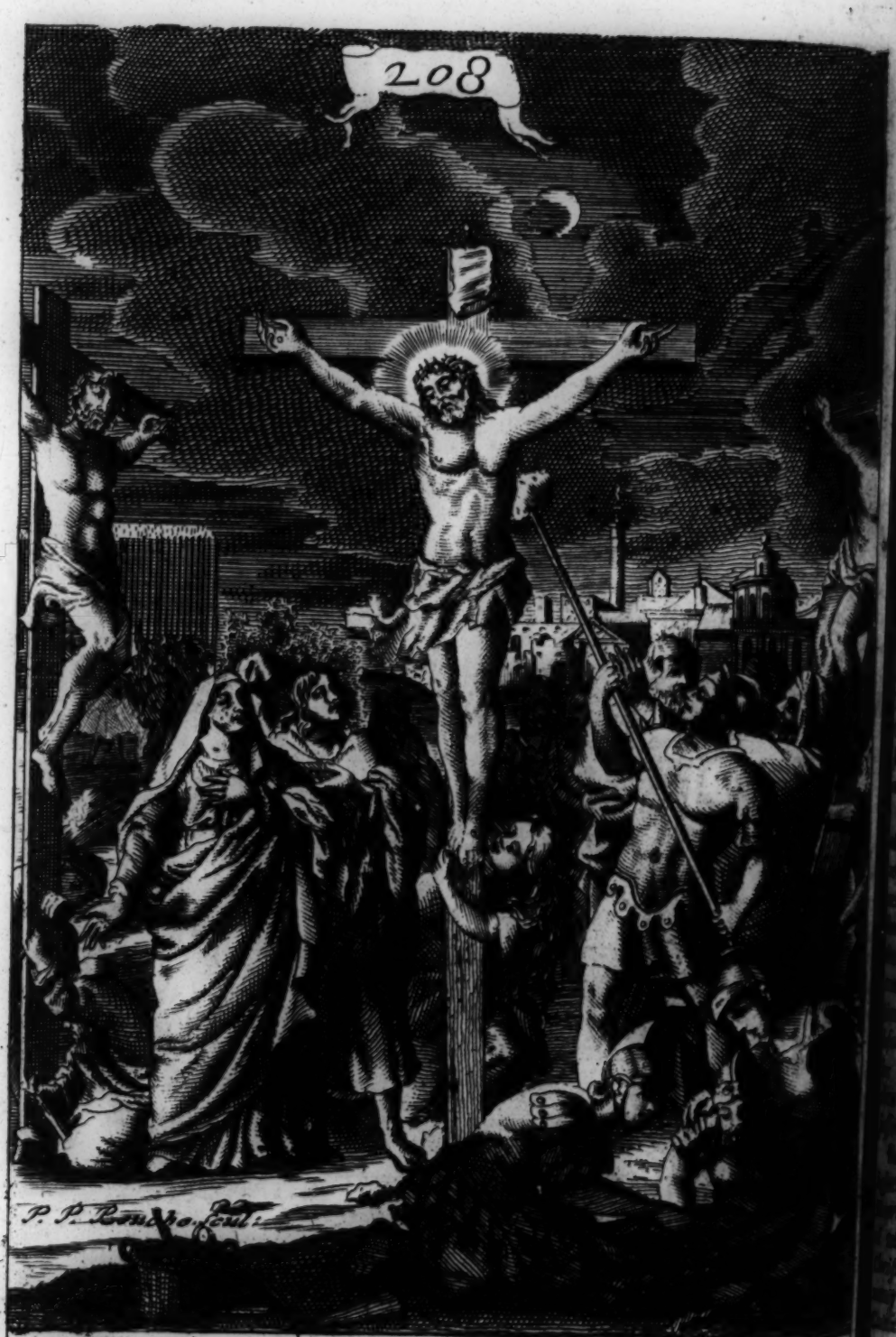
The time, ſays he, will come, in which will be ſaid, *Bleſſed are the Barren, and the Breaſts which have not given Suck*; That ſhall they ſay to the *Mountains*, *Fall on us*; for if theſe things be done unto the *green Tree*, what will become of the *dry*?

If any thing be able to ſtop the impetuence of mens *Hearts*, it muſt be theſe words of our *Saviour Jeſus Chriſt*. What *Chriſtian* but muſt humble himſelf under the Hand of *GOD*, when he conſiders who *Jeſus Chriſt* was, and what himſelf is; what he has ſuffered, and what he ſuffers? A Man muſt acknowledge after this, That if he falls into *Impatiency* and *Murmuring*, he is guilty of a more extravagant *Pride* than words can expreſs, and makes himſelf infinitely more faulty than the worſt of *Creatures*.

The *Crucifixion* of our *Saviour*, is taken notice of in the 27*th Chapter* of *S. Matthew*. After the ſentence of Death was paſt, the *Souldiers* took him into the *Common Hall*, *Stript* him, veſted him with a *Scarlet Robe*, put on his *Head* a Crown of *Thorns*, and a *Reed* in his *Right Hand*, and bowing the knee in diriſion, ſaid, *Hail King* of the *Jews*; then they *Spit* on him, *Smote* him, with deriding *Words*, and diſcharging him, led him to *Golgotha*, the place of *Execution*. Then they gave him *Vinegar* to drink, mingled with *Gall*; they ſet up over his Head his *Accuſation*, which was, *This is Jeſus the King of the Jews*. For his Garments, they caſt *Lots*, which fulfilled that which was ſpoke by the *Prophet*, They parted my *Garment* amongſt them, and upon my *Veſture* they caſt *Lots*.



Madam Elizabeth, the Wife of Major John Cass of Hackney in Middlesex Esqr. For advancement of this Worke Contributed this Plate.



Mary Barington, daughter of Thomas Barington, of Barington Hall in Essex Esqȝ. by his wife the Lady Anne Rich daughter of the Rt. Honourable Robert late Earle of Warwick For advancement of this Worke, Contributed this Plate.

The Crucifixion of our Saviour.

OUR *Bleſſed Lord* being come to *Mount Calvary* (where this great *Sacrifice* was to be offered, which
The ſame year 33. was prefigured in the *Creation* of the *World*, and whoſe efficacious Virtue was from thenceforth to communicate itſelf to all Ages,) he was firſt given to drink *Vineger*, mingled with *Gall*; but when he had taſted it, he refuſed it. At length they ſtript him of his *Rayment*, and nailed him to the *Croſs* between two *Thieves*, who were led to Execution along with him, that he might the better paſs for an *Evil-doer*.

Our *Bleſſed Saviour* like a *Sheep* (that before his Shearers is dumb) opened not his Mouth, unleſs it were to pray for his Perſecutors; *becauſe they knew not what they did*.

But whilſt he was thus tenderly affected towards his *Enemies*, they forbore not their inſulting over him, ſaying, ſhaking their Heads; *Thou that deſtroyeſt the Temple of* GOD, *and rebuildſt it in three days, now ſave thy ſelf. If thou be the Son of* GOD, *come down from the Croſs.*

All the *People* gazed on him, and mocked him; alſo the *Rulers* and *Chief Prieſts* inſulted him, with Reproaches of his weakneſs in ſaving others, when he could not ſave himſelf. The *Souldiers* likewiſe mixed their *Scoffs* with the reſt; and beſides their rude and bruitiſh *Speeches*, they offered him *Vineger* to drink. Neither did the *Malefactors* ſpare him, who *ſuffered* with him, but one of them blaſphemingly ſaid; *If thou be Chriſt, Save thy ſelf, and us that are with thee.*

But the other being on a ſudden enlightned in his *Soul*, and changed in his Heart by a *Converſion*, which has proved an admirable *Conſolation* to Multitudes of Chriſtians, and an occaſion of *Ruin* to many others; maintained our *Saviours* Cauſe againſt his Companion, and loudly pronounced, That as for their parts they ſuffered juſtly; whereas our *Bleſſed Lord* had done nothing amiſs. And addreſſing himſelf to *Jeſus Chriſt*, (whom he knew to be a King in another ſort than *Pilate* did, when he cauſed that his *Title* ſhould be fixed over his Head on the *Croſs*;) he entreated him to remember him when he came into his *Kingdom.*

Which Requeſt of his our *Saviour* graciouſly granted, and promiſed he ſhould be that Day with him in *Paradice*; then executing the Office of a *Judge*, he ſaved one of theſe two *Thieves*, whilſt he left the other in his *Impenitency.*

Our *Saviour Chriſt* having ſeen the *Bleſſed Virgin* ſtanding at the foot of the *Croſs* with S. *John*, ſaid to her, pointing to this *Diſciple*, *Women behold thy Son*; and he ſaid to S. *John*, ſhewing him the *Holy Virgin*, *Behold thy Mother.* About the *6th* hour there was darkneſs over all the *Land*, unto the *9th* hour, and about the *9th* hour *Jeſus* cryed with a loud voyce, ſaying; *Eli, Eli, Lamaſabachthani?* That is to ſay, *My* GOD, *my* GOD, *why haſt thou forſaken me?* Some of the ſpectators hearing theſe words, ſaid he calls for *Elias*, let us ſee if *Elias* will come to ſave him.

And knowing he had accompliſhed all things to the leaſt circumſtance of whatever had been foretold by the *Prophets* concerning him; for a concluſion of all, he ſaid, *I thirſt.* And having taſted a little *Vineger*, and recommended his *Soul* into his *Fathers* hands, he held down his *Head*, and yielded up the *Ghoſt.*

The *Holy Fathers* tell us, That only the *Saints* are able to underſtand the *Myſtery* of *Jeſus Chriſt* Crucified. We may properly ſay concerning this *Myſtery*, That *holy Things* are for *holy Perſons.* The *Holy Spirit* muſt himſelf take off the Vail from our *Eyes*, to give us entrance into this impenetrable *Myſtery* to all human Wiſdom, according to theſe words of S. *Bernard*: *Jeſus Chriſt dies on the Croſs, and he deſerves to be beloved: He gives his Holy Spirit, who makes him be beloved. But if the Holy Spirit be not given to a Man, he will ſee Jeſus Chriſt Crucified, and he will not love him,*

What ſhame and confuſion of *Face* will it be to a *Chriſtian*, to ſee *Jeſus Chriſt* dying, with ungrateful *Eyes*, without being devoutly affected towards him, who gave up his *Life* for us all!

Chriſt's

Christs Body begg'd and Entomb'd.

Our LORD *and* SAVIOUR *Laid in the Sepulchre by* Joseph *of* Arimathea.

JESUS CHRIST having accompliſh'd his *Sacrifice* on the *Croſs*, and continued Obedient unto *Death*; The ſame year 33. there happened ſeveral things which plainly diſcovered who he was, and made the *Jews* to know what manner of *Crime* they had committed.

The *Heavens* were o'reſpread with thick *Clouds of Darkneſs*, during three Hours; the Veil of the *Temple* was rent from top to bottom; the *Earth* quaked; the *Rocks* ſplit; and *Graves* were opened; the *dead Bodies* of many *Saints* which ſlept, aroſe, and left their Burying places, and appeared to many in *Jeruſalem*.

So many extraordinary *Signs* made the *Centurion*, (who commanded the *Souldiers*) and they that were with him to watch our *Saviour*, ſay, That *doubtleſs this Man was the Son of GOD*. The reſt affrighted at theſe *Prodigies* ſpake the ſame things; and this great Aſſembly of the *People*, which came to this Spectacle, beholding ſuch ſtrange things, changed their *Inſultings* into *Sighs*, and returned back, ſmiting their *Breaſts*.

In the mean while the *Jews* (whoſe temper it was to be ſcrupulous in things of no weight, yet forward to commit the moſt palpable *Injuſtices*) not being able to ſuffer, that theſe *dead Bodies* ſhould remain on the *Croſs* during the time of the *Paſſover*, entreated *Pilate* to cauſe their *Thighs* to be broken, and be taken down from the *Croſs*; which *Pilate* granted.

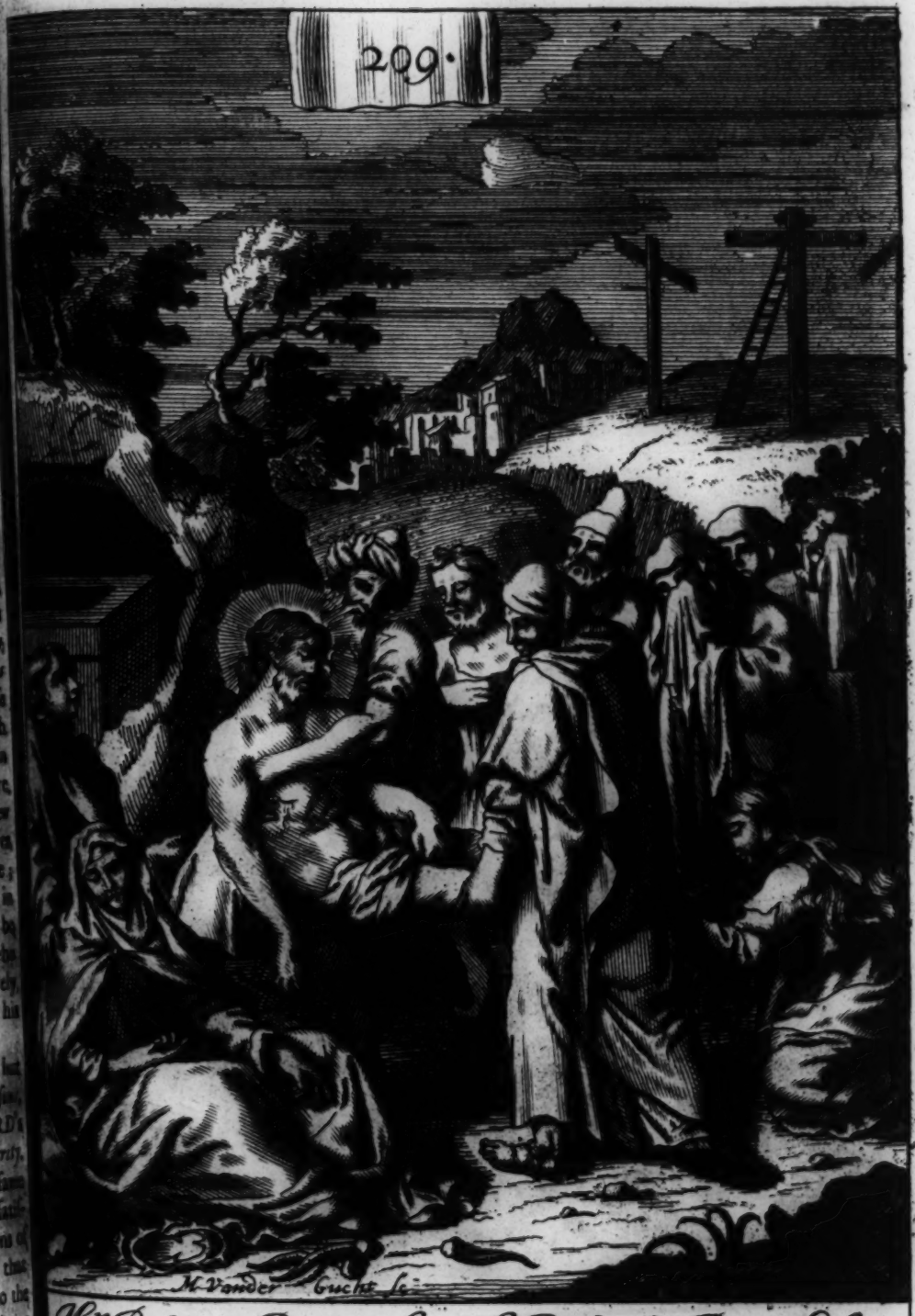
The *Souldiers* having found the two *Thieves* ſtill alive, broke their *Legs*; but our *LORD* being already dead one amongſt them pierced his *Side* with a *Lance*, whence iſſued out both *Water* and *Blood*.

At Night one of our *Saviour's Diſciples*, tho' unknown, named *Joſeph*, of the City of *Arimathea*, who was a good Man, and was not any ways concerned in the *Death* of *Jeſus Chriſt*, but one of his *Diſciples*, came boldly to *Pilate*, to beg our *Saviour's Body*, which *Pilate* granted; whereupon *Joſeph*, together with *Nicodemus*, took the *Body* of our LORD, and Embalming it with precious *Spices*, and ſhrowding it in a fine *Linnen Cloth*, they Buried it in a new *Tomb*, or *Sepulchre*, which he had hewed out of a *Rock*; and he rolled a great *Stone* to the Door of the *Sepulchre*, and departed. And there was *Mary Magdalen*, and *Mary* the Mother of *James*, and *Joſes*, ſitting over againſt the *Sepulchre*.

S. *Chryſoſtom* admires the Zeal of theſe two *Perſons*, who having till then lain hid, diſcovered themſelves in ſo important an occaſion. This *Holy Father* often exhorts his *Hearers*, to imitate them, and to ſtrow (like them) Perfumes on the *Body* of *Jeſus Chriſt*. He endeavours to confound thoſe who are inſenſible of the *Afflictions* which our *Saviour Chriſt* ſtill every day ſuffers in his *Members*, who are the *Faithful* that are in Want, by the Love which theſe 2 Men ſhew him after his *Death*. Their generoſity ſpares no Coſt; they bring *Perfumes* in abundance; they expoſe themſelves to great *Dangers*, in making themſelves publickly known to be the *Diſciples* and *Protectors* of a Man who had *Enemies*, whoſe *Hatred* was as lively after his *Death*, as it was during his *Life*.

There is no Body (ſays this *Father*) but are apt to envy theſe two happy *Perſons*, and are willing to render unto our *LORD's Body* the ſame good Offices of *Charity*. And yet (ſays he) we may do the ſame good Offices every day with as much ſatisfaction, and more *Faith*, in the perſons of his *Members*, in ſtrowing our *Perfumes*; that is to ſay, in ſhewing our *Compaſſion* to the *Poor* and *Miſerable*, who are the *living Members*, and *real Body* of *Jeſus Chriſt*, and which he has loved more than that which he took of the *Virgin*, as is obſerved by S. *Bernard*, ſeeing he has yielded the one to the *Croſs*, to ſave the other from *Death* and *Eternal Deſtruction*.

PHI



Mr. Robert Pierce, son of Richard Pierce. Esqr, Receivr. of the Coale Duty granted by Act of Parliament for rebuilding the Cathedrall Church of St. Pauls.
For advancement of this Worke. Contributed this Plate.



The Rt. Honble the Lady Elizabeth Seymor.
daughter to his Grace Charles Duke of somerset &
For ye Advancement of this Worke Contributed this Plate.

The Reſurrection of our Saviour,

And his Appearing to Mary Magdalen, &c.

ALtho' our *Bleſſed LORD* lay buried in the *Sepulchre*, yet this did not ſatisfie the *Jews*; for they were
The ſame year 33. afraid leſt it ſhould be publiſh'd, That he was ſen; and therefore they went to *Pilate*, ing him, that this *Impoſtor* had ſaid, en he was living, *That he would Riſe again r his Death.* And therefore they en- ed him to ſet a Watch by the *Sepulchre*, his *Diſciples* ſhould ſteal away his *Body*, d afterwards give out a Report amongſt e *People, That he was Riſen.*

They blinded themſelves with their own ſdom; for deſigning to hinder before- d (as much as in them lay) our *Saviour's* rrection, they confirmed the belief thereof y notable Proofs.

For the *Sepulchre* being thus guarded, and e *Stone* which ſecured it, ſealed; there mediately aroſe a great *Earthquake.* The el of the *LORD* deſcending from *Hea-* roll'd away the *Stone* which lay before *Sepulchre*, and ſat thereon: His *Eyes* ed like *Lightning*, and his *Garments* e as *white as Snow.*

The *Guards* that lay near the *Sepulchre* ſtruck with Terror, and became as d men; wherefore they haſtned to *Jeru-* , and told the *Prieſts* what had happed. reupon they immediately aſſembled, to ld together what they had to do in this

They could not find out a better Remedy ſuch a thing ſo evident, than to cor- theſe *Souldiers* with a great Sum of which they gave them; for which they to ſay, *That whilſt they ſlept, his Diſ- ame and ſtole it away.*

In the mean time *Mary Magdalen*, and other *holy Women*, whoſe love was the to *Jeſus* both *living* and *dead*; being ame early to the *Sepulchre*, to perfume our *Saviour's Body* with *Spices*, argued amongſt themſelves, who ſhould roll away the *Stone* that ſhut up the paſſage to the *Sepulchre.* But they were greatly ſurprized, as they drew near to it, to ſee it open; and yet more, when they were entred in, not finding him whom they ſearched for.

Mary Magdalen ran immediately to give notice of this to the *Apoſtles*; and S. *Peter* being come to the *Spulchre* with S. *John*, ſaw the *Linnen Cloaths* wherewith the Body of *Jeſus Chriſt* was wrapped. But they going away in an Aſtoniſhment; *Mary Magdalen* tarried behind, ſhedding *Tears* in the *Sepulchre.* When two *Angels* cloathed in *white Raiment*, one of which ſtood at the Head, and the other at the Foot of the place where the Body of *Jeſus Chriſt* lay, ask'd her, Why ſhe wept? To which ſhe anſwered; They had taken away the *Body* of her *LORD*, and ſhe knew not where they had laid it. And the *Angel* ſaid, *Fear not, I know that ye ſeek* JESUS *that was Crucified: He is not here, but is Riſen, as he ſaid, Come, ſee the place where the LORD lay, and go quickly and tell his* Diſciples, *that He is Riſen from the Dead; and behold he goeth before you into* Galilee, *there ſhall ye ſee him: Lo, I have told you.*

Turning about, ſhe ſaw *Jeſus Chriſt* in the form of a *Gardiner*, who ask'd her, What ſhe cry'd for? She anſwered, That if he had taken her Maſters *Body*, he would be pleaſed to tell her where he had laid it. *Jeſus* ſaid unto her, *Mary*; and immediately being tranſported with Joy, ſhe ran to embrace our *Saviour's Feet*; who hindred her, charging her to go and tell his *Diſciples* what ſhe had ſeen.

This is the firſt Appearance which the *Goſpel* denotes of our *Saviour's Reſurrection*; and thus happily was the perſevering Love of this happy *Sinner* recompenced.

Our Saviour's Reſurrection *hath appeared ſuch a great Myſtery to the* Saints, *that it has made them ſay, 'Tis better humbly to adore the greatneſs of it, than to pry over-curiouſly into it. Nothing can ſooner inſpire us with an averſation to all* Worldly Glory, *than the Circumſtances which accompany it; ſeeing they all diſcover to* Chriſtians, *that they be not what they are for this Life, but for another, of which* Jeſus Chriſt *Ariſing, has opened us the Entrance, in making us victorious over the Death, not only of the* Body, *but of the* Soul.

THE

The Diſciples of Emaus.

AFter our *Bleſſed Lord* had ſhewed himſelf to *Mary Magdalen*, he appeared the ſecond time to the *Holy Women*, who having been informed by the *Angels*, that he was Riſen, and that they ſhould not ſearch for the *living* amongſt the *dead*, they went immediately to give notice of this to the *Diſciples*. But whilſt they were in the way, *Jeſus Chriſt* appeared to them: They caſt themſelves at his Feet, who bad them go to his *Apoſtles*, and aſſure them of his *Reſurrection*. But the *Apoſtles* took whatever they told them, for idle Tales. The third Appearance is, that to the two *Diſciples* going to the Village of *Emaus*, which was about 60 furlongs from *Jeruſalem*.

The ſame year 33.

When they were diſcourſing in the Way, of whatever had hapned to our *Saviour*; our *Lord* taking on him the form or habit of a *Traveller* drew near to them, and dimm'd their *Eyes*, that they ſhould not know him. He asked the Subject of their Diſcourſe, and why they were ſad?

One of them anſwered him, He was aſtoniſhed that he alone ſhould be ignorant of what had paſt at *Jeruſalem* lately, touching *Jeſus* of *Nazareth*, who was a *Prophet* mighty in *word* and in *deed*, before *GOD* and all the *People*, and how the high *Prieſts*, and Rulers delivered him to be condemn'd to Death, and have *Crucified* him: And we hoped, added they, that he ſhould have delivered *Iſrael*; but this is the third day ſince this hapned. Not but that, ſaid they, ſome good *Women* have ſtartled us, in affirming, That having been at the *Sepulchre* before day, they could not find his Body there: They alſo ſay, that they ſaw *Angels* there, who told them, That *Jeſus Chriſt* was *riſen*. And ſome from among us being gone to the *Sepulchre*, found what theſe *Women* told us to be true, and could not in effect find his *Body*.

Our *Saviour* admiring the *Diſciples* ſhould tell him all that was neceſſary to induce them to believe, when as yet they perſiſted in their *Incredulity*, cried out, O inſenſible and incredulous to all which the *Prophet* has foretold! ought not *Chriſt* to have ſuffered theſe things, and thus enter into his *Glory*? And beginning from *Moſes* and going thro' with all the other *Prophets* he expounded to them whatever had been ſaid of him.

Whilſt he ſpake to them after this manner they drew near to *Emaus*; and our *Saviour* made as if he would have went further. But they conſtrained him to tarry with them; it being already late, and our *Saviour* yielded to their Entreaties, and entred with them into the *Inn*, and being at *Table*, he took *Bread*, bleſſed it, and gave it to them.

At this inſtant their *Eyes* were opened, and they knew our *Saviour*, who vaniſh'd from them, leaving them full of aſtoniſhment, and asking one another, Whether their *Hearts* were not inflamed, whilſt he expounded to them the *Scriptures*? They aroſe at the ſame time, and went to *Jeruſalem* to find the Eleven *Apoſtles*, to whom they declared what had hapned, and in what manner they had known *Jeſus Chriſt* when he gave them *Bread*; and as they thus ſpake, *Jeſus* ſtood in the midſt of them, and ſaid unto them, *Peace be unto you*. But they were terrified and affrighted, as ſuppoſing him a *Spirit*.

Our *Saviour* learnt theſe two *Diſciples* that we ſhould never loſe our Hopes in extraordinary Events. There could not be a greater diſorder than the death of a GOD, yet 'twas by that, GOD prepared the renovation of the *World*.

When we think that all is deſperate, then 'tis we ought to raiſe our ſelves up by *Faith*, and conſider the Wiſdom of GOD, which is ſo much the more admirable, that it acts by the moſt oppoſite ways in appearance to what it deſigns to do.

The warmth which *Jeſus Chriſt* kindled in the *Hearts* of theſe *Diſciples* by his *Word* before he gave them his *Body*, is of great inſtruction. It ſhews in what diſpoſition one ought to be in Communicating; and that true *Piety* conſiſts more in the Love of GOD, than in external Knowledge, ſeeing that theſe *Diſciples* ſooner felt this heat in their *Souls*, than they knew *Jeſus Chriſt* with their *Eyes*.



Mrs Susanna Henshaw, daughter of Charles Henshaw Esqr.

For advancement of this worke Contributed this Plate.


212.

The Aſcenſion of our Saviour.

After the particular Appearances which our *Saviour* made to ſome of his ſame year 33. *Diſciples*, and the de- day *May* 14. vout *Women*; he ſhewed ſelf to his Eleven *Apoſtles*, and imme- ly entred into the *Chamber* where abode, when they were all at *Table*: gave them his *Peace*, and reproached with their not believing thoſe who ſaw him Riſen. They were at firſt ſtied, and thought they ſaw a *Phan-* but *Jeſus Chriſt* corrected their Fears, ing them that a *Spirit* had no Bones ſh; and to put them out of all , he ſhewed them his *Feet*, his and his *Side*.

n then they were o'rewhelmed with ſee him, *Jeſus Chriſt*, to perſwade more fully of the truth of his *Reſur-* , asked them, whether they had ing to *eat*? and he did *eat* in their a morſel of broyled *Fiſh*, and a little

homas was not then with them; but he returned, the reſt told him that had ſeen their *Maſter*. He anſwered, he would never believe it, if he ſaw his *Eyes* the marks of the *Nails*, he did not touch them with his

g remained firm in this his In- , which has prov'd ſince ſo uſeful us of ours, Eight days after our appeared again on a ſudden in the of his *Diſciples*, *Thomas* being with And having given them his *Peace*, y ſignified, that he ſhewed himſelf em to diſpoſſeſs this *Diſciple* of his y.

the ſame time that he ſhewed his *Hands*, he ſaid unto him, Put thy to theſe *Wounds*, and thy *Hand* into ed *Side*, and be not incredulous, ve.

s being immediately hereupon en- d in his *Soul*, and believing more he ſaw, cried out, *My LORD and my*

our *Saviour Chriſt* ſaid to him, Thou believed *Thomas*, becauſe thou haſt *ſeen*; happy are they who have not *ſeen*, and yet *believe*.

In fine, having appeared ſeveral times together for the ſpace of forty days, either to all of them, or to ſome of them in particular, when the time of his *Aſcenſion* was come, he ſtood in the midſt of his *Diſciples*, declaring to them, He had received from his *Father* all *power* both in *Heaven* and in *Earth*, and he ſent them into the *World* to preach the *Goſpel*, to *Baptize* all *Nations*, and teach them to obſerve whatever he had told them, promiſing them to be with them to the end of the *World*. And ſaid unto them, behold, I ſend the *promiſe* of my *Father* upon you, but tarry ye in the City of *Jeruſalem* until ye be endued with power from on high.

Having ſaid this to them, He was taken up into *Heaven* before their *Eyes*. And in *aſcending* he ſtretched out his *Hand* on the *Apoſtles*, and bleſſed them, and immediately a *Cloud* received him, and hid him from his *Apoſtles*.

Whilſt they ſtood gazing on him, two *Men* clothed in *white* appeared to them, who asked them, why they held their *Eyes* thus fixed towards *Heaven*? aſſuring them, that this ſame *Jeſus* who thus aſcended up into *Heaven* before their *Eyes*, ſhould one in like manner deſcend to *Judge* the whole *Earth*. And they worſhiped him, and returned to *Jeruſalem* with great *Joy*, and were continually in the *Temple*, praiſing and bleſſing *GOD*.

The *Holy Fathers* have wiſhed, that the *Faithful* would imitate the *Apoſtles* in this attentive looking up towards *Heaven*, that the conſideration of *Chriſt*'s *Glory* may make them raiſe their *Affections* from things below, by remembring, that the *Country* whereunto they tend, that the *Bread* which nouriſhes them, that the *Grace* which upholds them, that the *Happineſs* which they expect, and that the *Head*, whoſe *Members* they are, is in *Heaven*; and that he promiſes them the ſame *Kingdom*, which he has obtain'd by the *Holineſs* of his *Life*, and *Merits* of his *Death*, and by the *Glory* of his *Reſurrection*.

PEN-

PENTECOST;

Or, The Deſcent of the Holy Ghoſt.

OUR *Saviour Chriſt* Aſcending up into *Heaven*, commanded his *Apoſtles* to wait in *Jeruſalem* for the Gift of the *Holy Spirit*, which had been ſo many times promiſed them, and which was to be the effect of his *Glory*.

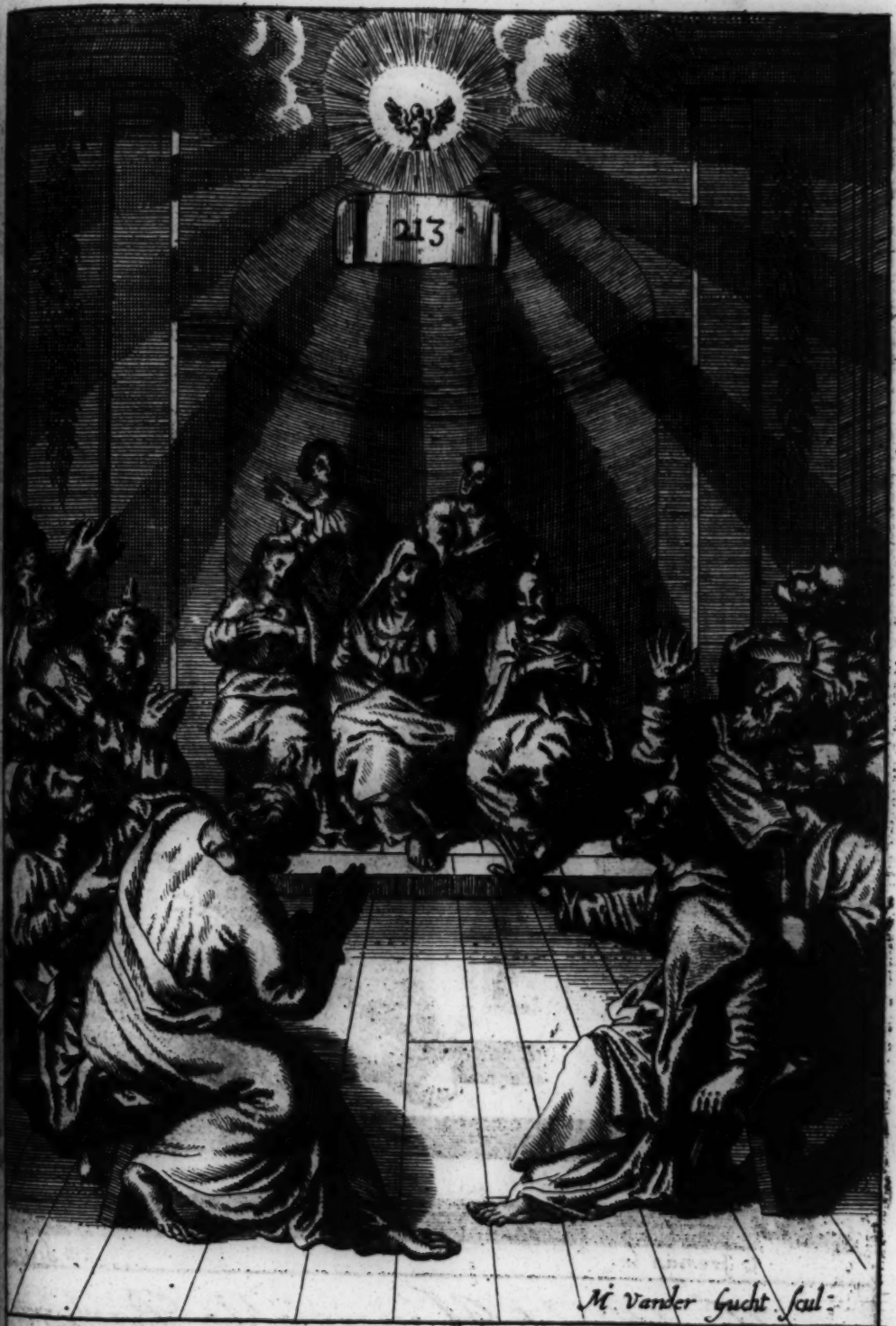
The ſame year 33. *May* 24.

And therefore being returned from the *Mount* of *Olives*, where our *Lord* and *Saviour* had left them, they kept themſelves ſhut up in an Houſe, where they paſt the *Day* in continual *Prayers* to draw down the *Holy Spirit*, although they were already certain they ſhould receive him.

During this time S. *Peter* being inſpired of GOD, ſaid to the other *Diſciples*, that to fill the place of *Judas*, who had betrayed our *Saviour*, they ſhould elect one from amongſt thoſe who had been always with *Jeſus Chriſt* ſince the Baptiſm of S. *John*, to his *Aſcenſion*; And therefore two *Diſciples* having been choſen from amongſt others, *Joſeph* ſurnamed the *Juſt*, and *Matthias*; they prayed to GOD, who preſides over *Lots*, to ſhew which of theſe Two he had choſen to be an *Apoſtle*, and the *Lot* fell on S. *Matthias*.

When the time of *Pentecoſt*, that is to ſay, of Fifty days after *Eaſter*, was accompliſhed, Ten days after our *Saviour's Aſcenſion*; they were all with one accord in one place, and ſuddenly there came a ſound from *Heaven*, as of a ruſhing mighty *Wind*, and it filled the whole Houſe therewith; and there appeared (as it were) *Cloven Tongues* like *Fire*, which reſted on each of them. And they were all filled with the *Holy Ghoſt*, and began to ſpeak divers *Languages*, as the *Spirit* gave them utterance; at this time all *Jeruſalem* was filled with a great number of different *People*, who were ſtrangely ſurprized at this *Miracle*, in ſeeing Perſons whom they knew to be of *Galilee*, to ſpeak ſo many different *Languages*; Aſking one another whence this progidy could happen; And others mocking them, ſaid they were full of *Wine*. But S. *Peter* ſtanding up with the other *Apoſtles*, lifted up his *Voyce* boldly to refute this *Calumny*; telling them they were not *Drunk*, being but the third hour, and that what they ſaw, was the accompliſhment of the *Oracles* of the *Prophets* and the works of *Jeſus*, whom they had *Crucified*. And this is that which the *Prophet Joel* ſpeaks of; In the laſt days (ſaith GOD) I will pour out my *Spirit* upon all *Fleſh*, and your *Sons* and *Daughters* ſhall *Propheſy*, your young *Men* ſhall ſee *Viſions* and old *Men* dream *Dreams*; and on my *Servants* and *Hand-Maids* I will pour out my *Spirit*, and they ſhall *Propheſy*; I will ſhew wonders in *Heaven*, and *Signs* on the *Earth*, *Blood* and *Fire*, *Vapour* and *Smoke*, the *Sun* ſhall be turned into darkneſs, and the *Moon* into *Blood*.

Then was known the truth of which *John* ſaid in the *Apocalypſe*, That the *Church* was really deſcended from *Heaven*, and that our *Saviour Jeſus Chriſt* as an eternal *High Prieſt*, as *David* calls him, built in this day a *Temple* to the glory of his *Father*. He would make this Myſtery ſenſible, that his *Enemies* who came in crowds to *Jeruſalem*, might not doubt of it. He then ſhewed himſelf Victorious over thoſe that had *Crucified* him, and that the *Fury* ſerved only to accompliſh his deſigns. He made his *Church* Holy, as an everlaſting Monument of his *Victory*, which will ſhew to the end of the World, that *Hell* and *Devils* ſhall be all confounded in their enterprizes which they form againſt *Jeſus Chriſt*, and againſt his *Members*. The admiration which all the *Saints* have ſhewn at the Gift which GOD beſtowed this day on *Men*, will eaſily make us judge, That one ought to deſire nothing on *Earth*, but the *Holy Spirit*; and the delays which GOD has uſed in ſending his *Holy Spirit* on *Earth* doth clearly enough ſhew us with what earneſtneſs we ought to ask it, when we have it not as yet, and with what care it ought to be preſerved, when one has received it.



M.rs Mary Forbes the wife of M.r Francis Forbes of the Citty of London Merchant,
For advancement of this Worke Contributed this Plate.



The Right Honourable Barbary Viscountess Filz=Harding &c.ª
For advancement of this Worke. Contributed this Plate.

THE LAME CURED.

S. Peter *Miraculouſly Cures a* Man *Lame from his Birth.*

WHen GOD bleſſed the firſt eſtabliſhment of his *Church* by the Divine life of the Primitive *Chriſtians*, who immediately
me year 33. all things in Common, that they might be troubled with *Worldly* Matters, but attend to *Prayer*, and the *Word* of The *Apoſtles*, who diligently labour- enlarge this *holy Edifice*, wrought *Miracles* in *Jeruſalem*, which filled *Jews* with aſtoniſhment, and increa- number of the *Faithful*.

One of the moſt remarkable was that ght by S. *Peter*, when going into the to *pray*, he ſaw a *Man* lying at the of the *Temple* called *Beautiful*, who lame from his *Mothers Womb*, to ask of thoſe that entred into the *Temple*. *Man* ſeeing S. *Peter* and S. *John* look- on him, he looked alſo on them, expe- that they would give him *Mony*.

S. *Peter* told him, he had neither *Silver Gold*, but what he had he would give and thereupon bad him in the Name *Jeſus Chriſt* to ariſe immediately and

He took him at the ſame time by the d, lifted him up, and immediately his and *Ancle-bones* received ſtrength, ſo he ſtood firmly, and walked ſteddily. alſo leaped for Joy, and entred into *Temple* with S. *Peter*, to praiſe GOD ſight of the *People* for this Favour, were grealy ſurprized at the *Miracle*, having known this *Man* of a long

S. *Peter* and S. *John* obſerving that all *People* gazed on them, asked them they beheld them with ſuch admira- as if they had been the Authors of *Miracle*; which made S. *Peter* to tell 'twas in the Name of *Jeſus*, through in his Name, that this *Man* is cured made ſtrong, which ye ſee, and know ; S. *Peter* took occaſion, to repreſent them the *Crime* they had committed putting our *Saviour* to death ; which yet in ſome ſort extenuated, in ſaying, they did it through *Ignorance*. He afterwards exhorted them to *Repentance*, ſhewing them, as an encouragement, That 'twas to them GOD had firſt ſent his *Son*, and that they were the Children of the *Prophets*.

Five Thouſand were converted by this his Diſcourſe, and then the *Rulers* came, being much troubled at their Exhortations to the *People*, and preaching our *Saviours Reſurrection*.

They ſeized on the *Apoſtles*, and threw them into *Priſon*, till they had finiſhed their Conſultations. The next Morning they cauſed S. *Peter* to be brought before them, and ask'd him in whoſe Name they had done this *Miracle?*

S. *Peter* boldly replied, in the Name of the *Lord Jeſus*, whom they had Crucified. Theſe *Prieſts* obſerving the conſtancy and wiſdom wherewith they ſpake, whom they knew to be Illiterate, and Ignorant *Men*, they cauſed them for a while to withdraw, that they might have further time to deliberate what to do with them; and conſidering how publick this *Miracle* was, which they came from doing; they thought it beſt to have them recall'd, and to give them a ſtrict Charge, never to ſpeak in this Mans Name any more.

But S. *Peter* and S. *John* appealed to themſelves, whether it was more juſt to obey them than GOD, who had commanded them to declare what they had *ſeen* and *heard*. But theſe *Prieſts* making no reply, ſent them away with great Threatnings.

This Anſwer of S. *Peter*, when he was in the hands of his *Enemies*, ſhews ſuch an unſhaken Courage, together with ſuch Wiſdom, as all the *Saints* have admired; who when they have ſeen themſelves in ſuch like occaſions, where GOD on the one hand, and *Men* on the other, commanded them contrary things, they have imitated the Wiſdom of this *Holy Man*, in ſaying, with as great Humility as Conſtancy, We muſt not obey *Men* rather than *GOD*.

The Death of ANANIAS *and* SAPHIRA *his Wife.*

SAint *Peter* being come out from the Aſſembly of the *Jews*, came with S. *John*, and the *Apoſtles*, to the *Diſciples*, who were in great trouble for them. They informed them how all things had paſt, and the Threatnings which the *Prieſts* had uſed towards them; which the *Diſciples* having heard, they all unanimouſly lifted up their Voices to *GOD*, entreating him to conſider the Threats of theſe *Men*, who had conſpired againſt his *Son*; and to give Grace to his *People*, to *Preach* the *Word* with all boldneſs.

The ſame year 33.

When they had ended their *Prayer*, the place ſhook where they ſtood, and they were all filled with the *Holy Ghoſt*, and Preached the *Word* of *GOD* with great freedom. All thoſe that received the *Faith* had but one *Heart*, and one *Soul*, no Body amongſt them poſſeſſing any thing in private, all that which they had being in common, ſo that there were no *Poor* amongſt them; for when any one of the *Faithful* had *Lands*, they ſold them, and brought the *Mony*, and laid it at the *Apoſtles* Feet, who afterwards diſtributed it according as every one had need.

The whole *City* had an extream reſpect for theſe firſt *Faithful*, and when they were in the *Temple*, no Body durſt joyn himſelf unto them. In the mean time S. *Peter* (both by his *Miracles* and *Preachings*) increaſed the number of the *Diſciples*, healing the *Sick* with his *Shadow* only. All *Jeruſalem*, and the *Cities* round about, came and placed their *Sick* in the *Streets*, to the end, that in paſſing by, his *Shadow* might light on them and heal them.

Thus when the *Faithful* were filled with the *Conſolation* of the *Holy Spirit*, there hapned an Action which troubled their Joy, and ſhewed the Power of S. *Peter* in another manner than the miraculous *Cures* that he had hitherto done.

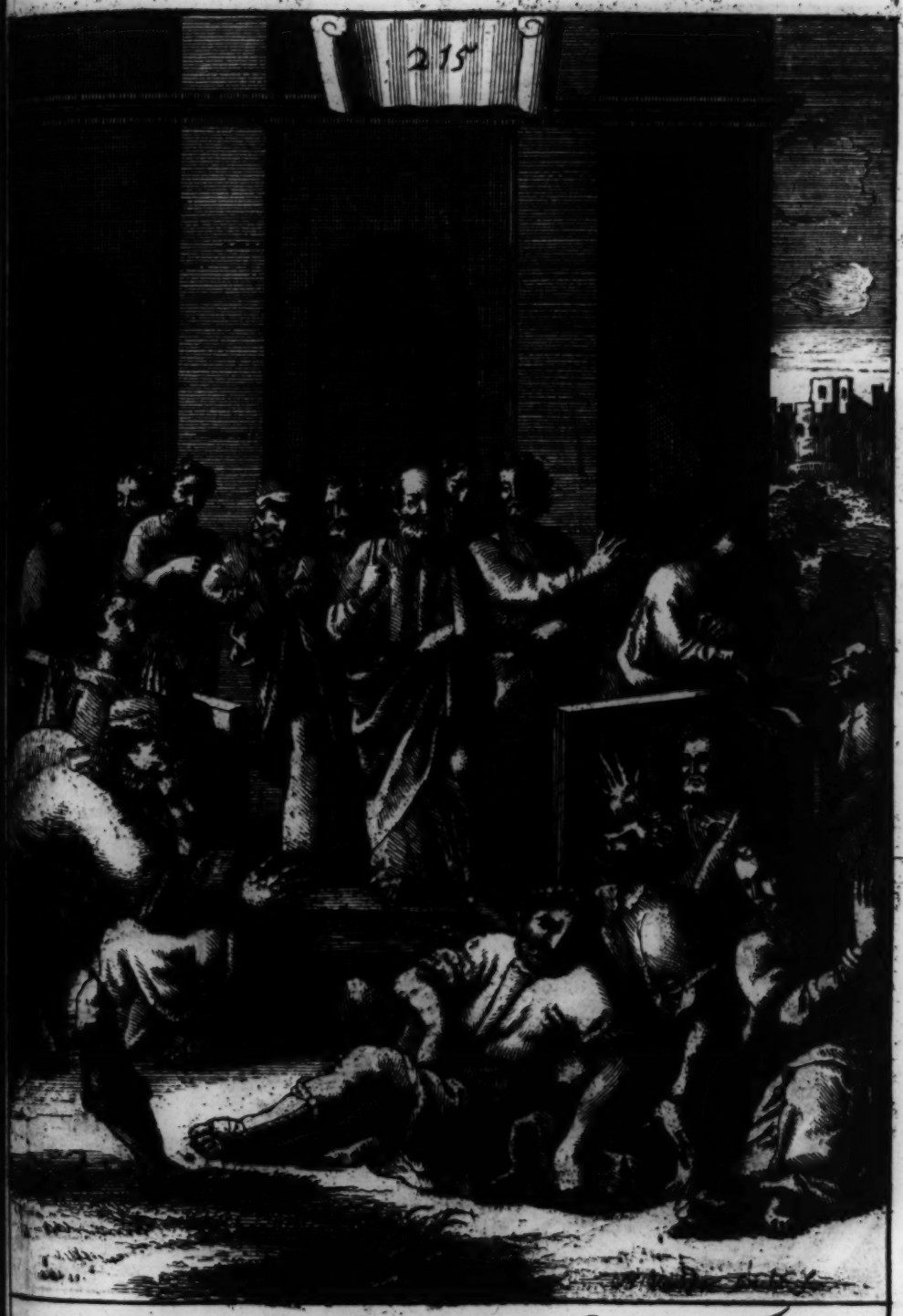
Ananias having ſold an *Eſtate*, reſolved with his Wife *Saphira*, to retain ſecretly a part of the *Mony*, and came and brought the reſt, and laid it at the *Apoſtles* Feet. S. *Peter* was wounded at the Heart at the ſight of this *Covetouſneſs*, joyned with a *Diſſimulation*, which ſeemed to put upon GOD himſelf: He therefore demanded of *Ananias*, why he ſuffered himſelf to be ſo ſurprized by the *Devil*, as to *lye* to the *Holy Spirit*, in keeping back part of the *Mony*. *Could you not* (ſaid he) *have kept your Eſtate without ſelling it; or keep the Mony after you have ſold it? You have not attempted to deceive* Men, *but GOD.*

Theſe *Words*, were Words of *Thunder* for *Ananias*, and he fell down dead at the ſame inſtant. Three hours after, his Wife *Saphira* (not knowing of the death of her *Husband*) entred in where S. *Peter* was, of whom he demanded, Whether 'twas true they had ſold their *Eſtate* for ſo much? She anſwered, *It was.* S. *Peter* ſaid the ſame to her as to her *Husband*; and added, that the Perſons which came from carrying away her *Husband* were at the Door, and would carry her away in like manner. This *Woman* fell down dead at the ſame inſtant, and the Men entring, carried and buried her with her *Husband.*

What hapned to theſe two Perſons, cauſed a great Terrour amongſt the *Faithful*. They learnt from ſo viſible a Judgment of GOD, how diſpleaſing *Covetouſneſs* is in his ſight, and how contrary to that Spirit of *Charity* which he has ſpread among *Chriſtians*. In the proceſs of Time, and the corruption of Manners have introduced it ſince, the Church has no leſs horror at it at preſent, than ſhe ſhewed then in the Perſon of S. *Peter*. She ſtrikes no longer with a Temporal Death thoſe who are ſubject to her, becauſe ſhe would have too many Perſons to puniſh. She knows that *GOD* ſpeaks but one, and after this retires, to give place to *Faith*, who believes alſo as certainly what was ſeen but once, as if it ſhould happen every day.

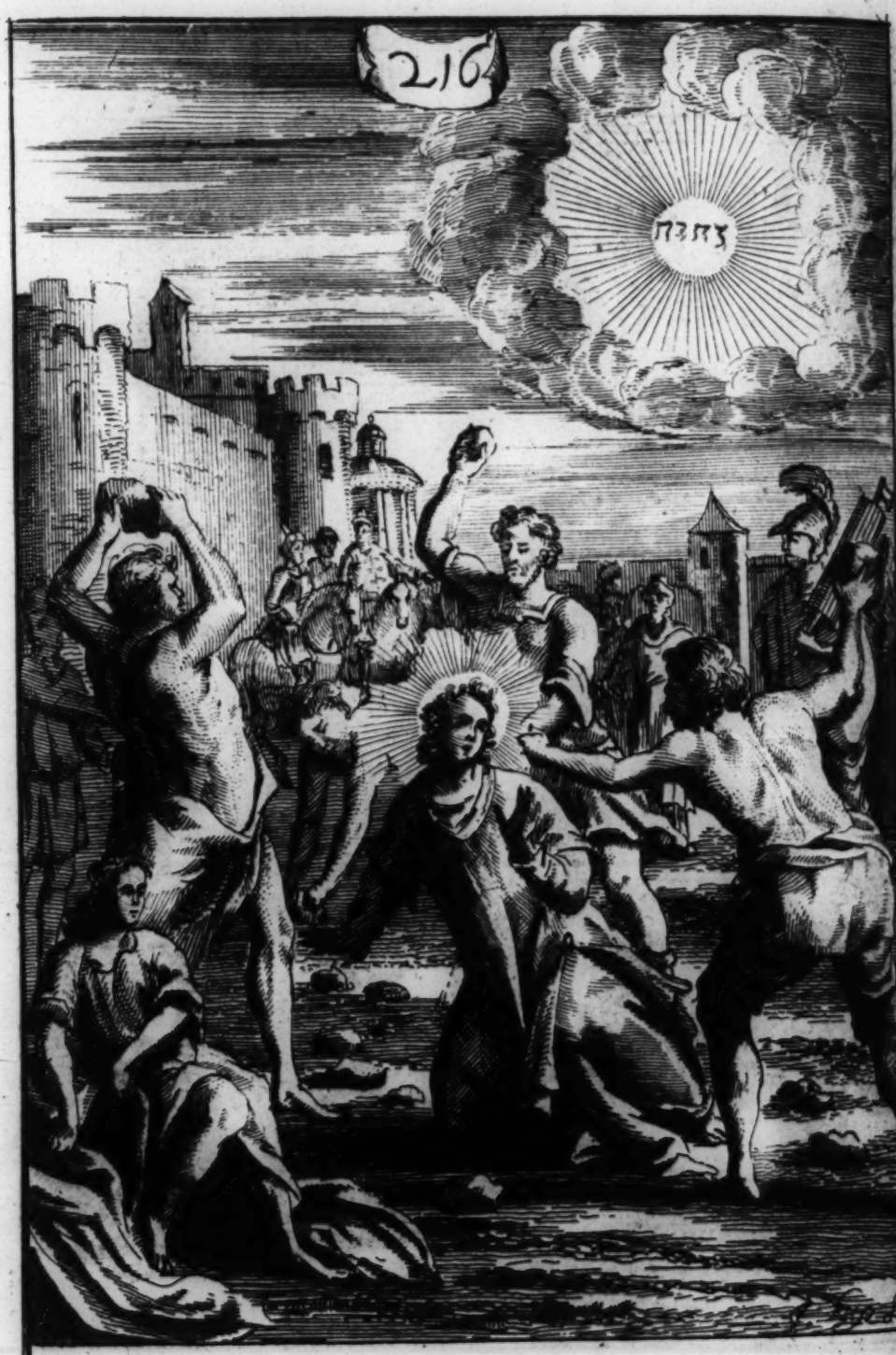
In the mean time, this Eſpouſe of *Jeſus Chriſt* laments continually the inviſible Death of ſo many *Covetous Perſons*, who diſhonour her *Spouſe*, and who make of the *Church* (according to the *Goſpel*, and words of S. *Bernard*) a Den of *Thieves*, who live on Prey and labour only to enrich themſelves with the Spoils of *Paſſengers*.

Saint



Samuel Criche of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate.


216
יהוה

Saint STEPHEN (*the First Martyr*) *Stoned to Death.*

WHen the *Church* daily increaſed, the *Sadducees* were thoſe who ſhewed moſt diſpleaſure at it: They ſeized on the *Apoſtles*, and cauſed them to be Impriſoned; but at Night an *Angel* came and delivered them, and commanded them to go and Preach boldly the *Goſpel* to the *People*. The next Morning the *Prieſts* being aſſembled, gave order to have the *Apoſtles* brought before them; and were greatly ſurprized to hear, that the *Priſon-dours* were faſt ſhut, but that the *Priſoners* were not there to be found. At the ſame time other Perſons came and told them, That they ſpake publickly to the *People*. Order was immediately thereupon given, to lay hold on them, and bring them into the *Aſſembly*.

The same Year 33.

The *High Prieſt* demanded of them, Why they *Preached* in the Name of *Jeſus*? To whom S. *Peter* returned the ſame Anſwer as heretofore, That *they ought rather to obey GOD than* Men.

At theſe *Words* they became furious, and conſulted together, to put them to Death: But *Gamaliel*, one of the moſt conſiderable *Perſons* amongſt them, recommended to them the taking heed of what they did. He remembred them of ſome Paſſages which lately hapned; by which he ſhewed, That if this *Enterprize* and *Doctrin* were of Men, they would diſſipate of themſelves; but if of *GOD*, all reſiſtance would be in vain.

They were ſomewhat cooled by theſe Remonſtrances, contenting themſelves with cauſing the *Apoſtles* to be Scourged, and forbidding them to ſpeak ever hereafter of *Jeſus*.

The *Apoſtles* came out from the Council full of Joy, in that they had been judged worthy to ſuffer for the Name of *Jeſus*.

Sometime after there aroſe a Miſunderſtanding among the *Faithful*. The *Greek* converts ſuppoſing their *Widows* were neglected, and that only thoſe of the *Hebrews* were admitted to certain Offices to which they were appointed, complained of this thing to the *Apoſtles*, who bad them chooſe ſeven *Men* amongſt them who were filled with the *Holy Ghoſt*, that the burden of theſe Cares might be laid on them. Of theſe Seven (which were called *Deacons*) the moſt conſiderable amongſt them was S. *Stephen*, who wrought a great many *Miracles*, by reaſon of the greatneſs of his *Faith*. At the ſame time ſeveral *Enemies* roſe up againſt them; but they were not able to reſiſt the *Holy Spirit*, which ſpake by his Mouth. Being then too weak for him in point of Reaſoning, they had recourſe to *falſe Witneſſes*, and gained Perſons who publiſhed amongſt the People, That *Stephen* ceaſed not to *blaſpheme* againſt the Law of the *Temple*. He was cited before the *Aſſembly*, where he defended himſelf with words full of *Zeal* and *Piety*. He reproached the *Jews* with the hardneſs of their *Hearts* and *Obſtinacy*, whereby they reſiſted the *Holy Spirit*, and perſecuted the *Prophets*, who foretold the Coming of our *Saviour*, of whom they were lately the *Betrayers* and *Murtherers*.

Theſe *Reproaches* tranſporting them into Fury, they ran impetuouſly on S. *Stephen*; who having appeared (during this Diſcourſe) with the Countenance of an *Angel*, cried out at length, That he ſaw *Heaven*, and *Jeſus* ſitting at the right Hand of his *Father*. They haled him immediately out of the *Town*, and whilſt they were *Stoning* him, this *holy Man* kneeling on the Ground, prayed *GOD* with a loud Voice, to forgive his *Perſecutors*; and he gave up the *Ghoſt* in this *Prayer*.

The *Church* has celebrated chiefly in this *Proto-Martyr*, the *Charity* he ſhewed for thoſe who put him to Death. Herein he eſpecially appeared to be the true *Diſciple* of *Jeſus Chriſt*; and ſhewed, that the *Apoſtolical Liberty* with which he ſpake, was only an effect of his great Love to them. 'Tis not to hate *Men*, to ſhew them with earneſtneſs the great Abuſes they commit. No Body loved the *Jews* better than S. *Stephen*, and yet he reproaches them boldly with their *Obſtinacy*. Yet theſe *Reproaches* are without bitterneſs, wrath, and clamor. *He was a* Dove (ſaith S. *Auſtin*) *whoſe Paſſion was without any Gall: He ſpeaks earneſtly to them, to vanquiſh the hardneſs of their Hearts; but he at the ſame time burns with* Zeal *for their Salvation, and offers to GOD his* Blood, *for thoſe who ſhed it.*

THE EUNUCH BAPTIZED.

Saint PHILIP *the Deacon, declares the Christian Faith to the Queen of* ETHIOPIA's *Eunuch, and Baptizes him.*

ONe of the Advantages which the *Church* received by the Death of S. *Stephen*, was the increase of the *Persecution*, which was begun against her, whereby the Vertue of her *Children* became more firmly established. The *Faithful* were dispersed throughout the most remote *Provinces*, and by this dispersion, the *Faith* was planted in all parts of the known *World*.

The same Year 33.

About this time S. *Philip* the *Deacon* went to *Samaria*, where he Preached the *Gospel*, and Converted several Persons, who were affected with the holiness of his *Doctrin*, and the great number of his *Miracles*. When then all came in Crouds to be Baptized, *Simon*, who was a great *Magician*, and had for a long time seduced the whole Town of *Samaria* by his *Enchantments*, did also believe, caused himself to be *Baptized*, and became S. *Philip's Disciple*.

The *Apostles*, who remained at *Jerusalem* during the Persecution, hearing that the Town of *Samaria* had embraced the *Faith*, sent thither S. *Peter* and S. *John*, to confer on them the *Holy Spirit*, which they had not yet received.

Simon observing, that these two *Apostles* conferred the gifts of the *Holy Ghost* by the Imposition of Hands, came and offered them *Mony*, entreating them to give him this Power, to the end that all those on whom he should lay his *Hands*, should also receive the *Holy Ghost*.

S *Peter* was moved with a just Indignation against this Man; *Thy Mony perish with thee*, answered he, who believest the *Gift* of *GOD* is to be purchased at that rate. This *Holy Apostle* thus struck with an *Anathema*, in the person of this Man, all those who would imitate him in any Age of the *Church*.

S. *Peter* and S. *John* having finished at *Samaria* what they had to do, returned thence to *Jerusalem*, and the *Angel* of the *LORD* bid *Philip* go to the *Way* which led from *Jerusalem* to *Gaza*; where being arrived, he saw an *Eunuch* belonging to the *Queen* of *Ethiopia*, who was a great Man in that *Court*, returning from *Jerusalem*, where he came to worship the True *GOD*. He was in his *Chariot*, and read part of the Prophecy of *Isaiah*. The *Holy Spirit* commanded *Philip* to approach this *Chariot*; which having done, he heard what he read, and asked him, If he understood it. The *Eunuch* returned this meek Answer to *Philip*, That he wanted an Interpreter. He therefore prayed him to get up into his *Chariot*, and expound it unto him. The Passage was this, *He was led as a Sheep to the slaughter; and opened not his mouth: He remained silent as a Sheep before his Shepherds.* Whereupon the *Eunuch* desired *Philip* to inform him, of whom the *Prophet* spake in this place; whether of himself, or of some other. *Philip* took thence an occasion to declare *Jesus Christ* unto him. And the *Eunuch* believed whatever was shewed him. The *Chariot* being then come to a place where there was *Water*, he caused it to stop, and demanded what hindred his being *Baptized? Philip* answered him, That if he believed, he knew no Impediment: Which the *Eunuch* affirming, they both descended into the *Water*, where *Philip* baptized him; who was, as it were, the first Fruits of his *Gentilism*. When he came out of the *Water*, the *Spirit* took up *Philip*, and the *Eunuch* saw him no more, praising *GOD*, with great Transports of *Joy*, for the *Grace* he had received.

This seems, as if *GOD* intended in this occasion, to instruct such as do Idolize the Persons of those who have instructed them in the *Faith*.

This *Eunuch* had no sooner received from *Philip* the knowledge of *Jesus Christ*, but *GOD* took him away from him; and so far was he from afflicting himself hereupon, that he continued on his way *praising GOD*, and rejoycing in *believing*.

GOD *makes use of* Men, *as* Instruments *to convert us, and does permit us to reverence them in a subordinate degree. But at the same time, he expects we should pass over from them to him, there to find our true Joy and* Strength, *remembring that he that plants and he that waters are nothing, seeing* GOD *who gives the increase,*

THE


J. Kip Scul



The Right Honourable Rachel, Countess of Bristol Baroness of Sherborne in Dorsetshire, and daughter of Sr. Hugh Windham of Silton in the said County Knight.
For advancement of this worke, Contributed this Plate.

The Converſion of S. Paul.

Saul *having received Letters from the Chief Prieſts, to go to* Damaſcus, *was ſurrounded with a great Light, and ſtruck to the ground.*

THE *Fruit* which the *Church* gathered by the Death of S. *Stephen*, ended not in the *Perſecution* which followed it; for it was the occaſion of the *Converſion* of S. *Paul*, who having been one of S. *Stephens* greateſt *Perſecutors*, was one of thoſe who felt with greateſt efficacy the benefit of this *Martyr's Prayers*.

The Year 34.

For when *Saul* breathed nothing but *Blood*, and the ſlaughter of the *Chriſtians*, and had obtained *Letters* from the *Chief Prieſts* to go to *Damaſcus*, to apprehend all the *Chriſtians* he could find, and bring them bound to *Jeruſalem*; he was immediately ſurrounded with a *ſhining Light*, which ſtruck him to the ground, and he heard a Voice which ſaid unto him, *Saul, Saul, why perſecuteſt thou me?* Who art thou *LORD*, anſwered he: *I am* JESUS, *whom thou perſecuteſt.* And *Saul* trembling at this word, cried out, *LORD, what wilt thou have me to do? Jeſus Chriſt* commanded him to ariſe, and to go into the *City*, where he ſhould be told what ſhould be expected from him.

Thoſe who accompanied him in this *Voyage*, or *Journey*, were ſurprized at this Event. They heard a *Voice*, but ſaw not whence it came: And *Saul* ariſing from the Ground, opened his *Eyes*, but could not ſee, and therefore they led him by the hand as far as *Damaſcus*, where he was for three days without his *ſight*, as alſo without *eating* or *drinking* any thing.

There was in this Town a *Diſciple* named *Ananias*, whom *GOD* commanded in the *Night*, to go into a *Street* he named to him, and to enquire in the Houſe of *Judas* for one called *Saul*, who was of *Tarſus*.

Ananias ſhewed at firſt ſome unwillingneſs, alledging, he had heard of this Man, and the miſchief he had done at *Jeruſalem* to all the *Chriſtians*, and that he came only to *Damaſcus* to carry away *Captives* all thoſe who called upon his Name. But *GOD* commanded him to do what he had enjoyned him; becauſe *Saul* was a choſen Veſſel, to carry his Name before *Kings*, and all the People of the *Earth*.

He went then to ſeek him in the place related to him. He put his *Hands* on him, and ſaid unto him, *Brother* Saul, *the* Lord Jeſus *that appeared to thee in the Way, has ſent me to thee, to the end thou maiſt recover thy Sight, and be filled with the Holy Ghoſt.* At the ſame time things like *Scales* dropt from his *Eyes*, and he ſaw clear, and was *Baptized*: And having received Nouriſhment, he recovered his ſtrength, and remained ſome days at *Damaſcus* with the *Chriſtians*, Preaching in the *Synagogue* of the *Jews*, *That* Jeſus *was truly the Son of GOD.*

All were aſtoniſhed to ſee the moſt violent *Perſecutor* of the *Chriſtians*, become the moſt zealous *Preacher* of the *Faith*.

The *Jews* at *Damaſcus*, whom *Saul* every day confounded, could not patiently ſuffer this change, and therefore they made ſeveral attempts on his *Life*. But the *Diſciples* advertized of it, let him down in the Night by a *Cord* from the *Walls*, whoſe *Gates* were ſhut, that he might not eſcape.

Being come to *Jeruſalem*, he endeavoured to joyn himſelf to the reſt of the *Diſciples*. But when every one was afraid of him, as not knowing his Converſion; *Barnabas* took him, led him to the *Apoſtles*, and related to them whatever had hapned to him in the *Way*, and what he had done at *Damaſcus*.

He was then at length received as a *Diſciple* of *Jeſus Chriſt*, and having found at *Jeruſalem* (by reaſon of his *Zeal*) the ſame peril as at *Damaſcus*, he was conſtrained to retire to *Tarſus*.

The Converſion of S. Paul, *which was heretofore the Joy of the* Church, *is now its Conſolation; which makes her hope*, GOD *will bring into her* Fold *thoſe, that heretofore perſecuted her with the greateſt Violence. For this Example teaches us, not to deſpair of any one.* S. Paul *ſays himſelf, That GOD has choſen him, to certifie all the World of this* Truth, *and to ſhew the riches of his* Mercies, *even to the worſt of Men.*

It has been the Wiſh of the Fathers, *to lye continually like* S. Paul *in a ſtate of* abaſement *before GOD, and to ſay to him from the ſame diſpoſition of* Soul *theſe words, which denote a true Converſion: LORD,* What wilt thou have me to do?

CORNELIUS BAPTIZED.

WHen S. *Paul* began to make appear the first effects of his ardent *Zeal* for the *Church*, who was one day to bring into her Bosom such a great number of *People* by his Labours; S. *Peter* endeavoured for his part to gain more and more *Souls* to *Jesus Christ*. He wrought every moment considerable *Miracles*: He Cured one *Aneas*, that was sick of the *Palsie*; and raised up (at the *Disciples* Request) an holy Widow named *Tabitha*, who had rendred her self Famous for her *Charity*; And had the happiness of first Preaching the *Christian Faith* to the *Gentiles*, of whom S. *Paul* was soon after to be the *Apostle*. And in this manner was carried on this great Work, which was so difficult then, by reason of the *Zeal* which the *Jewish Converts* had then for the *Law*; but which yet was to prove of such happy consequence to us in the ensuing *Ages*.

The Year 39.

Cornelius (famous for his *Piety* and *Charity*) being in *Cesarea*, where he commanded a Company of *Souldiers*, called the *Italian Band*, saw in a *Vision* (about the *Ninth hour* of the day) an *Angel*, who told him, That his *Prayers* and *Alms* were favourably heard and regarded by *GOD*; and therefore he ordered him to send to *Joppa*, to enquire out one *Peter*, who would tell him what *GOD* desired of him. The *Angel* thus left him without any further instruction, in observance of the Order of *GOD*, who will have Men to depend on one another.

Cornelius sent immediately hereupon some of his People to *Joppa*, and told them what he had seen. When these Persons drew near to the *Town*, S. *Peter* Praying, about *Noon* fell into an Extasie, wherein he saw *Heaven* opened; whence came down a great *Sheet*, fastned at the four Corners, which was full of all sorts of *Four-footed Beasts*, and *Feathered Fowls*; and a Voice said, *Peter, Kill and eat*. S. *Peter* at first excused himself, and said, He had never eaten any *unclean Meats*: But he was answered, That he must not call that *unclean* which *GOD* had purified.

Whilst S. *Peter* was musing what this *Vision* might mean, which appeared at three different times, *Cornelius* his Servants entred into the *House*; who told him, That their *Master* had sent them, to entreat him to come and visit him. S. *Peter* lodged them in the *House*, and set out the next Morning with them, taking certain *Jews* along with him. Whilst he was entring into *Cesarea*, *Cornelius* (who expected him, with his *Friends* and *Relations*) went to meet him, and cast himself at his *Feet*: But S. *Peter* lifted him up, saying to him, That he was also a *Man*. When they were entred, S. *Peter* represented immediately by *Cornelius*, the aversion which the *Jews* had to converse with the *Gentiles*; and he asked of him, Wherefore he sent for him. *Cornelius* recounted to him his *Vision*, after which S. *Peter* declared *Jesus Christ* to him; and whilst he was yet speaking, the *Holy Ghost* descended on all them that were present, whom S. *Peter* caused immediately to be *Baptized*. He tarried some days with them, and at his Return, the *Jews* murmured much at what he had done. But this *humble Disciple* of *Jesus Christ*, far from angrily Rebuking those, who so unjustly blamed his Conduct, would on the contrary give them an account of it. He repeated to them in order his *Vision*, and also that of *Cornelius*. He added, That they might inform themselves of the Truth of these things by Six *Witnesses*, which he had brought along with him; and that in fine, he could not resist the *Holy Spirit*, and that seeing it descended on these Persons, he could not refuse to *Baptize* them.

This modest Answer stopt these Complaints, and became since to all the *Church* an admirable Example for its *Pastors*; which shews them, That they lose nothing of their *Authority*, when their *Charity* leads them to use Condescension and Moderation towards the *People* under their Charge.

Altho' this Complaint of the Faithful *against* S. Peter *was unjust*, (says S. *Gregory*) *yet did he justifie himself before them with great Patience and Mildness; and far from stifling their Accusations by the Authority of his Commission in that case, he referred even those who did not believe him, to the Witnesses he had brought along with them.*

This is the Example which the *holy Fathers* have proposed in like occasions, in which they have ever shewed, *That the Authority of the Ministers of the Church, is herein different from that of* Earthly Princes, *it being always tempered with Sweetness and Charity, and has for an End, not their own* glory, *but the* salvation *of their* People.

S. *Peter*


P. P. Bowcha. Fecit:



M.r George Spencer son of M.r Laurence Spencer. Clerke of the works for the rebuilding of Cathedrall Church of Saint Pauls London
For advancement of this Worke, Contributed this Plate.

Saint PETER *delivered out of Priſon in the Night by an* Angel.

THE *Faithful*, who having been diſperſed in the proſecution of S. *Stephen*, planting by degrees the *Faith*, Converted many People in *Antioch*; which the *Apoſtles* having known at *Jeruſalem*, they ſent thither S. *Barnabas*, who was affected with great Joy, when he ſaw how graciouſly *GOD* had dealt with this Town. And being full of the *Holy Spirit*, he exhorted them to continue firm in their holy Reſolutions. From thence he went to *Tarſus*, in ſearch after S. *Paul*, whom he brought to *Antioch*, where they dwelt together for a years ſpace. They here inſtructed an infinite number of *People*, and with ſo great ſucceſs, that in this City the *Faithful* began to aſſume the Name of *Chriſtians*.

The Year 42.

Then a Prophet named *Agabus*, prophecied, there would a great *Famine* happen throughout the World; and therefore the *Chriſtians* of *Antioch* reſolved to ſend as great *Contributions* as they could make, to *Jeruſalem*, by the hand of S. *Barnabas*, and S. *Paul*.

About this time King *Herod* perſecuting the *Church*, having already killed S. *James* (the Brother of *John*) with the *Sword*; and becauſe he ſaw it pleaſed the *Jews*, he proceeded further to put S. *Peter* to death. Having then cauſed him to be apprehended at the *Feaſt* of the *Paſſover*, he delivered him to 4 Quaternions of *Souldiers*, to keep him in Priſon the whole 8 days, intending after *Eaſter* to bring him forth to the People, and publickly to put him to Death.

The whole *Church* intereſſing it ſelf in the Death of ſo great an *Apoſtle*, drove on without intermiſſion its Prayers and Cries unto GOD, who favourably heard them: For the Night before the *Day* that S. *Peter* was to be Executed, an *Angel* filled on a ſudden the whole *Dungeon* with great Light, where this *Apoſtle* lay ſleeping between two *Souldiers*, bound.

The *Angel* ſtruck him, and awakning him, ſaid, *Make haſte and riſe*; when immediately the *Chains* wherewith he was faſtned, dropt off his *Hands*; and the *Angel* ſaid unto him, *Gird thy ſelf, and bind on thy* Sandals, *caſt thy* Garment *about thee, and follow me*; *and he did as the* Angel *had commanded him, and followed him without knowing what he did, thinking he was in a* Dream, *or thought he ſaw a* Viſion: *When they were paſt the firſt, and the ſecond* Ward, *or* Watch, *they came to the* Iron-Gate, *which leads to the* City, *which opened to them of its own accord*; *and they went out, and paſſed on through one* Street, *and then the* Angel *vaniſhed from him.*

Then did S. *Peter* come to himſelf, and knew that *GOD* had ſent his *Angel* to deliver him from the hand of *Herod*. He went thereupon immediately to the Houſe of S. *Mark*'s *Mother*, where there were many of the *Faithful* aſſembled, who ſpent the Night in *Prayers*.

When he had knock'd at the *Door*, a young Damſel named *Rhodias*, who knew S. *Peter*'s Voice, inſtead of opening immediately the *Door* to him, ran back, to tell thoſe that were in the Houſe the joyful News of S. *Peter*'s deliverance. Some ſaid, ſhe was beſide her ſelf; others ſaid, that perhaps 'twas his *Angel*: But this *holy Apoſtle* continuing ſtill to knock, they were ſtrangely ſurprized at the opening of the *Door*.

S. *Peter* made ſigns to them to be ſtill and told them how the *Angel* had delivered him from Priſon; and having enjoyned them to give notice thereof to S. *James*, and the reſt of the *Brethren*, he immediately departed from *Jeruſalem*, to retire into another place.

The Church *then experienced, That GOD is the Sovereign diſpoſer of all Affairs in the World, and ſets what Bounds he pleaſes to the* Power *of Men: He opens and ſhuts the* Priſon Doors. *Men only execute what he has before decreed*; *and therefore this* Primitive Church, *inſtructed by the* Holy Spirit *himſelf in theſe Truths, did not run ſoliciting after Men for the deliverance of S.* Peter, *but uttered her Requeſts to GOD, whom ſhe knew to be the Maſter of* Liberty *and* Captivity, *as well as of* Life *and* Death. *Thus did ſhe obtain of GOD what* Herod *would have refuſed her, and an* Angel *did whatever* Men *could not do,*

THE LAME CURED.

Saint PAUL *Cured a Lame Man, and obſtructed the People that would Sacrifice to him as to a God.*

AFter the miraculous Deliverance of S. *Peter*, the Hiſtory of the *Acts* ſcarcely ſpeaks any more of him, being wholly employed in relating the Actions of S. *Paul*. This *Holy Apoſtle* having carried to *Jeruſalem* the Charity of *Antioch*, with which he had been entruſted, was choſen with S. *Barnabas* by the *Holy Spirit*, to enlighten all the Provinces of *Aſia*, and propagate the *Faith* throughout all *Greece*.

The Year 43.

He ſhewed in *Paphos* his Zeal againſt a falſe *Prophet*, who hindred the Proconſul *Sergius Paulus* from believing in *Jeſus Chriſt*. For this *holy Apoſtle* of the *Gentiles* being full of the *Holy Spirit*, beheld this *Impoſtor*, and ſaid to him with an *Apoſtolical Liberty*: *O thou full of all craft and ſubtilty, Child of the Devil, and enemy to all Righteouſneſs, how long wilt thou pervert the ways of the* LORD, *which are ſtrait? The hand of* GOD *is upon thee, and thou ſhalt become blind.*

He had no ſooner ſaid theſe words, but this *Seducer* was ſtruck with *Blindneſs*; and he ſought ſome body to give him their hands. Thus did he ſhew in his Perſon the folly of thoſe, who inſtead of having recourſe to *GOD* in the Evils he ſends upon them, ſearch only human Remedies.

The *Proconſul* admired this Miracle, and believed in *Jeſus Chriſt* with a profound veneration of his Doctrin, and to ſhew, that 'tis the *Holy Spirit* who affects the Heart, and that all outward applications are of little efficacy, unleſs ſeconded by the impreſſions of his *Grace*; the blindneſs which the *Magician* experienced in his Perſon, changed him not, whereas the only ſight of this Prodigy converted the *Proconſul*.

Some think, that 'tis of this *Sergius Paulus* that S. *Paul* (called before *Saul*) has taken the Name of *Paul*, which is ever given him ſince this *Converſion* in the Book of the *Acts*.

S. *Paul* Preaching afterwards at *Antioch*, ended his *Preachings* by dreadful Threatnings of the Anger of *GOD*, and ſhaked off againſt that *People* the Duſt of his Feet. The *Jews* revenged themſelves of theſe juſt Remonſtrances in the City of *Iconia*, whoſe Inhabitants they ſo greatly animated againſt S. *Paul*, that they threw Stones at this *holy Apoſtle*, who was thereby obliged to withdraw to *Lyſtra*.

It was in this Town he found a *Man Lame* from his Birth, and obſerving he heard him ſpeak with great *Attention*, he ſpake to him aloud, That he ſhould ariſe and ſtand on his Feet, which immediately he did.

The People affected with this *Miracle* would needs ſacrifice to S. *Paul* and S. *Barnabas*, whom they reſpected as *GOD*'s deſcended from Heaven, and took on them the form of *Men*. But theſe humble *Diſciples* of *Jeſus Chriſt*, rent their *Cloaths*, and repreſented to theſe People, That they were only *Men* like unto them, who exhorted them to give over worſhiping *Idols*, and adore the only true *GOD*, that made *Heaven* and *Earth*. The *Jews* came immediately hereupon into the Town of *Lyſtra*, and there ſtirred up the People, who changing according to their uſual lightneſs, the *Divine Honours* which they would give S. *Paul*, into an exceſs of *Fury*; for they drove him out of the *Town*, ſtoned him and left him half dead. Then was ſeen the ſtrange effects of *Charity* in a *Soul* when 'tis mounted to its higheſt degree. For S. *Paul*, thô covered with *Wounds*, and black with *Strokes*, yet at that very Hour betook himſelf to *Preaching* afreſh, and to declare to the *Faithful* more by theſe bloody Marks, than by his Words, *That we muſt through many* Tribulations *enter into the Kingdom of* GOD.

S. *Gregory* admires the great Courage of this *Apoſtle*; *They Stone him*, ſays he, *and yet he leaves not off to* Preach; *They may kill his Body, but they cannot quench the Fire of his Zeal.* So true is what is ſaid by an holy Perſonage, *That the ſmart and fear of Death are weak, when the Faith and Love of* Jeſus Chriſt *reigns.*

THE



William Layfield of the City of London Gentleman

For advancement of this worke, Contributed this Plate.



Captaine John Nicholson of Blackwall in the County of Middlesex Gentleman. For advancement of this Worke, Contributed this Plate.

The Shipwreck of St. Paul, &c.

SAint *Paul* being come to *Jeruſalem* without being terrified with the Miſeries which the Prophet *Agabus* foretold he ſhould ſuffer, the Jews were not long before they made him feel the effects of their *Hatred*. They ſeized on him in a great Tumult, which they made, and the *Tribune* being come to appeaſe it, snatched S. *Paul* out of the hands of his Enemies. Altho this *Holy Apoſtle* was batter'd with ſtrokes, yet this hindred him not from obtaining leave of the *Tribune* to ſpeak to the People. But when he gave a publick account of all his Conduct, the *Jews* being encouraged at his affirming, that he had a Call from GOD to Preach the *Faith* to the *Gentiles*, they cried out aloud, That ſuch a Fellow was not worthy to live. And as the Tribune was ready to torment him, S. *Paul* demanded, Whether 'twas lawful to Scourge a *Roman*? and they immediately gave over miſuſing him. The next Morning the *Tribune* brought him before the Aſſembly of *Prieſts*, to know what they thought of him. Then S *Paul* juſtifying himſelf with great freedom of Speech, *Ananias* the *High Prieſt* cauſed to be given him a *Box* on the *Ear*; S. *Paul* told this *Judge*, That GOD would one day ſtrike him in like manner. In fine, He eſcaped the ill Deſigns of this *Aſſembly*, by ſaying, That all his Crime was, that he believed the *Reſurrection* of the *Dead*, which immediately cauſed a diviſion amongſt the *Judges*. A while after many of the greateſt *Zealots* amongſt the *Jews* made a Vow, neither to *eat* nor *drink* until they had kill'd him. S. *Paul* was informed of the Conſpiracy by his *Nephew*, and advertized the *Tribune* thereof, who made S. *Paul* to depart from *Jeruſalem* with a good Convoy, conducting him to *Ceſarea*, to put him in the hands of *Felix*.

S. *Paul* fully juſtified himſelf before this Governour, who knowing his Innocency kept him in Priſon, only becauſe he expected Money to be given him for his liberty. The time of his Government being expired, he left *Porcius Feſtus* in his place, who immediately refuſed the artificial Addreſſes and urgent Entreaties, which the *Jews* made him, to ſend Paul to *Jeruſalem*, chooſing rather to Judge him at *Ceſarea*, where he was. This *Governour* having ſpoken of him to King *Agrippa*; this Prince, with Queen *Berenice* his Wife would needs hear him, and they concluded he was innocent, and that he might have been ſet free, had he not appealed to *Cæſar*.

A Captain then named *Julius*, was entruſted with the conducting of S. *Paul* to *Rome*, and after a long *Navigation* with contrary *Winds*, they arrived at length at the Iſle of *Crete*, where S. *Paul* advertized them a Tempeſt would ſoon happen; but they did not believe him. And when it came, this *Holy Apoſtle* comforted them, aſſuring them, that not one of them ſhould be loſt. 'Twas known in effect, that the *Revelation* he had was true; for the *Veſſel* being battered to pieces, they all got to ſhoar the beſt they could at the Iſle of *Malta*, whoſe Inhabitants received them with no ſmall kindneſs. They immediately kindled a *Fire* to dry them, and S. *Paul* having taken up ſome of the Fewel, was bit by a *Viper*, which made theſe barbarous People think that he was a *wicked Man*, ſeeing the Wrath of *GOD* followed him both by *Sea* and *Land*: But when they ſaw S *Paul* ſhake off the *Viper* into the Fire without receiving harm, they ſoon changed their minds, and believed he was a *GOD*. He healed in this *Iſle* the Father of *Publius*, the Governour thereof, with ſeveral others. In fine, having ſtayed there three Months, he departed thence, and arrived at length at *Rome*, where he aſſembled immediately the principal Perſons amongſt the *Jews*, and gave them an account why he had appealed to *Cæſar*. He endeavoured to bring them over to the Faith of *Jeſus Chriſt*, but found them little diſpoſed thereunto.

The *Acts* end here, and inform us of no more, ſaving that S. *Paul* dwelt two years at *Rome* in an Houſe which he hired, and where he *Preached* the *Faith* to all thoſe that would come and hear it.

S. *Chryſoſtom*, amongſt all the reſt of the *Fathers*, has had this *Holy Apoſtle* in greate Reverence. *His* Life *was his admiration, his* Labours *the mitigations of his* Sufferings; *and he told his* People, *that he would rather chooſe to be in Chains with* S Paul, *than to be in Glory with the* Angels *in* Heaven.

THE

THE APOCALYPS.

The Seven Golden Candlesticks, &c. The Revelations of S. John in the Apocalyps. How Jesus Christ shewed himself unto him.

ALthô that the *Relations* which GOD made to S. *John* are all Mysterious, and very obscure in themselves, yet the *Saints* have found them to contain most excellent Instructions; as oft as they *Read* them with an humble frame of *Soul*, without prying too curiously into the *depths* of them

The first *Vision* which this *Holy Apostle* had in the Isle of *Patmos*, wherein he had been exiled, was, that being ravished in Spirit one *Lords Day*, he heard behind him a Noise like the sound of a *Trumpet*, which commanded him to write what he saw, And he beheld seven *Golden Candlesticks*, and in the midst of them one like the *Son of Man*, cloathed with a long *Robe*, and girded with a *Golden Girdle*; his *Hair* was white as *Snow*, his *Eyes* sparkling like *Fire*, his *Feet* shining like the purest *Brass*, and his *Voice* was as the Noise of the great *Waters*. He had seven *Stars* in his *Hand*; there came out of his *Mouth* a sharp *Sword*, and his *Countenance* was like the *Sun* at Noon-day.

As soon as ever S. *John* beheld him, he fell at his *Feet* as one dead; but he raised him up, telling him, that the seven *Stars* which he held in his *Hand*, were the seven *Angels*, that is to say, the *Bishops* of the *Seven Churches*. He commanded him to write what he saw, and to tell this in particular to these seven *Bishops*: To that of *Ephesus*, That he commended him for his *Vertue* and *Zeal* against wicked Livers, and for his *Patience* in Adversity; but yet blamed him for having abated of his first *Zeal*; and admonished him, to remember whence he was fallen, and to Repent.

To him of *Smyrna*; He should comfort himself seeing he was *Rich* in his *Poverty*, and unreproveable in the midst of all the *Calumnies* published against him: That he should arm himself against fresh *Persecutions* which were ready to fall upon him, and to continue *faithful* to death.

To him of *Pergamus*; That he praised him for his *Faithfulness*, but he did not vigorously enough oppose Errors; that he should therefore *repent* of this and take new Courage.

To the Bishop of *Thiatira*; That he knew his *Charity* to the Poor, his Constancy in *Persecutions*, and his uninterrupted *Piety*, but that he blamed his want of Courage whereby he suffered a false *Prophetess* to seduce the Faithful.

To him of *Sardis*; That he was as dead in the sight of GOD, altho' believed to be alive, and that his Works were imperfect; that he must repent, and remember what he had *heard* and *received*, otherwise he would come upon him, and surprize him like a *Thief*.

To him of *Philadelphia*; That he loved him for his *Fidelity*, and *Patience* in Suffering, altho' otherwise he had not much strength.

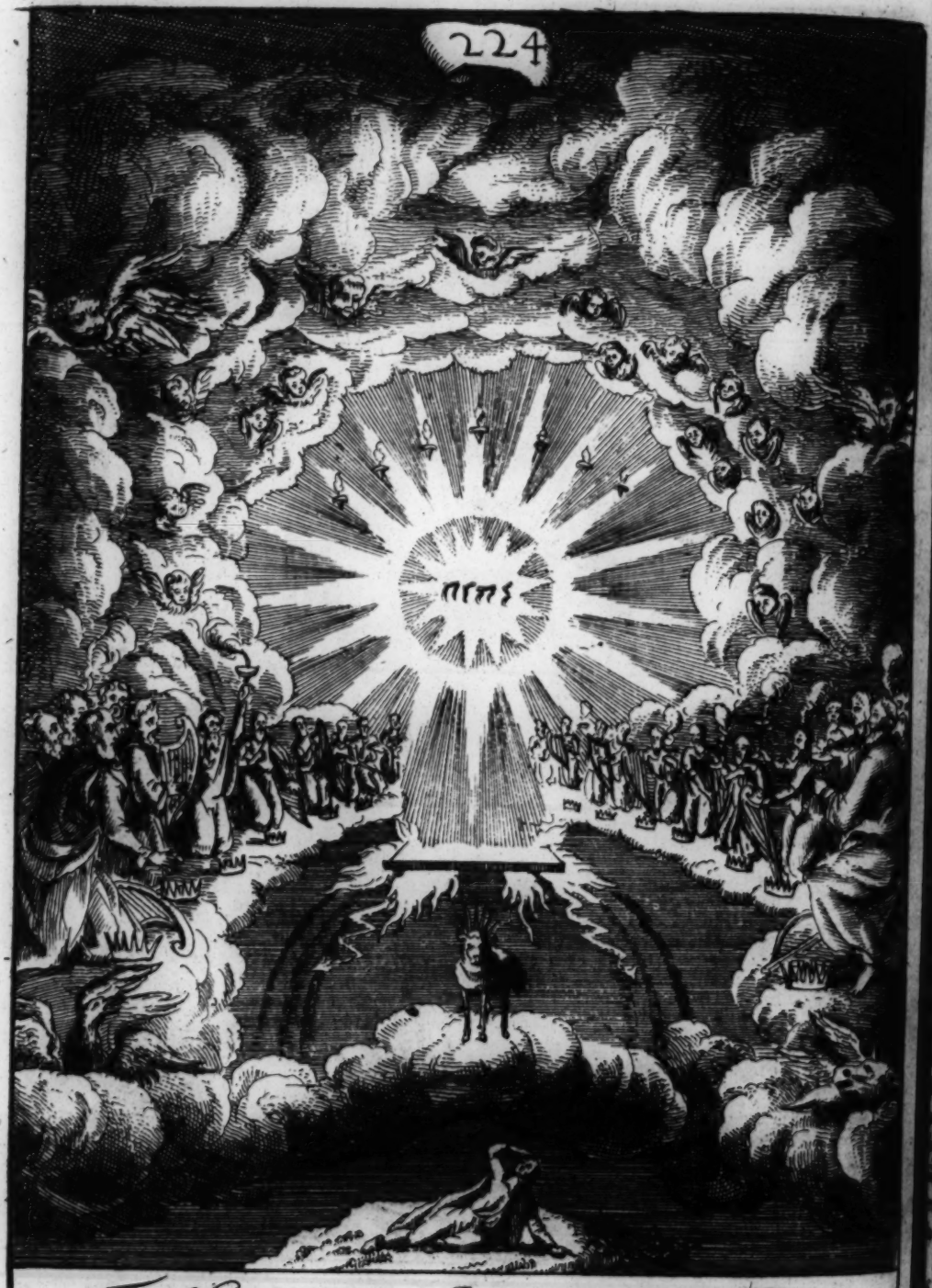
In fine, to him of *Laodicea*; That he could not suffer his *Lukewarmness*, and would therefore Spue him out of his Mouth: That he thought himself *rich*, though he was indeed *poor*, *blind* and *naked*: That he should therefore purchase *Gold* purified by *Fire* to enrich himself, and *Garments* white as Snow to cover his *Nakedness*.

These *Judgments* which our *LORD*, who Risen, made in *Heaven* of those who lov him on *Earth*, have fill'd the *Holy Fa* with astonishment. S. *Gregory*, (amon others) seemed to be much startled at the He recites, says he, all the good which th *Bishops* have done, and yet declares to the he will not pardon the *Ill* which they ha done, till they have throughly repented it. He strictly observes what progress ev one makes in *Vertue*; and how he draws b from his first *fervor*. He marks out single *default* amongst many great *Ver* and represents them as soyl'd by this ture. One only Omission, and one only of Vigor in a just occasion offends him, makes him threaten Persons otherwise tuous, to remove their *Candlestick*, and away their *Crown* to others.

In fine, says this *Holy Prelate*, our *Sa Christ* shews us by this divine *Revelati* what great Reasons the most *just* have *Humiliation*; for should he shew them bottom of their *Hearts*, they would find *stains*, as would make them have a esteem for whatever appears commend in them, and would fill them with an *Indignation* against themselves.



The Right Honourable S.r Henry Goodricke Leiute-
nant Generall of their Majesties Ordnance, and one of the
Lords of their most Honourable Privy Councell
For advancement of this Worke, Contributed this Plate.



The Honourable John Charleton Esqȝ, surveyour Generall of their Majestyes ordnance, For advancement of this Worke, Contributed this Plate.

HEAVEN OPENED.

Saint John *ſees Heaven Opened, and relates what he ſaw therein.*

OUR *Lord* having diſcourſed to S. *John*, in his firſt *Revelation*, the Secrets in his Church on *Earth*; he afterwards manifeſted to him what continually paſſes in that of *Heaven*. He was ſnatcht up there in ſpirit, ſaw a *Throne*, and him that ſat there-on, who appeared in brightneſs like a *Jaſper* ſtone, and Sardine Stone, *and there was a* rain-bow *round about the* Throne, *whoſe* colour *reſembled the* Emrald. *Round about* the Throne, *were* 24 *Seats or* Thrones, *and upon the Seats were* 24 Elders, *ſitting clothed* in *white* Rayment, *having on their* Heads Crowns *of* Gold; *out of the* Throne *proceed-*ed Lightnings, Thunders, *and* Voices; *and there were ſeven* Lamps *of fire burning be-*fore *the Throne, which are the* 7 Spirits of GOD. *And before the* Throne, *there was a* Sea *of* Glaſs *like unto* Chriſtal. *There was in the* midſt *and round about the* Throne *four* Beaſts full *of* Eyes *before and behind*; *The firſt* Beaſt was *like a* Lion, *the ſecond like a* Calf, *the third had a face like a* Man, *and the fourth was like an* Eagle; *theſe* 4 Beaſts *had each of them* 6 Wings, *and they were full of Eyes within*; *and they repeated inceſſantly this Canticle, which the* Church *has ſince made uſe of*; Holy, Holy, Holy, Lord God Almighty, *which was, and is, and is to come. When the* Animals *ſang this* Song, *the* 24 Elders *fell down before him that ſat on the* Throne, *and caſt down their* Crowns *at his* Feet, *ſaying, Thou art worthy*, O Lord, to receive Glory and Honour, and Power; for thou haſt created all things, and 'tis thrô thee they do ſubſiſt.

S. *John* ſaw afterwards in the right Hand of him that ſat on the *Throne*, a *Book*, but ſealed with 7 *Seals*, and an *Angel* cried with a loud voice, *Who is worthy to open the Book, and to break the Seals thereof*? but no one could open it, or look upon it.

S. *John* was ſo troubled at this, that he ſhed Tears, when one of the *Elders* bid him ceaſe Weeping, becauſe the *Lion* of the Tribe of *Judah*, that is to ſay, *Jeſus Chriſt*, had obtained by virtue of his *Death*, power to open this, and to break open the *Seals* thereof.

He beheld at the ſame time in the midſt of the *Throne* of the 4 *Animals*, and the 24 *Elders*, the *Lamb* which lay ſlain, and had 7 *Eyes*, and 7 *Horns*. The *Lamb* took afterwards the *Book* out of the right Hand of him who ſat on the *Throne*, and immediately the 4 *Animals*, together with the 24 *Elders* fell down before the *Lamb*, having each of them *Harps*, and golden *Cups* full of *Incenſe* and *Perfumes*, *which are the Prayers of the Saints*. They ſaid to the *Lamb* in their *Canticles*, *Thou Lord art worthy to take the Book*; *and open the Seals thereof, becauſe thou haſt ſuffered death for us, and redeemed us unto* GOD *by thy Blood out of every Nation.*

At the ſame time an infinite Company of *Angels* joyned in this *Song* of *Praiſe*, and ſaid, *To him that ſits on the Throne, and to the Lamb, be Honour and Glory World without end.*

Theſe bleſt *Spirits*, who remember in the midſt of their Joy, that their happineſs comes only from *GOD*, are too humble to attribute their Victories to themſelves; and therefore they give *GOD* the glory of them, as the only *Author*, from whence all good things do flow.

The *Holy Fathers* have admired in the profound Adoration, which they render to *Jeſus Chriſt*, denoted by the *Lamb*, that one of the chief ſubjects of their Praiſes is, the opening of the *Book*, and breaking open the *Seals*; which is to ſay, that he has opened to us the ſenſe of the *Holy Scriptures* by his *Death* and *Reſurrection*. We had this *Book* before, but it was ſealed, and we had it, as not having of it. Now that the Myſteries are unveyl'd, 'tis very reaſonable we ſhould adore him, who has given us this *Light*, and that we continually nouriſh our *Souls* with the words of *Eternal Life*.

THE

S. *John* wrote his Revelation before his Goſpel, when he was baniſh'd into Patmos by *Domitian*, about the Year 94. having been releaſed by *Nerva* the Year 96.

The Book with Seven Seals.

What hapned at the Opening of the Book Sealed with ſeven Seals.

WHen the *Lamb* had received the power of opening the *Seven Seals*, at the Opening of the firſt, S. *John* ſaw a *white Horſe*, and he that rode thereon had a *Bow*, a *Crown* was alſo given him, and he went out *conquering*, and to *conquer*.

At the opening of the ſecond *Seal* there appeared another *Horſe* repreſenting *War*: He was of a reddiſh colour, and he that rode on him, had power to baniſh *Peace* from the *Earth*, and to make Men kill one another, and there was given to him a great *Sword*.

At the opening of the third *Seal* there appeared a *black Horſe*, which denoted *Famine*; He that rode thereon had in his Hands a pair of *Scales*; and S. *John* heard this *Voice* coming from the four *Animals*, *A Meaſure of Wheat for a Penny, and three Meaſures of Barly for a Penny, and ſee that thou hurt not the Oyl and the Wine.*

At the opening of the fourth *Seal* there appeared a *pale Horſe*, which repreſented *Mortality* and *Peſtilences*; and he that was mounted thereon was called *Death*, and *Hell* followed him. There was power given him over the fourth part of the *Earth*, to put Men to death by the *Sword*, by *Famine*, by contagious *Diſtempers*, and by wild *Beaſts*.

At the opening of the fifth *Seal*, S. *John* ſaw under the *Altar* the *Souls* of them that were ſlain for the *Word* of *GOD*, and for the teſtimony which they held, and they cried with a loud *Voice*, ſaying how long O *Lord*, holy and true, doſt thou not judge and avenge our *Blood* on them that dwell on the *Earth*? and *white Robes* were given to each of them, and it was ſaid unto them, that they ſhould reſt, yet for a little ſeaſon, until their fellow *Servants* alſo, and their *Brethren*, that ſhould be killed as they were, ſhould be fulfilled.

At the opening of the ſixth *Seal* was ſeen, what will one day be the Terror of the *Wicked*, in the day I ſay of the *Lambs* wrath. For there was a great *Earthquake*, the *Sun* became black as Jet; the *Moon* as Blood; the *Stars* fell from *Heaven* on the *Earth*; even as a *Fig-tree* caſteth her untimely fruit when ſhe is ſhaken by a mighty wind: And the *Heavens* departed as a *Scrowl*, when it is rolled together and every *Mountain* and *Iſland* were moved out of their places. And the *Kings* of the *Earth*, the *Grandees* of the *World*, the chief *Captains* of *War*, and every *Bond-man*, and every *Free-man* hid themſelves in the *Dens* and *Caverns* of the *Earth*; and they ſaid to the *Rocks* and *Mountains* fall on us, and hide us from the face of him, that ſits on the *Throne*, and from the wrath of the *Lamb*, for the great day of his wrath is come, and who ſhall be able to ſtand?

The *Holy Fathers* have admired in theſe Myſterious *Viſions* the excellency of this Divine Book, wherein they are repreſented. For when they diſcover to us theſe terrible *Plagues*, wherewith *GOD* in his ſeverity doth ſtrike Men, and relate to us the dread wherewith they will appear before him in the Day of his *Wrath*, it doth it with moſt lively and piercing Imaginations; for altho' the *Spirit* only regards these things confuſedly, yet a mans Heart is ſtruck by them with an holy Awe, and feels it ſelf carried to reverence theſe *Truths* in the obſcurity which accompanies them, inſtructing it ſelf by the little Light diſcovered therein.

This is that which made S. *Dennis* of *Alexandria* ſay, according to the relation of *Euſebius*, *I am perſwaded that the Book of the* Revelations *is as admirable, as it is little known: For altho' I do not underſtand the words of it, yet I know they contain great ſenſe under their obſcurity and profoundneſs. I make not my ſelf the Judge of theſe Truths, neither do I meaſure them by the ſmalneſs of my Underſtanding; but giving more to* Faith *than* Reaſon, *I believe them ſo much raiſed above me, that 'tis not poſſible for me to attain unto them; and that I eſteem them not the leſs, when I do not comprehend them; but I reverence them ſo much the more, in that I do not comprehend them.*



The Honourable Sr. Thomas Littleton Baronet,
Clerke of their Majesties ordnance
For advancement of this worke, Contributed this Plate.



The Honourable Christopher Musgrave Esqʳ,
Clerke of the deliveries of their Majesties ordnance,
For advancement of this Worke, Contributed this Plate.

The ſeven Angels with the ſeven Trumpets:

What hapned when the Seventh Seal was Opened.

When the *Lamb* had opened the ſeventh *Seal*, there was ſilence in Heaven for the ſpace of half an Hour; and there was given to the ſeven *Angels*, which ſtood about the *Throne* of *GOD*, ſeven Trumpets.

At the ſame time there appeared another Angel, who ſtood before the *Altar*, having a Golden *Cenſer* in his hand, in which was a great quantity of *Perfumes*, that he might offer the *Prayers* of all the *Saints* upon the Golden *Altar*, which ſtood before the *Throne*. And the Smoke of the *Perfumes* of the *Prayers* of the *Saints* ariſing from the Hand of the *Angel*, aſcended up before *GOD*.

The *Angel* afterwards took the *Cenſer*, and filled it with *Fire* from the *Altar*, and having caſt it on the *Earth*, there was heard a noiſe in the *Air* of *Thunder* and *Earthquakes*.

Then the ſeven *Angels*, which had the ſeven *Trumpets*, prepared to ſound with them.

The firſt *Angel* ſounded with his *Trumpet*, and there aroſe a great Storm of Hail mingled with *Blood*, which fell on the Earth; and the third part of the *Earth* and Trees were burnt, and the *Fire* conſumed all green *Herb*.

The ſecond *Angel* ſounded with his *Trumpet*, and as it were, a great *Mountain* burning with *Fire*, fell into the *Sea*; and the third part of the *Sea* was changed into *Blood*; a third part of the *Fiſh* died, and the third part of the *Veſſels* thereon were loſt.

The third *Angel* ſounded, and there fell from Heaven a great *burning Star*, like a Torch, which fell on the third part of the Rivers and *Fountains*. This Star was called *Wormwood*; and the third part of the *Waters* having been changed into *Wormwood*, a great number of Men died, having drunk thereof, becauſe they were become bitter.

The fourth *Angel* ſounded, and the *Sun*, the *Moon*, and the *Stars* having been ſtruck with darkneſs in their third part; The third part of the *Sun*, of the *Moon*, and of the *Stars* was obſcured, and the *Day* was deprived of the third part of its Light, and the *Night* likewiſe.

Then S. *John* ſaw and heard the Voice of an *Eagle*, who flew through the midſt of *Heaven*, and ſaid with a loud Voice, *Wo, wo, wo, unto the Inhabitants of the* Earth, *by reaſon of the ſound of the* Trumpets, *with which the three other* Angels *were to ſound.*

It appears from all theſe Plagues *with which* GOD *ſtrikes Men inviſibly, that his Patience is not always long abuſed; and that he ſets bounds to that gentleneſs wherewith he ſuffers them (during ſome time) in expectation of their amendment, when at length they have provoked his* Anger, *every thing ſerving as* Miniſters *of his* Vengeance; *and the* Angels *themſelves, who are ſo ready to do all good Offices to the* Juſt, *and rejoyce with ſo great* Charity *at the* Converſion *of* Sinners; *are the firſt who arm themſelves againſt the* Impenitent, *to revenge the Glory of the* GOD *of* Heaven *againſt the outrages of the* Earth.

They ſound with the Trumpet, *and call the Miſchiefs with a mighty Voice, which is always followed by the Effect; becauſe they never ſpeak, but by the Orders of* GOD, *whoſe Will they think only of accompliſhing, to which their own is ſubmitted.*

Theſe Explications of theſe Holy Figures, *may be uncertain and different in this great obſcurity which environs them. But it is certain, they tend all to imprint on us a greater horror for* Sin, *by the conſideration of the viſible and inviſible* Plagues *wherewith* GOD *puniſhes them, to make us deſpiſe the goods of this World, which vaniſh like* Smoke, *and fear the Miſeries of the other, which are Inevitable, as well as Eternal; and to ſay often unto* GOD *with* David, *in the awful conſideration of his* Juſtice; *tempered with great confidence in his Mercy: Who knows the power of his Wrath, and who is ſufficiently afraid of his Terrors?*

THE

THE LOCUSTS.

The fifth and ſixth TRUMPET.

THE fifth *Angel* having ſounded with his *Trumpet*, S. *John* ſaw a *Star* which fell from *Heaven* unto the *Earth*; and to him was given the *Key* of the *Bottomleſs Pit*; and having opened it, there aroſe a *Smoke* like that of a great *Furnace*, and the *Sun* and the *Air* were darkned by reaſon of the *Smoke* of the *Pit*: And there came out of the *Smoke Locuſts* upon the *Earth*, to whom was given the ſame power as the *Scorpions* of the *Earth* had. And it was commanded them, that they ſhould not hurt the *Graſs* of the *Earth*, neither any green *thing*, or *Tree*, but only thoſe *Men* which had not the *Mark* or *Seal* of *GOD* on their *Fore-heads*: And to them was given power, not to kill, but to torment them for five *Months*.

The hurt which they did them was like unto that which the *Scorpion* doth when he ſtrikes a Man.

And in thoſe days the *Scripture* tells us, that *Men* ſhall ſeek Death, and not find it; they ſhall wiſh for Death, and Death ſhall flee from them.

Now theſe *Monſters*, in form of *Locuſts*, were like unto *Horſes* ready for *Battle*; and on their *Heads* were (as it were) *Crowns* like *Gold*; their *Faces* were like the *Faces* of *Men*, and their *Hair* like that of *Women*, and their *Teeth* like unto the *Lions*; and they had *Breaſt-plates*, as it were of *Iron*, and the ſound of their *Wings*, was the ſound of *Chariots*, and many *Horſes* running to Battel. They had Tails like *Scorpions*, and there were Stings in their *Tails*, and their power was to hurt *Men* five *Months*. And they had a *King* over them, which is the *Angel* of the *Bottomleſs Pit*, called the *Deſtroyer*. One *Woe* is paſt, and there ſhall come two *Woes* more hereafter. And the firſt *Woe* being paſt, the ſixth *Angel* ſounded his *Trumpet*; and S. *John* heard a Voice from the 4 Corners, or Horns of the *Golden Altar*, which is before *GOD*, ſaying to the ſixth *Angel* which had the *Trumpet*, Looſe the four *Angels* which are bound in the great River *Euphrates*. And he unbound theſe four *Angels*, who were prepared for an *hour*, a *day*, a *month*, and a *year* ſlay the third part of Men. And the num ber of the Army of *Horſemen* were T hundred thouſand thouſand.

S. *John* ſaw alſo *Horſes* in the Viſion, a them that ſat thereon had *Breſt plates Fire*, and of *Jacinth* and *Brimſtone*; a the Heads of the *Horſes* were as thoſe *Lions*, and there came *Fire*, *Smoke* and *ſtone* out of their *Mouths*. And with th three things, the third part of Men killed.

The ſtrength of theſe *Horſes* were their *Mouths*, and in their *Tails*, were like unto thoſe of *Serpents*, and *Heads*, and with them they did great chief.

And the reſt of the *Men* which were killed by theſe *Plagues*, yet repented not the works of their *Hands*, that they ſhou not worſhip *Devils*, and *Idols* of *Gold Silver*, and *Braſs* and *Stone*, and of W which neither can *ſee*, nor *hear*, nor neither repent they of their *Murthers*, of their *Sorceries*, nor of their *Fornica* nor of their *Theſts*.

S. *Gregory* ſays, That this fifth and *Plague* denote theſe Men which perſecute *Saints*. The firſt are like to *Locuſts*, ſting with their *Tails*; And ſuch, ſaith *Father*, are thoſe that poyſon Men *Flatteries*, and who ſmiling in their F kill them with their *Tails*, who under pretence of *Friendſhip*, ſeek only an occ to deſtroy them.

The ſixth *Plague* of the *Horſes*, w hurt with their *Mouths* and *Tails*, de according to the ſame *Father*, thoſe uſe their *Tongues* to corrupt the D and Truths of the *Goſpel*, and who miſchief thus with their *Mouths*, do over endeavour, ſays this *Holy Fat* to do miſchief with their *Tails*, in rel like the *Arians* heretofore, on the powe Great Men, that uphold them; whereo though they are contemptible of themſelve yet by theſe Props they render themſelve formidable to the *Church*.



William Measlers Esqȝ. storekeeper of the office of their Maiesties ordnance for advancement of this Worke. Contributed this Plate.



William Boulter Esqr Assistant
Surveyour of their Majesties ordnance.
For advancement of this Worke, Contributed this Plate.

THE VISION OF SAINT JOHN.

of another mighty Angel *which came down from* Heaven, *whose Face was as it were the* Sun, *his* Feet *like* Pillars *of* Fire, *which he set the one upon the* Sea, *and the other on the* Earth; *having on his* Head *a* Rainbow.

The Explanation of this Vision *which* S John *had.*

Saint *John* saw another mighty *Angel* come down from *Heaven*, cloathed with *Cloud*, and a *Rainbow* was upon his *Head*; his *Face* was as it were the *Sun*, and his *Feet* as *Pillars* of *Fire*. And he held in his hand a little *Book* open, and he set his right Foot on the *Sea*, and his left Foot on the *Earth*.

And he cryed with a loud *Voyce*, like as when a *Lyon* roareth; and when he had thus cryed, seven *Thunders* uttered their *Voices*. And when the seven *Thunders* had uttered their *Voices*, S. *John* was about to write their Words: but he heard a *Voice* from *Heaven*, saying unto him, seal up those things which the seven *Thunders* uttered, and write them not. Then the *Angel* which S. *John* saw stand upon the *Sea*, and upon the *Earth*; lifted up his hand to *Heaven*, and swore by him that liveth for ever and ever, who created *Heaven*, and the things that therein are, and the *Earth*, and the things that therein are, and the *Sea*, and the things which are therein, that there should be time no longer: but in the days of the *Voice* of the seventh *Angel*, when he shall begin to sound, the Mystery of *GOD* should be finish't; as he hath declared to his *Servants* and *Prophets*.

And the *Voice* which S. *John* heard from *Heaven* spake unto him *again*, saying, *Go and take the little Book, which is open in the hand of the* Angel, *which standeth on the Sea and the* Earth. And he went to the *Angel*, and said, *Give me the little Book*. And he said unto me, *Take it, and eat it, and it will make thy Belly* bitter, but it shall be in thy *Mouth* as sweet as *Honey*.

And I took the little *Book* out of the *Angel's* hands, and eat it; and found in effect, that it was in his *Mouth* sweet as *Honey*; but having swallowed it down, it proved bitter in his *Belly*.

And the *Angel* said unto him, Thou must *Prophesie* again before many *People*, and *Nations*, and *Tongues*, and *Kings*.

This *Book*, according to the *Holy Fathers*, and especially S. *Gregory*, is the *Holy Scripture*, which is the true *Food* of our *Souls*. We cannot digest it of our selves, says this *Father*, *GOD* must give us his assistance, as he gives it here to S. *John*, and elsewhere to the Prophet *Ezekiel*.

We devour this *Book*, says he, when *GOD* discovers to us the *Mysteries* of it; and this understanding which he gives us of it, is sweet to our taste as *Honey*. But at the same time, this *Book* which is so sweet in the *Mouth*, becomes bitter in the *Stomach*; which denotes, That weak and carnal *Minds* cannot relish the *Truths*, which are the delicacies of the *Just*.

This *Figure* further signifies, according to S. *Gregory*, that when the *Word* of *GOD* begins to become sweet in our *Mouths*, and we begin to find our pleasures in it, our *Stomach*, or *Belly*, which is to say, the bottom of our *Hearts*, whose defects this *Word* discovers to us, is filled with bitterness; because that the more we know *GOD*, the more we know and understand our selves, and bewail the Misery rooted in us, altho before we did not perceive it; that we may often say to him, with the *Royal Prophet*: *Lord, All my desires are towards thee, and the sighings of my Heart are not hid from thee.*

THE

The Death of the Two Prophets.

The Viſion *which S.* JOHN *had of the Two Prophets ſlain, who afterwards roſe again. The ſeventh Trumpet.*

AFter that S. *John* had taken the *Book* out of the hand of him which preſented it to him, there was a *Reed* given him like unto a *Rod*, with which he was ordered to go and meaſure the *Temple* of *GOD*, and the *Altar*, and them that worſhip therein.

But he was not to meaſure the outward *Court* of the *Temple*, becauſe it was given unto the *Gentiles*, who were to tread the *holy City* under foot forty and two *Months*. And I will give power, ſaid *GOD*, to my two *Witneſſes*, who ſhall prophecy a thouſand two hundred and threeſcore days, cloathed in *Sackcloth*.

Theſe two *Prophets* are the two *Olive Trees*, and the two *Candleſticks*, ſtanding before the *GOD* of the *Earth*; And if any man will hurt them, a Fire will proceed out of their *Mouths*, which ſhall devour their *Enemies*; And if any man will hurt them, he muſt in this manner be killed. They have the power of ſhutting *Heaven*, that there may fall no *Rain* during the time they ſhall *Prophecy*; and they have received the power of changing the *Waters* into *Blood*, and ſtriking the *Earth* with all ſorts of *Plagues* as oft as they will.

And having finiſhed their Teſtimony, the *Beaſt* which aſcends out of the *Bottomleſs Pit*, ſhall make *War* againſt them, and vanquiſh and kill them.

Their *Bodies* ſhall lye in the *Streets* of the great *City*, which Spiritually is called *Sodom*, and *Egypt*, where alſo our *Lord* was Crucified, and *Men* of ſeveral *Nations*, *Tribes* and *Languages*, ſhall ſee their dead Bodies lying on the *Earth* for three days and an half, and ſhall not ſuffer their dead Bodies to be put in *Graves*. The *Inhabitants* of the *Earth* ſhall rejoyce to ſee them in this condition, make *Feaſts*, and ſend *Preſents* to one another, becauſe theſe two *Prophets* much tormented thoſe that dwelt on the *Earth*.

As future things are already preſent, or rather paſt in the ſight of *GOD*, ſo S. *John*, according to the cuſtom of the *Prophets*, having related the beginning of this *Hiſtory* as a thing to come, continues it as if 'twere already paſt. And after three days and an half, adds he, the Spirit of *Life* from *GOD* entred into them, and they ſtood upon their *Feet*, and great fear fell upon them that ſaw them. And they heard a great *Voice* from *Heaven*, ſaying unto them, *Come up hither:* And they aſcended up to *Heaven* in a *Cloud*, in the ſight of their *Enemies*. And at the ſame time there was a great *Earthquake*, and the tenth part of the City fell, and Seven thouſand Men were kill'd by this *Earthquake*, and the Remnant were affrighted, and gave glory to the *GOD* of *Heaven*.

The ſecond Wo is paſt, and behold the third Wo cometh quickly. And the ſeventh *Angel* ſounded his *Trumpt*, and there were great *Voices* in *Heaven*, ſaying, The *Kingdoms* of this *World* were become the *Kingdoms* of our *LORD*, and of *Jeſus Chriſt*: and he ſhall Reign for ever, and ever, and the 24 *Elders* that ſet before *GOD* on their ſeats fell upon their faces, and worſhiped *GOD*. The *Nations* of the *Earth* were at wrath, but the time was come to extirpate the wicked, and recompence the *Saints* and the *Prophets*.

The *Church* (according to the Obſervation of S. *Auſtin*) will end as it began. She was perſecuted in her firſt Birth, and ſhe ſhall be more towards the end of the *World*. For not only theſe two *Saints*, mentioned in this part of the *Revelations*, but an infinite number of others ſhall then ſuffer *Martyrdom* with an invincible *Conſtancy*. And therefore S. *Auſtin* ſays on this Subject; what are we in compariſon of thoſe admirable Men which ſhall then be; ſeeing we think it ſo painful to reſiſt the *Devil*, altho' he is at preſent Chain'd, whereas theſe great *Saints* will combat and tread him under their *Feet* in a time when he ſhall be let looſe, and wherein he ſhall ſet upon them with his utmoſt ſtrength and fury? Yet will it then be as true as 'tis now, That the *Devil* will have no more power than *Chriſt* ſhall give him, and that he will only give him as much as ſhall be neceſſary to try and manifeſt the more the *Virtue* of his *Elect*.



The Honourable Charles Bertie Esq. Treasurer, and Paymaster of their Majesties Ordnance, For advancement of this Worke: Contributed this Plate.



Anthony Fist of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate.

The Beaſt of the Apocalyps.

Saint JOHN *ſees a monſtrous Beaſt.*

Saint *John* ſaw a *Beaſt* riſe out of the *Sea*, that had ſeven *Heads* and ten *Horns*, and on his *Horns* ten *Crowns*, and on his [illegible] the name of *Blaſphemy*. She was like a *Leopard*, and her *Feet* were as the *Feet* of a *Bear*, her *Mouth* of a *Lion*, and the [illegible] gave her great power, and his ſeat, and great Authority.

John ſaw one of theſe ſeven *Heads*, as [illegible] wounded to death; but this mortal [illegible] was healed, and all the World wandered after the *Beaſt*. And they worſhiped the *Dragon*, which gave power to the *Beaſt*, and they worſhiped the *Beaſt* ſaying, who is like this *Beaſt*? Who is able to make War with him? And there was given to him a *Mouth* ſpeaking great things, and Blaſphemies againſt God, his *Tabernacle*, and them that dwell in Heaven, and power was given to him to continue forty two *Months*. There was alſo power given him to make *War* with the *Saints*, to vanquiſh them, and power was given him over all Kindreds, *Tongues* and *Nations*, to vanquiſh all whoſe Names are not written in the Book of *Life*, of the *Lamb* ſlain from the Creation of the *World*.

John ſaw afterwards another *Beaſt* which came out of the *Earth*, and he had two Horns like a *Lamb*, yet he ſpake as a *Dragon*, and he exerciſeth all the power of the firſt Beaſt before him, and cauſeth the *Earth*, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed; and he doth great Wonders, ſo that he maketh Fire come down from *Heaven* on the Earth in the ſight of Men, and deceiveth them that dwell on the *Earth*, by means of the *Miracles*, which he had power to do in the ſight of the *Beaſt*, ſaying, to them that dwell on the *Earth*, that they ſhould make an Image to the *Beaſt*, which had the wound by a *Sword*, and did live.

And ſhe had power to give life to the Image of the *Beaſt*, that the *Image* of the *Beaſt* ſhould both ſpeak, and cauſe as many as would not worſhip the *Image* of the *Beaſt*, to be killed. And he cauſeth all, both *rich* and *poor*, *ſmall* and *great*, *bond* and *free* to receive a mark in their right *Hand*, or in their *Foreheads*. Neither was any man to buy or ſell, ſave he that had the Mark, or Name of the *Beaſt*, or the Number of his *Name*. But at the ſame time S. *John* ſaw the *Lamb* ſtanding on *Mount Sion*, and with him an hundred forty four thouſand, having his *Fathers* Name written in their *Foreheads*: And a Voice ſaid, that in their *Mouth* was found no guile, for they are without fault before the Throne of *GOD*.

Another cried at the ſame time, That if any one worſhiped the *Beaſt*, and his *Image*, and received his Mark on his *Forehead*, and in his *Hand*, he ſhould drink of the *Wine* of the Wrath of *GOD*, which is poured out without mixture, and be tormented with *Fire* and *Brimſtone*, the Smoke of whoſe torment aſcendeth up for ever and ever, they having no reſt Day nor Night, who worſhip the *Beaſt*, or his *Image*, and receive the mark of his Name.

S. *Gregory* enlargeth himſelf much on theſe myſterious *Beaſts*, and this laſt above all made him tremble. He was like unto a *Lamb*, ſaid S. *John*, but he ſpake like a *Dragon*, which admirably well denotes, ſays this *Holy Father*, the *Hypocrites* and *Seducers* which are in the Church. They come out of the *Earth*, which is to ſay, they eſtabliſh themſelves by an Earthly Power, and deceive *Souls* by the appearances of a *Lamb*, to make them fall into the ſnares of the *Serpent*, and inſpire them with a mortal *Poyſon*.

We ſhould pray *GOD* to preſerve us, leſt we be of the number of thoſe mentioned by S. *Paul*, who ſhall be delivered by the juſt Judgment of *GOD* unto the power of the *Devil*, and the malignity of Error, becauſe they would not receive the Truth, but withſtood it as an *Enemy*; whereas they ought to love it, as the remedy of all their Miſeries, and the true life of their *Souls*.

The Dragon of the Apocalyps.

The Viſion which S. JOHN *had of the* DRAGON.

SAint *John* ſaw another Wonder in *Heaven*. He ſaw ſeven *Angels*, having the ſeven laſt *Plagues*; which contained the fulneſs of *Gods Wrath*: And a Voice at the ſame time ſaid to the ſeven *Angels*, go and pour out on the *Earth* the ſeven *Vials* of the Wrath of *GOD*,

And the firſt went and poured out his *Vial* on the *Earth*, and the Men which had the Mark of the *Beaſt*, and adored his *Image*, were ſtruck with a noyſom and grievous *Sore*.

And the ſecond *Angel* poured out his *Vial* on the *Sea*, and 'twas changed into *Blood*, and all the living Creatures died therein.

The third *Angel* poured out his *Vial* on the *Rivers*, and *Fountains* of *Waters*, and they were changed into *Blood*, and an *Angel* ſaid at the ſame time, *Thou art Righteous, O Lord, for they have ſpilt the Blood of the* Saints, *and* Prophets, *and thou haſt given them* Blood *to drink*.

The fourth *Angel* poured out his *Vial* on the *Sun*, and Power was given him to ſcorch *Men* with *Fire*, which made them Blaſpheme *GOD*, and not repent.

The fifth *Angel* poured out his *Vial* on the Throne of the *Beaſt*, and his Kingdom became dark, and *Men* gnawed their *Tongues* for pain.

The ſixth *Angel* poured out his *Vial* on the great River *Euphrates*, and its Water was dried up to make way for the *Kings* which were to come from the *Eaſt*.

Then S. *John* ſaw three unclean Spirits like *Frogs*, come out of the Mouth of the *Dragon*, and out of the Mouth of the *Beaſt*, and out of the Mouth of the falſe *Prophet*; for they are the Spirits of *Devils*, working *Miracles*, which go forth unto the *Kings* of the *Earth*, and the whole World, to gather them to the Battle of that great Day of *GOD Almighty*, and they gathered them all in one place.

The ſeventh *Angel* poured out his *Vial* into the *Air*, and there came a great *Voice* out of the *Temple* of *Heaven*, from the *Throne*, ſaying, *It is done*. And there were heard great *Thundrings* and *Lightning*: And the great *City* was divided into three parts, and the *Cities* of the *Nations* fell, and great *Babylon* came in remembrance before GOD, to give unto her the Cup of the *Wine* of the fierceneſs of his *Wrath*.

Then an *Angel* took S. *John* to ſhew him the great *Whore*, with whom the Kings of the *Earth* have committed *Fornication*, and the Inhabitants of the *Earth* have been made drunk with the Wine of her *Fornication*. And he carried him away into a *Deſert*, where he ſaw a *Woman* ſit on a *Scarlet coloured Beaſt*, full of *Names* of *Blaſphemy*, that had ſeven *Heads*, and ten *Horns*; and on her *Forehead* was written MYSTERY, *The great* Babylon, *the Mother of* Fornications *and* Abominations of the *Earth*.

S. *John* ſaw this *Woman* drunk with the Blood of the *Saints* and *Martyrs*, and wondred with great admiration at the ſight. But the *Angel* which ſhewed him theſe things, asked him, wherefore he was aſtoniſhed? and he explained to him the Miſtery of this *Whore*, and the *Beaſt* on which ſhe ſat.

The *Fathers* have imagin'd, that this *Woman* was a Type of the *World*, which inebriates all Men by its delightful *Pleaſures*, which draws down the Wrath of *GOD* upon her. This Name of *MYSTERY*, which this *Woman* bears in her *Forehead*, ſhews That the Lovers of the *World* do not conceive here the *Miſeries* which are ready to fall on them. They are led away by their *Paſſions*, enchanted with their *Pleaſures*. But this Enchantment will end with their Life, and they will then comprehend by a certain Knowledge, that they have laboured here for this *World* only to undo themſelves, and that they have acquired a dear Purchaſe, which for the ſake of this tranſitory Life, they have parted with all the laſting *Joys* of *Heaven*, and choſen to ſuffer eternal Miſeries in the Life to come.



John Hooper of the Tower of London Gentleman

For advancement of this Worke. Contributed this Plate.



Christopher Gardiner of the Tower of London Gentleman.
For advancement of this Worke, Contributed this Plate

The Ruin of Babylon.

SAint *John* saw (after these things) another *Angel* come down from *Heaven*, having great power, and the *Earth* was lightned with his Glory. And he cried with a loud Voice, saying, Babylon *the great is fallen, she is fallen, and is become the habitation of* Devils, *the hold of every foul* Spirit, *and the Cage of every unclean and hate-ful* Bird. *For all* Nations *have drunk of the* Wine *of the wrath of her* Fornication, *and the Kings of the* Earth *have committed* Fornication *with her, and the* Merchants *of the Earth are waxed rich thro' the abundance of her* Luxuries.

S. *John* heard afterwards another Voice, which said, *Come out of* Babylon *my People, that ye be not partakers of her Sins, and that ye receive none of her Plagues; for her* Sins *have reached unto* Heaven, *and* GOD *hath remembred her Iniquities. Reward her even as she rewarded you, and double unto her, double according to her works*; and in the Cup which she hath filled to you to drink, give to her double. How much she has glorified her self, and lived deliciously, so much *torment and sorrow* give her; for she saith in her heart, *I am in the* Throne *as a* Queen, *I am no Widow, and shall see no sorrow.* Therefore shall her Plagues come in one day, *Death, Mourning*, and *Famine* shall fall upon her, and she shall be utterly burnt with *Fire.* But the *Kings* of the *Earth*, who have committed *Fornication*, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her *burning*, standing afar off for fear of her *torments*, saying, *Alas, alas! that great City*, Babylon, *that mighty City, thy Condemnation is come in an hour.* The *Merchants* of the *Earth* shall weep and mourn over her, for no man buyeth their *Merchandize* there any more; the Merchandize of *Gold, Silver, Pearl and precious Stones, fine Linnen and Purple, Silk and Scarlet*, and all *sweet Wood*, all vessels of *Ivory*, and all manner of *Brass, Iron*, and *Marble Cinamon, Odours* and *Ointments, Frankincense, Wine* and *Oyl*, fine *Flour* and *Wheat, Sheep* and *Horses; Chariots* and *Slaves*, and *Souls* of *Men*: The *Fruits* that thy *Soul* lusted after are departed from thee, and thou shalt find them no more. The *Merchants* of these things which were made rich by her, shall stand afar off for fear of her *torment, weeping*, and *wailing*, and say *Alas, alas!* That great *City* that was clothed in fine *Linnen, Purple* and *Scarlet*, and *Deckt* with *Silver, Gold* and *Precious Stones*, in one hour is come to nought. All *Mariners*, and all those that pass the *Seas* to trafick, shall keep at a distance from her: They shall lament at the sight of her *burning*, saying, *What City is like unto this great City?* and they shall cast *Dust* on their Heads, saying weeping, *Alas, how has this great City been ruined in a moment!*

Then a great *Angel* took up a Stone like a great *Millstone*, and cast it into the *Sea*, saying, *Thus with violence shall that great City* Babylon *be thrown down, and shall be found no more.* And the Voice of *Harpers* and *Musicians*, and of *Pipers* and *Trumpeters*, shall be no more heard in thee, neither any *Craftsman* of what ever Craft he be; and the light of a *Candle* shall shine no more in thee, neither shall the Voice of the *Bridegroom*, nor the *Bride* be any more heard in this City. Thy *Merchants* were the great Men of the *Earth*, and by thy *Sorceries* were all Nations deceived. And in her was found the Blood of *Prophets* and *Saints*, and all that were slain upon the *Earth.*

These Lamentations at the loss of *Babylon*, have made the *Holy Fathers* say, That *Jesus Christ* bewailed *Jerusalem* when as then it subsisted; and that we ought also to bewail the Miseries of *Babylon*, when she appears in all her glory. And therefore S. *Austin* considering the words of the *Wicked* in the Book of *Wisdom*, when they complain with a *Repentance* full of despair, that their *Riches* have left them in a moment, adds with great reason; *Let us now say* Brethren, *by a foresight which will prove advantagious to us: Every thing passes like a shadow, lest we say when 'twill not avail us, like these aforementioned wicked Persons, with fruitless* Tears *and* Lamentations; *and is past as a shadow.*

The Dragon Bound by an Angel.

After the Ruin of *Babylon* S. *John* heard the Songs of the *Saints*, who adored GOD, becauſe of his *Judgments* which he had exerciſed againſt this *Whore*. He ſaw afterwards *Heaven* opened, and therein appeared a *white Horſe*, and he that rode thereon was called the *Faithful* and *True* that judgeth and combateth juſtly. His *Eyes* were as a flame of *Fire*, and he had ſeveral Crowns on his *Head*; and he was cloathed in a *Veſture* dipt in *Blood*, and his Name is called the *Word* of GOD. And the *Armies* which were in *Heaven* followed him upon *white Horſes*, cloathed in fine *Linnen* white and clean, and out of his *Mouth* goeth a ſharp *Sword*, having this Name on his Veſture and Thigh, *King of Kings, and Lord of Lords.*

S. *John* alſo ſaw an *Angel* come from *Heaven*, having the *Key* of the *Bottomleſs Pit*, and a great *Chain* in his hand, and he laid hold on the *Dragon* that old *Serpent*, which is the *Devil*, and bound him for 1000 years; and having caſt him into the *Bottomleſs Pit*, ſhutting up, and ſetting a *Seal* upon him, that he ſhould deceive the *Nations* no more till the 1000 years were accompliſh'd, after which he was to be unbound for a little while.

Afterward S. *John* ſaw *Thrones*, and they that ſat upon them, and *Judgment* was given to them; and he ſaw the *Souls* of them that were *Beheaded* for the teſtimony of *Jeſus Chriſt*, and for the Word of *GOD*, and which had not worſhiped the *Beaſt*, nor his *Image*, neither had received his mark on their *Foreheads*, or in their *Hands*, and they lived and Reigned with *Chriſt* 1000 years; but the reſt of the *Dead* lived not until the 1000 years were finiſht, and this is the firſt *Reſurrection.*

After the accompliſhment of theſe 1000 years, *Satan* ſhall be unbound, and delivered from his *Priſon*, and go out to deceive *Nations*, which are at the four Corners of the *World*, to gather them to fight, and environ the *Camp* of the *Saints*, and the *City* beloved of GOD: But *Fire* came down from GOD, and devoured them, and the *Devil* who ſeduced them, was caſt into the *Lake* of *Fire* and *Brimſtone*, where the *Beaſt* and the *falſe Prophet* ſhall be tormented Day and Night for ever and ever.

S. *John* then ſaw a great *white Throne*, and the Majeſty of him that ſat thereon, from whoſe face the *Earth* and the *Heaven* fled away, and diſappeared.

He ſaw the *Dead* ſmall and great ſtand before *GOD*: and another *Book* was opened, which was the *Book* of *Life*, and the *Dead* were judged out of what was written in this *Book*, according to their Works. And the *Sea*, *Death* and *Hell* gave up their *Dead*; and *Death* and *Hell* were caſt into the *Lake* of *Fire* with all thoſe whoſe *Names* were not written in the *Book* of *Life.*

S. *Gregory* tells us, *That this* Dragon *which the* Angel *binds in the* Bottomleſs Pit, *is the* Devil, *whom GOD caſts out from the heart of the Faithful, and keeps chained in the Hearts of the Wicked, who have Ill deſigns againſt the Servants of* Jeſus Chriſt, *though they cannot execute them.*

But GOD gives afterwards (ſays this Holy Father) *power to this* Dragon *to come out of the* Pit, *when he permits for the good of the* Saints, *that the Malice of the Wicked ſhould ſhew it ſelf outwardly, and ſet upon the Good with open Violence.*

It is hard to find a clear Explication of the other Circumſtances which theſe Repreſentations ſet before us. But this is certain, That they denote to us either the Power of *Jeſus Chriſt* in his Glory, or the power of the Devil over the Wicked, or the Terror with which they ſhall appear before the *Throne* of *Jeſus Chriſt*, or the ſeverity with which this great *Judge* ſhall examin the moſt hidden ſecrets.

Thus all theſe *Inſtructions*, whoſe very Obſcurity is edifying, ſhould carry us to underſtand with more reſpect, and to practice with greater care this ſo clear Advice of *Jeſus Chriſt* in the *Goſpel.*

Take heed leſt your Hearts *be overcharged with the Cares of this Life, and this Day ſurprize you.*

Watch *and* Pray *continually, that ye may be thought meet to avoid all theſe Miſeries which ſhall then happen, and to appear with aſſurance before the* Son *of* Man.

T



Thomas Smith of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate



Dorathea Lady Rivers, daughter & Cohayress of S.r William Beversham of Holbrook hall in Suffolke K.t master in Chancery deceased, and wife to S.r George Rivers of Chafford in Kent Baronet. For advancement of this Worke. Contributed this Plate.

THE NEW JERUSALEM.

S. JOHN *ſees the New* Jeruſalem.

After the Ruin of *Babylon*, S. *John* ſaw a new *Heaven*, and a new *Earth*. He ſaw the *Holy City*, the new *Jeruſalem*, which coming from *GOD*, deſcended from *Heaven* like a *Spouſe*, which adorns her ſelf for her Bridegroom. He heard a great *Voice* which came from the *Throne*, and ſaid, *Behold the Tabernacle of GOD is with* Men, *he will dwell with them, and they ſhall be his* People, and GOD *dwelling with them ſhall be their* GOD; *and he ſhall wipe away all Tears from their* Eyes, *and* Death *ſhall be no more*; *Mourning and* ſorrow *ſhall ceaſe, becauſe that which is paſt ſhall be no more.*

Then an *Angel* tranſported S. *John* in the Spirit on a high Mountain, and ſhewed him the *Holy Jeruſalem*, which deſcended from Heaven, coming from GOD; being enviro'd with the Divine *Brightneſs*, having an high *Wall*, wherein were 12 *Gates*, and 12 *Angels*, one at each *Gate*, whereon were the Names written of the 12 *Tribes* of the Children of *Iſrael*; on the *Eaſt* three *Gates*, on the *North* three *Gates*, on the *South* three *Gates*, and on the *Weſt* three *Gates*: And the Wall of the *City* had 12 Foundations, and in them the Names of the 12 *Apoſtles* of the *Lamb*.

He that ſpake to S. *John* had a *Golden Reed* to meaſure the *City*, the *Gates*, and the *Walls*. The *City* lieth four ſquare, the length and breadth being equal, and he meaſured the *City* with the *Reed*, and found it 1200 Furlongs; and he meaſured the *Wall*, which 144 *Cubits*, according to the meaſure of a Man, that is, of the *Angel*.

This *Wall* was built with *Jaſper*, and the City was pure *Gold*, like unto clear *Glaſs*: The Foundations of the *Walls* were garniſhed with all manner of *precious Stones*, and the 12 Gates were 12 *Pearls*; each of theſe *Gates* was made of one theſe *Pearls*. S. *John* ſaid, he ſaw no *Temple* therein, becauſe the LORD GOD *Almighty*, and the *Lamb*, are the *Temple* of it. This *Temple* had no need of the *Sun* or *Moon* to ſhine in it, for the Glory of GOD did inlighten it, and the *Lamb* is the light of it. And the *Gates* of it ſhall not be ſhut at all by Day, for there ſhall no Night be there. Nothing *unclean* ſhall enter there, nor any of thoſe who commit *Abominations*, and ſpeak *Lies*; but thoſe only who are written in the *Lambs Book* of *Life*.

He ſaw alſo a pure *River* of the *Water* of *Life*, clear as *Cryſtal*, proceeding out of the *Throne* of GOD, and of the *Lamb*. In the midſt of the *City*, and of either ſide the *River*, was the *Tree* of *Life*, which bare 12 manner of *Fruits*, which yields its *Fruit* every *Month*; the *Leaves* of the *Tree* are to heal the *Nations*. And there ſhall be no more *Curſe*, but the *Throne* of GOD and the *Lamb* ſhall be in it, and his *Servants* ſhall ſerve him; they ſhall ſee his *Face*, and his Name ſhall be writ on their *Foreheads*. Immediately after our *Saviour* ſaid to S. *John*, *I come quickly, and bring my recompence with me, to give to every one according to his Works.*

Bleſſed are thoſe that waſh their Garments *in the Blood of the* Lamb, *that they may have right to the* Tree *of* Life, *and enter into the City by the* Gates.

As the repreſentation of the puniſhment of the *Wicked* is ſo dreadful and various in all this *Book*, ſo nothing is more conſolatory than the deſcription of this *Heavenly Jeruſalem*, and the everlaſting recompence which GOD beſtows on the Good.

How precious ought the Labours of this Life to be to us, ſay the *Holy Fathers*, *ſeeing they are as Gold, whereby we purchaſe this Glory, ſo great that it cannot be comprehended*! The true *Chriſtians* have always ſighed towards this *Heavenly Jeruſalem*; and knowing that their *Souls* (according to the *Scripture*) are the *living Stones* of this ſacred Building, they have been willing to have them cut, and as it were poliſh'd in this World with the Sheers of *Affliction* and *Sufferings*. They have ever had one Eye on this *Bottomleſs Pit* of *Fire* and *Brimſtone*, mentioned in the ſeveral places of this *Book*, and the other lifted up towards this everlaſting *City*, where *Men* ſhall enjoy the ſame happineſs which GOD does, often calling to mind theſe excellent words of S. *Auſtin*, *Love the Good things which Chriſt promiſes you*; *fear the Evils wherewith he threatens you, and then you will ſlight as well the Promiſes as Threatnings of this World.*

AN APPENDIX In Two Parts:

THE FIRST,

An Abridgment of the LIVES of the APOSTLES, (Collected from the Holy FATHERS, and other Ancient Eccleſiaſtical Writers) to which is added, the CONTENTS of each BOOK wrote by them.

And for compleating the ſame is likewiſe added, A MAP of the Travels and Voyages of the APOSTLES in their Miſſions, Illuſtrated with their Effigies.

THE SECOND,

AN HISTORICAL CHRONOLOG of ſuch Matters as are related in the Canonical Book of the OLD and NEW TESTAMENT, according to the Diviſion of the Seven Periods or Ages of the World.

A WORK of great uſe, for the better Underſtanding and Reading of Holy Scripture.

An Expoſition *of the* MAP *of the* TRAVELS *and* VOYAGES *of the* Apoſtles *in their* Miſſions, (*and more eſpecially of thoſe of S.* Paul) *for the clearer underſtanding of the Book of the* Acts.

AFTER the Triumphant *Aſcenſion* of our *Saviour* into *Heaven*; and that his *Apoſtles* had receiv'd in a ſenſible manner the *Holy Spirit*, in the day of *Pentecoſt*; they couragiouſly ſet about the work of their *Miniſtry*, committed to them; and omitted no occaſion of advancing (by the Preaching of the *Goſpel*) the Kingdom of *GOD*. Their labours in this great Work, and particularly thoſe of St. *Paul*, deſcribed in the *Acts* are repreſented in this *Map*, in which the *Provinces*, where they Preached the *Goſpel*, are mark'd with great Letters, and ſeparated from one another by *Points* or *Pricks*. The courſe of St. *Paul's* Voyage to *Rome* is alſo denoted by *Pricks*; and the *Towns* thrô which they paſt, and where they ſojourned are taken notice of in this following Diſcourſe. We have moreover marked by a * each of the *Seven Churches* of *Aſia* mentioned in the Book of the *Revelations*; and by a *Croſs* ✠ the Iſle of *Patmos*, where St. *John* was baniſh'd.

The firſt Aſſembly of the *Apoſtles* was at *Jeruſalem*, where ſuch things hapned as are recited in the 6 firſt *Chapters* of the *Acts*; as were the ſubſtitution of St. *Matthias* in the place of *Judas*; The emiſſion of the *Holy Spirit* on the *Apoſtles*, and the ſucceſsful Preaching of St. *Peter*; The Cure of the lame Man by St. *Peter* and St. *John* in their going up to the *Temple*; The remarkable puniſhment of *Ananias* and *Saphira* his Wife, for having lyed unto the *Holy Spirit*; The imprisonment, and miraculous deliverance of the *Apoſtles*; and the election of the 7 *Deacons*

St. *Stephen*, who was one of them, is ſtoned, and the Perſecution waxes hot againſt the *Church*; which cauſes a great diſperſion of the Faithful, as well in *Judea* as in *Samaria*; *Acts* Chap. 7 and 8; by reaſon of which, St. *Philip* Preached at *Samaria*, where are ſent from *Jeruſalem*, St. *Peter*, and St. *John* to impart by the laying on of their Hands the extraordinary Gifts of the *Holy Spirit* to thoſe who had been *Baptized*; amongſt which was *Simon* the *Magician*, whom the *Apoſtle* ſharply reprehended for his Crime. St. *Philip* having left *Samaria*, baptizes the Queen of *Ethiopia's Officer* in the way to *Jeruſalem*, at *Gaza*, where the Spirit of *GOD* takes him up, and carries him to *Azote*. From thence he goes into *Arabia* to perform the ſame Office, where he continued about three years. From whence being returned to *Damaſcus* finding himſelf in great danger, he departs by Night, being ſecretly let down the Town-Wall in a *Basket*. Then he comes to *Jeruſalem* about the Feaſt of the *Tabernacles*, 2 *Cor.* 11.32, 33. *Acts* 9.25. to find ſome of the *Apoſtles*, having all this while ſeen none, and here he meets with St. *Peter*, *Gal.* 1.16, 17. At firſt they ſhunned him, until ſuch time that *Barnabas* introduced him amongſt them, and ſo continued 15 days, labouring (though in vain) to convert the *Jews* to the Faith of *Chriſt*; after which both *Peter* and *Saul* departed; *Saul* to *Ceſaria*, whence traverſing *Phœnicia*, *Syria*, and *Cilicia*, he arrives at *Tarſus* his Birth place, *Act.* 9.26,27.

St. *Peter* in the mean time went from Town to Town over all *Judæa*, until he came to *Lydia*, where he Preaches the *Goſpel*, and by a Miracle cures one *Æneas* of a *Palſey*. And after ſome abode there, he was called to *Joppa*, where miraculouſly he raiſed from Death *Tabitha*, an holy Woman, *Acts* 9. 32. to 36. He continued ſome time here, ſojourning at one *Simon* the *Tanners*, where he ſaw the Viſion of the *Sheet* let down from *Heaven* filled with Beaſts and *Fowl* both clean and unclean, which is taken notice of in the 2 19 Diſcourſe, *viz. Cornelius* Baptized. At the ſame time *Barnabas* of *Cyprus*, and *Lucius* of *Cyrene*, with others, being in remote parts, and moved by the *Holy Spirit*, preached to the *Gentiles*, who were converted to the *Faith*.

The *Apoſtles* taking to their aſſiſtance certain *Evangeliſts*, begin to divide the World into 12 Parts, each taking one. St. *John* went into *Aſia*, *Dacia*, and *Panonia*. St. *James* the Brother of *John* into *Egypt* and *Marmarica*. St. *Philip* Northwards, into *Capadocia*, *Ilonia*, and ſo into *Scythia*. St. *Andrew* went Eaſtwards, as far as *Scythia* and *Sogdia*. St.

Bartholomew Southwards into *India*; and St. *Thomas* through *Perſia* into *China*. St. *Jude* went to *Chaldea*, *Macedonia*, and *Arabia*; and *Simon Zelotus* Southwards into *Mauritania*. St. *Matthew* tarried at *Jeruſalem* until he wrote his Goſpel in the *Hebrew Tongue*, and then went after St. *James* into *Egypt*, and ſo into *Æthiopia*. St. *Matthias* ſailed over into *Macedonia*, and *Greece*, and from thence into *Africa*. St. *James* tarried at *Jeruſalem*, but St. *Peter* went towards *Antioch*, the Capital City of *Syria*. About this time died *Tiberius* the Emperour at *Rome*, and *Caius Caligula* ſucceeded him. St. *Thomas* about this time, with *Jude* his Brother, and an *Evangeliſt* going out Eaſtwards, ſent *Jude* into *Edeſſa*, who miraculouſly cured King *Agbarus* of a Diſeaſe which long troubled him, and alſo converted him, with a great many of his Subjects. *Barnabas* went alſo to *Antioch*, and after *Eaſter* St. *Peter* followed, and having here gained many *Converts*, *Barnabas* went to *Tarſus* to bring *Saul* thither, and by theſe three there were ſo many *Converts* baptized to the Faith of Chriſt, that they were here firſt called *Chriſtians*, which Name hath ſpread it ſelf over the World.

By that time theſe *Apoſtles* had ſtayed at *Antioch* a Year, came *Agabus* the Prophet from *Jeruſalem*, and foretells a great *Famine* to happen over the World, *Acts* 11. In the mean time St. *James* the elder is at *Jeruſalem* beheaded by *Herod Agrippa*; and St. *Peter* is miraculouſly delivered out of *Priſon*. About this time *Saul* being in an Ecſtaſie, as he was praying in the *Temple*, was caught up into the third *Heaven*, and heard words unſpeakable; and finally was commanded quickly to depart *Jeruſalem*, for that the *Jews* would not adhere to him, and therefore to go amongſt the *Gentiles*. Now, according to this Command *Saul* and *Barnabas* went back again to *Antioch*, accompanied with one *Titus* a *Greek*. About this time *Saul* ſeems to be made an *Evangeliſt*, and from henceforth is called *Paul*.

In the Spring of the Year 41. *Paul* and *Barnabas* left *Antioch*, with one *John*, ſirnamed *Mark*, as their *Deacon*, and went to *Cilicia*, or *Seleucia*, near the Sea on the River *Orontes*, where they embark for *Salamis* in the Iſle of *Cyprus*, and after ſome ſtay travelling about the Iſle came to *Paphos*, where *Barjeſus* the Sorcerer is puniſhed with Blindneſs, and *Sergius Paulus* the Proconſul or Governour, was converted to the *Faith*. From thence in the Year 42. they paſs to *Perga*, a City in *Pamphilia*, where St. *John*, ſirnamed *Mark*, leaves them, and returned to *Jeruſalem*; But St. *Paul* and *Barnabas* went as far as *Antioch* in *Piſidia*, where great crowds of the *Gentiles* were baptized; but they were driven thence by the Faction of the incredulous *Jews*, and came to *Iconia*, the chief place of *Lycaonia*, where they gained abundance of Converts, eſpecially of the *Gentiles*, and here they ſtaid ſome time, *Acts* 13. And St. *Peter* before his departure committed the Care of the Church, as *Biſhop*, to one *Erodius*, himſelf departing by Land thrô *Capadocia*, *Galatia*, and the reſt of *Aſia*, *Pontus*, *Bithinia*, 1 *Pet.* 1. 1, 2. This Year hapned the *Famine* ſpoken of by *Agabus*.

In *Anno* 44. St. *Mark* publiſhed his Goſpel at *Rome*, and then was ſent to *Ægypt* to govern the Church of *Alexandria*: About this time *Paul* and *Barnabas* was finally driven out of *Iconia* by a tumultuous Rabble of factious and envious *Jews*, and went on preaching to *Lyſtra*, where an impotent perſon healed by *Paul*, procured them ſo great a reſpect amongſt the *Idolaters*, that they took them for *Jupiter* and *Mercury*, and would needs have ſacrificed to them, which they having with no ſmall difficulty hindred, the Tide ſoon afterwards ſtrangely turn'd, for the *Jews* of *Antioch* and *Iconia* being come thither, ſtir'd up the People of *Lyſtra* againſt them, ſo that *Paul* was drawn out as dead; but being ſurrounded by the *Diſciples* he came to himſelf, and departed the next Morning with his Companion *Barnabas* to *Derbe*.

In *Anno* 45. *Paul* and *Barnabas* having ſetled the Church at *Derbe*, and ordained *Elders*, returned to *Lyſtra*.

In 46 having ordained *Elders* at *Lyſtra* (amongſt which *Timothy* was one) they returned to *Iconium*, where they did the like; then they came to *Antioch*. This year died the Bleſſed Virgin *Mary*, aged about 60 years, having ſurvived her Sons Aſcenſion 14 years.

In 47 *Paul* and *Barnabas* returned to *Perga*, and from thence went to *Attalia*, where they likewiſe ſetled a Church, *Acts* 14. 24. a Town on the *Mediterranean Sea*, where they embark'd for *Antioch* in *Syria*, and gave the Brethren an account of the ſucceſs of their Voyages, *Acts* 14.

In *Anno* 48 they return through *Cicilia* and *Syria* unto *Antioch*, preaching the Goſpel.

In 49 ſome being come from *Judea* to *Antioch*,

ioch, would perſwade the *Gentiles* converted to the Faith, to admit of *Circumciſion*, and to obſerve the Ceremonies of the Law, St. *Paul* and *Barnabas* are ſent to *Jeruſalem* on occaſion of this Controverſie, which was decided in favour of the *Chriſtian* liberty, and the Decrees were carried to *Antioch*, not only by those 2, but by *Jude*, the Brother of *Thomas*, Surnamed *Barſabas*, and by *Silas*, or *Sylvanus*, who were joyned to them; at which the Church was much comforted, *Acts* 15. It seems that ſome time after, St. *Peter* alſo came to *Antioch*, where he had ſome Conteſt with St. *Paul*, who withſtood him boldly, *Gal.* 2. 11.

In *Anno* 50. After theſe things *Paul* and *Barnabas* were about to make a ſecond *Voyage* into *Aſia*, and to viſit the Churches which they had planted in their firſt courſe; but not agreeing they ſeparated, but not without ſome bitterneſs; *Barnabas* with *Mark* ſayling for *Cyprus*; and *Paul* with *Silas* traverſing *Syria* and *Silicia*, and confirming the Brethren, came to *Derbe* and *Lyſtra*, where *Timothy* was taken into Company, and paſſes through *Phrygia* and *Galatia*, where they were forbidden to preach in *Aſia*; and coming to *Miſia* they attempted to go into *Bithinia*; but were diverted from that Journey by the *Holy Spirit*, and therefore went down to *Troas*, where *Paul* being commanded in a Vision to go into *Macedonia*, they drew on ſtrait to the Iſle of *Samothracia*, and the next Morning arrived at *Neapolis*, a Port Town in *Macedonia*, whence they went to *Philippia*, where *Lydia* was converted and baptized, thrô the occaſion of a Servant, out of whom *Paul* drove a prophecying Spirit, which cruelly tormented her. The People roſe up againſt them, and he and *Silas* thrown into *Priſon*, and the *Gaoler* being converted, they were diſmiſſed the next day, *Acts* 16.

Being parted from thence, they took their way thrô the Towns of *Amphipolis* and *Apollonia*, and came to *Theſſalonica*, where *Paul* preaching in the *Synagogue* for 3 Sabbath days together, brought over to the Faith ſeverat both *Jews* and *Gentiles*; but the malicious *Jews* being attended by a ſort of raſcally People, ſtirred up the Town againſt them, whereupon they came to *Berea*, and there made ſeveral *Diſciples*; But the ſeditious *Jews* of *Theſſalonica* followed them thither, and alſo there ſtirred up the People againſt them, for which cauſe the Brethren conveyed *Paul* out of the Town, as if he were to go by *Sea*, but he turned to *Athens*, where he had famous Diſputations with the Learned of all *Sects* and *Religions*, and converted *Dionyſius*, and one *Damaris* a famous Woman, with divers others, *Acts* 17. From hence *Paul* wrote the firſt and ſecond Epiſtle to the *Theſſalonians*, for the confirmation of that Church; and from *Athens* he went to *Corinth* in the *Iſthmus*, where he ſtayed about a year and an half, becauſe *GOD* had great ſtore of People there.

Anno 51 St. *Paul* had a Viſion at *Corinth* to encourage his Preaching; *Silas* and *Timothy* he ſent to *Macedonia* to confirm the Churches, and tarrying at *Corinth* wrought for his Living by making *Tents* with *Aquila* and *Priſcilla*, and yet preached conſtantly in the Houſe of one *Juſtus*, and *Soſthenes* the chief Ruler of the Synagogue, being alſo converted, joyned himſelf to St. *Paul*: But when *Gallio* was made Deputy, a Tumult was raiſed, and *Soſthenes* was chaſtiſed, yet *Paul* continued ſtill, *Acts* 18. 7.

Anno 52 St. *Paul* left the Government of the Church of *Corinth* to *Silas*, and ſo ſailed to *Epheſus*. Here after ſome Reaſoning with the *Jews*, he converted many of the *Gentiles*; and after ſome ſtay leaves *Timothy* to govern the Church, and ſails to the Iſle of *Creta* now *Candia*, where having alſo ſetled a Church, he left it to the care of *Titus*; and ſailed directly to *Ceſarea* in *Canaan*, and from thence aſcends to *Jeruſalem*, and after ſome ſtay there (to ſalute the Brethren) he deſcends to *Antioch*, *Acts* 18. 18. Here he alſo made but a ſhort ſtay, and began a third Voyage through *Galatia* and *Phrygia*, confirming the Churches as he went, but made little ſtay in a place until he came to *Timothy* at *Epheſus*, where he preached 2 years in the School of *Tyrannus* unto the *Gentiles*, and inſtructed certain *Diſciples* of St. *John Baptiſts*; as alſo one *Apollos* an eloquent Man and full of Zeal, althô he was acquainted with no more than the Baptiſm of St. *John*. *Paul* earneſtly labours and diſtributes the extraordinary gifts of the *Holy Spirit*, by the laying on of his hands on 12 Men, who had been before baptized with the Baptiſm of St. *John*. He alſo ſeparates his *Diſciples* from the Rebellious *Jews*, and teaches every day the Word of *GOD*, and that with ſuch ſucceſs (his *Doctrin* being attended with *Signs* and *Miracles*,) that by this means the Word was known throughout all *Aſia*, and ſeveral of thoſe who had applied themſelves to vain, curious, and unlawful

lawful *Sciences*, which were in great requeſt in that City, being ſtruck with ſorrow at heart, freely renounced thoſe *Magical Amuſements*, and burnt their Books of that kind, whoſe price amounted to a conſiderable value; but by an Uproar excited by *Demetrius*, he had been brought into danger, had it not been wiſely appeas'd by the *Town-Clark*, *Acts* 19.

Anno 53. St. *Philip* having preached the Goſpel in *Cappadocia*, *Armenia*, *Colchis* and *Iberia*, came to *Phrygia*, where preaching at *Hierapolis*, the unbelieveing *Jews* and *Heathens* ſtoned him and crucified him.

Anno 54. *Philip* being dead, *Paul* was called to be one of the 12 *Apoſtles*.

Anno 55. From hence *Paul* wrote the firſt Epiſtle to the *Corinthians*, and ſent it by *Timothy*, *Acts* 19. 22. but *Timothy* being returned, *Paul* left him at *Epheſus*, and went into *Macedonia*, embarks at *Philippi* for *Troas*, where he remains 7 days, having reſtored to life a young Man named *Eutychus*, who fell down to the ground from the third ſtory.

Anno 56. From thence he comes by Land to *Aſſon*, which ſome ſuppoſe to be *Apollonia*, and having there met his Company which came by Sea, they take Shipping together for *Mitilene*, a Town in the Iſle of *Lesbos*. The day following they arrive in ſight of *Samos*, and caſting Anchor at *Trogillum*, which is a Creek of Mount *Micales*, about 40 Furlongs diſtance; weighing Anchor they came the next day to *Miletum*, where *Paul* ſends for the Paſtors of the Church of *Epheſus*, and exhorts them to their duty, *Acts* 20. Having left *Miletum*, they came to *Coos*, and the day following at *Rhodes*, and from thence to *Patara*, where having found a Veſſel bound for *Phœnicia*, they went on Board, leaving *Cyprus* on the left hand, and came to *Tyre*, where *Simon* one of the 7 *Deacons* was Biſhop; here the Ship was to unlade. From thence they ſet ſail for *Ptolemais*, where having ſaluted his Brethren and tarried a day, they came to *Ceſarea*, where *Philip* the Deacon was Biſhop; and here he ſtayed much longer; and from thence went to *Jeruſalem*, by Land, about the time of *Pentecoſt*, *Acts* 21. 21. where the Church gladly received them. But a while after *Paul* being found in the *Temple*, was apprehended by certain *Jews* in a Tumult, and buffeted; but being reſcued by *Lyſias* the chief Captain, and found to be a *Roman*, was ſent ſafe away to *Cæſarea*; where at a hearing before *Felix* the Prefect of *Judea*, the High-*Prieſt* and his Orator accuſed him of g matters, but could make out nothing. *Acts* Here *Felix* condeſcended to hear *Paul* pr the Goſpel; but after 2 years *Felix* g out of place, left *Paul* in Priſon. About time *Peter* was in *Egypt*, and from Ba wrote his firſt Epiſtle to the diſperſed St gers, 1 *Pet.* 1. 1. Chap. 5. 15.

Anno 58. *Portius Feſtus* was put into place of *Felix*, before whom *Paul* was a accuſed; but he appealed to *Cæſar*. A this King *Agrippa* heard him preach, 25, 26. and judged him innocent, an fine, about the end of the year was ſhip away for *Rome* under the conduct of a Ce *rion* named *Julius*, who had alſo the charg ſeveral other Priſoners, to the Emperor N Taking ſhipping at *Cæſarea* in a Veſſe *Adrimite*, a Town in *Phrygia*, they ar the next Morning at *Sidon*, where the Ce *rion* permits him to viſit his Friends, an be aſſiſted by them in his Voyage; from the having a contrary Wind, they paſs No wards beyond *Cyprus* and arrive at M where meeting with a Ship of *Alexandr* which was bound for *Italy*, they emba therein. This Voyage being likely to h long, they were ſeveral days before they co make ſight of *Gnidas*, and afterwards th make over againſt *Salmona*, and from the to a place called the *Beautiful Haven*, n the Town of *Laſea* in *Creta*, where *Paul* viſed them to tarry, the Seaſon for *Navig tion* being paſt, ſo that no good Weath could be expected. But the *Centurion* bei deſirous to Winter at *Phenix*, ſome diſtan from thence, being a better Port, made th put out again, but they were diſappointed, being ſoon overtaken with a *Tempeſt*, and impetuous North-Eaſt Wind, they could n reach this Haven, ſo that they were carri under the Iſle of *Claudia*. They drew in t *Long-Boat*, and under-girded the *Ship*, fea ing they ſhou'd have faln on *Syrtes*, which a moving Sand, and very dangerous on t *Africk Coaſt*. The *Tempeſt* continuing, th began on the third day to lighten their *Shi* to let down the *Sails*, and abandon themſelv to the *Winds* and *Waves*; and when neith *Sun* nor *Stars* in many days appeared, hopes of ſafety being laid aſide, on the 14 day they began to diſcover Land; but kno ing not where they were, they ſounded an found it 20 Fathoms, and a little further 15 whereupon they threw out 4 *Anchors*, and th da

beginning to appear, *Paul* having com-
ed them, they threw out the Tackle of
Ship, and althô it was day, they knew not
place where they were, only obſerving a
Gulph with a *Shoar*, where they endea-
red to bring in the *Veſſel*; having for this
weighed their *Anchors*, and hoiſted their
, and falling into a place where two *Seas*
, they thruſt in the *Ship*, and the forepart
k faſt, but the hinder part was broken by
violence of the Waves; then every Man
eavoured to ſave himſelf, ſome by ſwim-
, and others on *Planks* and Wrecks of the
, ſo that without the loſs of any Soul
re being 276 Perſons on Board) they got
to Land, *Acts* 27.

Being eſcaped this danger they found it was
Iſle of *Malta*, whoſe Inhabitants received
m with great kindneſs. *Paul*, who was at
taken for a *Murtherer*, becauſe a *Viper*
ed on his hand; but ſeeing he had no
, and ſhook it off into the Fire, they
ed him as a *GOD*; here he ſignalized
ſelf by the healing ſeveral ſick Perſons,
cially *Publius*, a Man of Note in the Iſle.
m hence they went in a *Ship* of *Alexan-*
, named *Caſtor* and *Pollux*, which had
tered there, and came to *Syracuſa*, then
Rhegium, where favoured by a Southern
nd they arrive at *Buzzol*, where they found
thren, with whom they tarried 7 days,
nce parting for *Rome*, the *Brethren* came
met them at *Apiforum*, and thus they
ved at *Rome*, where the *Centurion* con-
ed the Priſoners to the *Prefect* of the *Pre-*
torium,; but *Paul* obtained liberty to lodge
in what Houſe he pleaſed, having a Souldier
to guard him. He thus dwelt 2 years, preach-
ing the *Goſpel* with full liberty, and wrote from
Rome the Epiſtles to the *Philippians*, *Coloſſi-*
ans, *Hebrews*, and to *Philemon*.

It may be gathered from *Holy Writ*, that
Paul left *Rome* after his enlargement, in the
year 63. in *Spain*, or in his way thither; but
whether he was forcibly brought back again,
or whether he was bound to return, is not
known; and in this year St. *James* ſuffered
Martyrdom at *Jeruſalem*, in whoſe place *Si-*
mon his Brother was choſen Biſhop. *Anno* 64.
Paul took ſhipping out of *Gallia*, and ſailed
into *Greece*. *Anno* 65. *Paul* viſited the
Churches in *Macedonia*, and landed at *Troas*,
where *Carpus* was Biſhop. Thence he went up
into *Phrygia* unto *Laodicea*, and from thence
wrote his firſt Epiſtle to *Timothy* at *Epheſus*,
promiſing ſhortly to come to him; but it fell
out otherwiſe; for a Perſecution hapning at
Rome, he haſted thither, and accordingly go-
ing from *Laodicea* to *Miletum*, he ſailed for
Corinth, and ſo away for *Rome*. In the mean
time the poor Chriſtians were torn with Beaſts,
crucified, and burnt in the Fire; but theſe
Apoſtles greatly encouraged them. Now was
St. *Paul* clapt in Priſon. *Anno* 66. *Timothy*
and *Trophimus* came to *Rome* to St. *Paul*.
Anno 67. St. *Peter* was crucified with his Head
downwards, and *Olympas* and *Rhodion* his
Companions ſuffered with him. St. *Paul* was
beheaded, and with him ſuffered his Compa-
nions *Ariſtarchus*, *Trophimus*, and *Pudens*.

An Account of the Places mentioned in this Diſcourſe, and which are taken notice of in the MAP, *by Figures, Letters, or other Marks of diſtinction.*

1 *Jeruſalem.*
2 *Samaria.*
Gaza.
Azote.
Damaſcus.
Ceſarea.
Tarſus.
Lydia.
Joppa.
Ceſarea.
Antiock.
Salamis.
Paphos.
Perga.
Antioch.
Iconium.
Lyſtra.
18 *Derbe.*
19 *Attalia.*
20 *Troas.*
21 *Samothracia.*
22 *Neapolis.*
23 *Philippia.*
24 *Amphibolis.*
25 *Apollonia.*
26 *Theſſalonica.*
27 *Berea.*
28 *Athens.*
29 *Corinth.*
30 *Cenchrea.*
31 *Sicion.*
32 *Epheſus.*
33 *Aſſon.*
34 *Mitilene.*
35 *Chios.*
36 *Samos.*
37 *Trogillum.*
38 *Micales.*
39 *Miletum.*
40 *Coos.*
41 *Rhodes.*
42 *Patara.*
43 *Tyre.*
44 *Ptolemais.*
45 *Antipatris*
46 *Rome.*
47 *Adrimitte.*
48 *Sidon.*
49 *Mira.*
50 *Alexandria.*
51 *Gnidas.*
52 *Salmona.*
53 *Beautiful-heaven.*
54 *Lacea.*
55 *Phenix.*
56 *Claudia.*
57 *Syrtes.*
48 *Malta.*
59 *Syracuſa.*
60 *Rhegium.*
61 *Putioli.*
62 *Apius.*
a *Judea*
b *Samaria.*
c *Arabia.*
d *Syria.*
e *Cilcia.*
f *Phenicia.*
g *Cyprus.*
h *Pamphilia.*
i *Piſidia.*
k *Lycaonia.*
l *Phrygia.*
m *Galatia*
n *Aſia.*
o *Myſia.*
p *Bithinia.*
q *Macedonia.*
r *Achaia.*
s *Greece.*
t *Italy.*
u *Creet*, or *Candia.*
x *Africa.*

AN

The Lives of the APOSTLES.

The LIFE of S. MATTHEW *the* Evangeliſt.

SAint *Matthew*, otherwiſe called *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alpheus*, and *Mary*, Kinds-woman to the *Bleſſed Virgin*, thô the *Arabick* Writer of his Life calls his Fathers Name *Ducu*, and his Mothers *Karutias*, both Originally deſcended of the Tribe of *Iſſachar*; He was the firſt of the *Evangeliſts*, that wrote the *Goſpel* and *Hiſtory* of our *Saviour*, in which great *Work*, he was aſſiſted by the *Holy Ghoſt*. The place of his *Birth* is not certainly known, but that he was a *Galilæan* is not doubted, and by ſome tis ſaid that he was Born at or near *Capernaum*, thô the *Arabick* Author aforeſaid affirms him to be Born at *Nazareth*, belonging to the Tribe of *Zebulun*. He was a **Publican**, and by profeſſion an *Officer* employed in the gathering the Emperours *Toll*, or *Cuſtoms*, being an employment of great Reputation amongſt the *Romans*, however vilified among the *Jews*; and without doubt very profitable, which he quitted to follow *Chriſt* in all his meanneſs.

After his being Elected to the *Apoſtleſhip*, he continued amongſt the *Apoſtles* till our *Saviours Aſcenſion*, and then for about 8 years preached up and down in *Judea*; Afterwards which way he ſtear'd his *Travels*, for the Converſion of the *Gentiles*, is not certainly known; but *Æthiopia* is the place moſt generally aſſign'd him for his *Province*, thô ſome affirm, he went firſt into *Parthia*.

His *Goſpel* is ſaid to have been written at *Jeruſalem* at the entreaty of the *Jewiſh Converts*, and as *Epiphanius* adds by the appointment of the *Apoſtles* about 8 years after our *Saviours Death*. *Nicephorus* makes it 15 after his *Aſcenſion*: At leaſt it muſt needs have been written before this diſperſion of the *Apoſtles*, if St. *Bartholomew* carried it along with him into *India*, and there left it; for *Pantenus* preaching the Faith in the *Indies*, found there a Copy of St. *Matthews Goſpel* written in *Hebrew* which he brought to *Alexandria*, and was preſerved to his time in the *Library* of *Ceſarea*, which Original being loſt, we have only the *Greek Verſion*, whoſe Author is unknown, thô ſeveral do attribute it to St. *James*, or St. *John*; Another Copy was found by the *Nazarens*, at *Beræa*, in the time of St. *Hierom*, as he himſelf affirms, adding withall, that he obtained leave of the *Nazarens* to Tranſcribe theirs, and that he afterwards Tranſlated it into *Greek* and *Latin*; and another was found by good Teſtimonies in the digging up the Grave of St. *Barnabas*, *Anno Dom.* 485. being a Tranſcript of the *Apoſtles* own writing: But of all theſe Copies we hear not of any extant; however the *Greek Tranſlation* done by St. *John* or St. *James*, hath been all along generally received as Authentick, and therefore reckoned among the *Canonical Books of Holy Scripture*.

It is agreed by antient *Writers*, that he ſuffered *Martyrdom* at *Naddaber* in *Æthiopia*, but as to what ſort of Death, and where he was Buried, we are to ſeek; only *Dorotheus* will have it, that he was honourably Buried at *Hierapolis* in *Parthia*, one of the firſt places where he preached to the *Gentiles*.

St. *Auſtin* obſerves, that S. *Matthew* is exact in his Account of the Royal extraction of our *Saviour*, and in his deſcribing the Life he led amongſt us; whereas St. *John* ſoars higher, and immediately declares the Divinity of our *Saviour*. His *Writings* alſo ſeem more pious and inſtructive to the Capacity of the meaneſt, ſince he more particularly touches on the *Actions* and *Diſcourſes* with which our *Saviour* did (as it were) qualify his Divine Wiſdom, and Majeſty; that his Example may be in ſome meaſure imitable, and proportionable to our weakneſs. 'Tis not to be queſtioned, but *GOD* had great reaſons to cauſe his *Laws* to be written; yet we may ſay, *Chriſts* chief deſign has ever been to write them in our Hearts, to the end our actions might be viſible *Characters*, of that inviſible Love he bears us, and which we ought to ſhew each other. For the principal deſign of our *Saviour* is not to inſtruct us by written *Words*, but by the example of his Life, which was continually to be renewed in our minds, by the operations of the *Holy Ghoſt*

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the end his Vertue, as well as his Verity, ing our *actions*, and regulating our behavi-
ake be repreſented from age to age, by our under all conditions.
ly Actions, and not by dead *Works*; And Having given you the Life of this *Evan-*
erefore thô it be neceſſary to read continu- *geliſt* and *Apoſtle*, I ſhall conclude his Life
y the *Holy Scriptures*, and we ſhould under- with the *Contents* of his *Goſpel*, which me-
nd them all, yet this knowledg alone will thod I ſhall take to the Lives of the reſt of
t make us *Chriſts Diſciples*, if we do not the *Apoſtles*, that are *Pen-men* in the Hiſtory
t the ſame time feel this knowledge influence- of the *New-Teſtament*.

The Contents *of the Goſpel according to St.* Matthew.

THis *Goſpel* chiefly treats of theſe two *Exaltation*. That in his State of *Humliia-*
things, *viz.* of the perſon of the *Meſ-* *tion*, he began with the Exerciſe of his *Pro-*
ah and *Mediator*, who is *Jeſus Chriſt*, and *phetical Office*, and that in order thereto he
his Office or Charge, how he ſet about left *Nazareth*, and came and dwelt at *Caper-*
at firſt, afterwards continued in the ſame, *naum*, preaching in the *Synagogues* of *Gali-*
and laſt of all fully acquitted himſelf thereof, *lee*, and confirming his Doctrin with many
and diſcharged it. *Miracles*, Chap. IV. Our *Evangeliſt* gives
As concerning his perſon, our *Evangeliſt* us a particular account of a moſt Excellent
ſheweth, that he was the true *Emmanuel*, *Sermon*, which *Jeſus Chriſt* preached upon the
promiſed in the *Old Teſtament*, that is to ſay, *Mount*, in which he declares, wherein the
one *GOD*, and true *Man*, in Unity of perſon. *Happineſs* of his true *Diſciples* doth conſiſt,
As to his human *Nature*, he ſets down his *Ge-* and purgeth the Doctrin of the *Law*, from
nealogy, his *Conception* by the *Holy Ghoſt*, the corrupt Gloſſes and interpretations, the
his being born of the *Virgin Mary*, and the *Phariſees* had put upon it, Chap. V. He
name which was given to him by the *Angel*, teacheth how we are to behave our ſelves, in
Chap. I. That certain *Wiſemen* from the our giving of *Alms*, in our *Prayers*, and that
Eaſt, being wonderfully informed of his *Birth* we are not to be ſollicitouſly careful about
by the appearance of a new *Star*, came to the neceſſities and maintenance of our out-
worſhip him; that *Herod* terrified with the ward Life, Chap. VI. As alſo that we
Report of the *Wiſemen*, concerning a *Great* ought not to Judge our *Neighbour*, to beware
King that was Born, cauſed all the Children of *Falſe Prophets*, and not only to be *Hearers*
of *Bethlehem* from two years and under, to be but *doers* and *keepers* of the Word of *GOD*;
put to Death; but that *Joſeph* and *Mary*, be- Chap. VII. Moreover he relates his healing
ing warned by *GOD* in a *Dream*, fled with of a *Leper*, curing divers *Maladies*; his ap-
the Child *Jeſus* into *Egypt*, and afterwards peaſing of a *Tempeſt* at *Sea* by rebuking the
returning thence with him, went and dwelt *Winds* and *Waves*, and his caſting out of *De-*
at *Nazareth*, Chap. II. *vils*, Chap. VIII. His curing of one ſick of
Concerning his *Office*, he declares, how he the *Palſey*, his calling *St. Matthew* from the
was at firſt prepar'd for it; and how after- receit of *Cuſtom* to the *Apoſtleſhip*, his hea-
wards he diſcharged it. That *John* the *Bap-* ling a Woman of her *Bloody Iſſue*, his raiſing
tiſt his Forerunner prepar'd the way for him, a *Rulers Daughter* to *Life*, and caſting out a
by his *Preaching*, and the character he gave *dumb Devil* from one that was *poſſeſſed*;
of him, that he *baptized* him; and how he Chap. IX. His ſending out his 12 *Apoſtles*
was ſolemnly inaugurated and inſtall'd in the before him, to preach the *Goſpel*, giving them
ſame by the *Father* and the *Holy Ghoſt*, from power to caſt out unclean *Spirits*, and inſtru-
the *Higheſt Heavens*, Chap. III. That he was ctions how to behave themſelves in their *Miſ-*
yet further prepar'd and diſpos'd for the great *ſion*, Chap. X. He gives an account of the
Office he was to undertake by a miraculous Honourable Teſtimony given by our *Saviour*,
Faſt of 40 days, as well as by ſeveral combats to *John* the *Baptiſt*, who had ſent 2 of his
with the *Tempter* in the *Wilderneſs*; that *Diſciples* to be inform'd by him, whether in-
after this he betook himſelf to the diſcharg- deed he were the true *Meſſiah*, that was to
ing of his *Office* and *Function*, not only in his come; ſets down the dreadful denunciations
ſtate of *Humiliation*, but alſo in that of his pronounced by him againſt thoſe *Cities*, that

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had rejected his *Gospel*, as also his gracious invitation to all labouring and heavy laden *Sinners*, Chap. XI. His Apology for his *Disciples*, plucking and eating the ears of *Corn* on the *Sabbath day*; his ridding himself of the *Snares* laid for him by the *Pharisees*; his casting out a *Blind* and *dumb Devil*; his accusing and convincing of the *Pharisees*, of their Sinning against the *Holy Ghost*, for which he threatens them with Eternal *Damnation*; and his declaring who spiritually and in truth are his *Mother*, his *Sisters* and *Brothers*, Chap. XII. His representing and describing the condition of his *Church* here on *Earth*, by diverse *Similitudes* and *Parables*, as of the *Sower*, the *Mustard-seed*, the *Treasure hid in the Field*, the *Merchant* and *Drawnet* cast into the *Sea*, and his being disregarded and despis'd in his own *Country*, Chap. XIII. Our *Evangelist* also gives us an account of the *Imprisonment* and *Death* of *John* the *Baptist*, with the causes of both; of *Jesus Christ*'s feeding 5000 Men, with 5 *Loaves* and 2 *Fishes*; his going upon the *Water*, appeasing the *Tempest*, and healing many *Sick persons* in the Land of *Gennezaret*, only by touching the Hem of his *Garment*, Chap. XIV. As likewise how he defends his *Disciples*, accused by the *Pharisees* for eating with *unwashed Hands*, declaring what it is that really defiles *Man*; delivers the *Daughter* of the *Canaanitish Woman*, vexed with a *Devil*, and satisfies the *Hunger of* 4000 *Men*, besides *Women* and *Children*, with 7 *Loaves* and a *few Fishes*, Chap. XV. How he reproves the *Pharisees*, who demanded a Sign of him from *Heaven*, and warns his *Disciples* to beware of their and the *Sadduces Leaven*; how S. *Peter* having honourably confess'd and own'd him, not only for himself, but in the name of his *Fellow-Apostles*, he promiseth him the *Keys* of the *Kingdom* of *Heaven*, and foretells his *Sufferings* and *Death*, as also his *Resurrection* and *Assumption* to *Glory*, Chap. XVI. How upon a very high *Mountain*, he gives a view of his *Glory*, by being transfigur'd in the presence of 3 of his *Disciples*, teacheth them that *John* the *Baptist* was the *Elias* that was to come; healeth a *Lunatick person*, by casting out the *Devil* that tormented him, foretelleth a second time his *Death* and *Resurrection*, and payeth *Tribute*, Chap. XVII. How he exhorteth his *Disciples* to *Humility*, to avoid *Offences*, to resist evil *Lusts*, not to despise little ones, by a Similitude drawn from a *Lost Sheep*; teacheth, how they ought to behave themselves towards a *Brother* that has offended them, and how often to forgive him; illustrating his Doctrin with the Parable of a *King*, who having forgiven 10000 *Talents* to his *Servant*, punisheth him for shewing no *Mercy* to his *Fellow Servant*, Chap. XVIII. Teacheth that a Man may not divorce his *Wife* but for the cause of *Adultery*, to whom *Marriage* is necessary; blesseth the little *Children* brought unto him; sheweth a young *Man* what he ought to do to inherit *Eternal Life*; how difficult it is for rich *Men* to be *Saved*; and the great reward they shall receive, who have forsaken all things to follow him, Chap. XIX. By the Similitude of *Labourers* sent to work in the *Vineyard*, he declares that the reward *GOD* gives to his *Servants*, is wholy gratuitous, and of meer free Grace; he foretels his approaching *Passion*, and reproves the *Mother* of *Zebedees Children*, for her ambitious demand, and warneth his *Apostles* not to aspire after greatness or Superiority; and restores 2 *Blind men* to their *Sight*, Chap. XX. He maketh his *Royal Entry* into *Jerusalem*; curseth the Barren *Fig-Tree*; disputeth in the *Temple* with the *Priests*, concerning his *Authority* and *Person*, Chap. XXI. By the *Parable* of persons invited to the *Marriage* of the *Kings Son*, he sheweth that the visible *Church* is never without *Hypocrites*, and that all the true Members thereof must have on the *Wedding Garment*; that *Tribute* must be paid to *Cæsar*; that in the *Resurrection* there is neither *Marrying*, nor giving in *Marriage*; that the Summ and Substance of the *Law* consists in Loving *GOD* and our *Neighbour*; that he is not only the Son of *David*, but also his *LORD*, Chap. XXII. He teacheth his *Disciples*, with respect to the *Pharisees*, that they ought indeed to hear what they teach conformable to the Doctrin of *Moses* and the *Prophets*, but not to do according to their *Works*, nor to imitate their *Hypocrisie*, *Pride* and *Blood-thirstiness* or *persecuting Spirit*, Chap. XXIII. He foretels the Destruction of the *Temple* and *City* of *Jerusalem*, with the *Signs* that should be the *Forerunners* of it, and of his coming to *Judgment*; and exhorteth to *Watchfulness* and *Prayer*, Chap. XXIV. He propounds the Similitude of 10 *Virgins*, going forth to meet the *Bridegroom*; and of the *Servants* to whom their *Master* had variously distributed his *Talents*, to be improved by them, and

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deſcribes his laſt coming to *Judgment*, and the grounds upon which men ſhall be either acquitted or condemned at that day, Chap. XXV. He foretelleth again his *Suffering*, which he was now entring upon. The *Evangeliſt* relates how the *Chief Prieſts* and *Scribes* take Counſel together to ſeize him; *Judas* treats with them about *Betraying* him into their Hands, and the *Lord* diſcovers the *Traitor*, to his fellow *Diſciples*; he celebrates the *Feaſt* of the *Paſſover* with them, and in ſtead thereof ſubſtitutes his *Holy Supper*; foretels his *Diſciples Flight* and leaving of him, and *Peters* denial. He ſets down the beginning of his *Sufferings* in the *Garden*, his *Agony* and *Prayers*; his being betrayed and taken, led bound to *Caiphas*, examined, and pronounced worthy of *Death*: S. *Peter* denies him thrice, Chap. XXVI. *Judas* repenting, hangs himſelf, *Chriſt* is brought befor *Pilate*, who in vain ſtrives to ſave him, and at laſt delivers him to be *Crucified*, after that he had bin *Scourged*. The *Souldiers* Crown him with *Thorns*, mock and revile him. He is led out of the *City* bearing his *Croſs*, and being come to the place, he is ſtript of his *Clothes*, for which the *Souldiers* caſt *Lots*; and nailed to the *Croſs* between 2 *Thieves*: He dies (after that by many wonders and *Prodigies* he had evidenced himſelf to be the *Son* of GOD) and is buried, Chap. XXVII. How the third *Day* after he aroſe from the *Dead*, with with the *Prodigies* attending his *Reſurrection*, and preſented himſelf alive to ſome devout *Women*, and to his *Diſciples*, whom (being met together for that purpoſe) he Authorizeth and chargeth to go and *Preach* the Goſpel to all *Nations*, promiſing to be with them to the end of the *World*.

The LIFE *of S.* MARK *the Evangeliſt.*

SAint *MARK*, tho' by name a *Roman*, in appearance is certainly acknowledged to be of *Jewiſh Parents*, and deſcended from the *Tribe* of *Levi*, and according to *Niceforus*, Siſters Son to *Peter*, tho' ſome have confounded him with *John*, Sirnamed *Mark* the Son of *Mary*; others with *Mark*, Siſters Son to *Barnabas*: That he was one of the 70 all the Ancients agree; yet not a follower of our *Saviour*, but a later Convert by ſome of the *Apoſtles*; moſt probably S. *Peter*, whoſe Attendant, *Manuenſis* and Interpreter he is thought to have bin. For he was ſent into *Egypt* by *Peter*, to plant the *Goſpel* in thoſe parts, and ſpent his time chiefly at *Alexandria*, where he founded a *Church*, which was the ſecond *Epiſcopal See*; And in this *City* and parts adjacent he Converted great Multitudes, not only to the embracing the *Chriſtian Faith*, but the Profeſſion of a more than ordinary ſtrict and even *Monaſtick Life*; and thoſe *Euſebius*, and after him *Epiphanius*, & *Hierom*, and of later days *Baronius* think to be the ſame which thoſe *Therapeutæ*, or Sect of People living about the *Maræotick* Lake in *Egypt*, whom *Philo Judæus* deſcribes at large, as a Sect of Men of a moſt ſevere Life, and wholly devoted to Studious Solitude.

From *Alexandria* he went more *Weſtward* to *Marmorica*, *Pentapolis*, and other parts of *Libya*, and having abſolutely made a Spiritual Conqueſt of the People of thoſe places, he returned to *Alexandria*; where notwithſtanding the long ſtay he there made, with the great pains he took, the *Inhabitants* were ſo much concern'd for their old *Pagan Idolatry*, that it was an occaſion of haſtning his *Martyrdom*; for being about the time of our *Eaſter*, that they celebrated the ſolemnities of their *God Serapis*; they enraged at his averſion to their *Religion*, and his maintaining another ſo contrary to it, broke into the place where he was at his *Devotion*, and tying *Cords* to his *Feet*, drag'd him through the *City*, to a place a little out of the Town called *Bucelus*: By which draging over the *Stones* and rough places his Body was ſo torn, and bruiſed that he died thereof, and the remainder of his torn Body was then removed, and carried to *Venice*, and lies interr'd in the *Church* of S. *Mark*, one of the moſt magnificent Buildings perhaps in the *World*: and is accounted the *Patron* and *Tutelar Saint* of *Venice*.

His *Goſpel* was written by him, at the inſtance of the converted *Jews* at *Rome*, when he was there with *Peter*, they being deſirous to have in writing what the *Apoſtle* had ſo often declared to them in his *Preaching*. There is ſome diſpute, whether it was writ in *Greek* or *Latin*; thoſe that would have it

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in *Latin* alledg, that it was for the uſe of the *Inhabitants* at *Rome*; the others ſay that the *Greek* being the then modiſh Language there, tis probable it was the Tongue there cheifly ſpoken by Strangers; and the *Venetians* have an old *Greek Copy*, which they confidently affirm to have the original *Copy* of his own Hand at *Aquileia*.

S. *Chryſoſtom* demands why our *Saviour* having 12 *Apoſtles*, there were but 2 of them that undertook to write the *Goſpel*, and that S. *Mark* ſhould write it as well as S. *Luke*, altho' they were only the *Apoſtles Diſciples*? To which he anſwers himſelf, That ſuch *Holy Men* did nothing through a deſire of Glory, but guided themſelves in all things by the motions of *Gods Spirit*, and by a proſpect of the good of the *Church*.

This *Evangeliſt* has followed S. *Matthew* in ſeveral places, and often Epitomized him; yet there are *Hiſtories* which he relates more at length, and of which he deſcribes the particular circumſtances.

Tis obſervable, that whatſoever care our *Saviour* took to Teach his *Apoſtles* during his Life, by making them Spectators, not only of his publick Actions, but of his ſecret and private Life, and by diſcovering to them the *Myſteries* and *Parables* which he ſpake in publick; yet they have ſaid nothing of our *Saviour*, and his *Holy Verities*, of which they were ſo perfectly informed, till they were renewed by the *Holy Spirit*, and were become in ſome ſort *Divine Men*, as S. *Chryſoſtom* calls them.

S. *Mark* writ his *Goſpel* in the 3*d* year of *Claudius* his Reign, that is to ſay, the 43 after the Birth of our *Saviour*, being 10 years after his *Paſſion*.

The Contents *of the Goſpel according to S.* Mark.

THE *Contents* of this *Book* or *Goſpel*, are much the ſame with that of S. *Matthew*, as containing the ſame *matter*, tho' ſhorter and more abridg'd. He deſcribes how our *Saviour* exerciſed his *Offices* here on *Earth*, and firſt, how he behaved himſelf in the diſcharge of his Prophetical *Function*, wherein he had S. *John* the *Baptiſt* to be his *Forerunner*, preparing his way, and by whom alſo he was *Baptized*: How after having defeated the *Devils Temptation*, he began to *Preach* the *Goſpel*, calling 4 of his *Diſciples*, caſting out an unclean *Spirit*, healing S. *Peters Mother* in *Law* of a *Fever*, with many others of their *Maladies*, and cleanſing a *Leper*, Chap. I. How afterwards he healeth one Sick of the *Palſie*; calls S. *Matthew* to the *Apoſtleſhip*; excuſeth his *Diſciples* for not *Faſting*, and for plucking the *Ears* of *Corn* on the *Sabbath day*, Chap. II. He reſtores the Man that had his *Hand Wither'd*; is followed by great Multitudes, chooſeth his 12 *Apoſtles*; Maintains the truth of his *Miracles*, againſt the Calumnies of his *Enemies*, and ſheweth who are his neareſt *Relations*, Chap. III. He teacheth by the *Parable* of the *Sower*, how the *Word* of *GOD* muſt be heard ſavingly, and Preached openly; as alſo how the ſame encreaſeth and groweth imperceptibly, like a Seed *Sown* in the *Ground*; and from the *Parable* of a *Muſtard Seed*, ſheweth how from a ſmall beginning it proceeds to a wonderful greatneſs and encreaſe; He appeaſeth a *Tempeſt*, Chap IV. *Caſts* out a *Legion* of *Devils*, Healeth a Woman of a *Bloody iſſue*, and raiſeth *Jairus* his *Daughter* to Life, Chap. V. He teacheth in his own *Country*, where he is contemned, and ſends his *Apoſtles* to Preach the *Goſpel*; the opinion of *Herod* (who Beheaded *John* the *Baptiſt*) and others concerning *Jeſus Chriſt*; he *Feeds* 5000 *Men* with 5 *Loaves* and 2 *Fiſhes*, walketh on the *Sea*, and healeth all that touch him, Chap. VI. He cenſures the *Phariſees* for making void the *Law* of *GOD* by their *Traditions*; ſheweth what it is that defiles Man; Caſts out a *Devil* from the *Daughter* of a *Syrophenician Woman*, healeth one *Deaf* and *Dumb*, Chap. VII. He again *Feeds* 4000 *Men*, with 7 *Loaves* and a few Fiſhes; refuſeth to give a *Sign* to the *Phariſees*; admoniſheth his *Diſciples* to beware of their Leaven, and of that of *Herod*; reſtores *Sight* to a *Blind man*, foretels his *Suffering*, and exhorteth his *Diſciples* to Patience in *Perſecution* raiſed against them, for the Profeſſion of the *Goſpel*, Chap. VIII. He gives a view of his *Glory* upon the *Mount*, to 3 of his *Diſciples*, by being tranſfigur'd before them; anſwers his *Diſciples* queſtion concerning the coming of *Elias*; Caſts out a *Deaf* and *Dumb Spirit*; foretells again his *Paſſion*; exhorteth his *Diſciples*

ciples to *Humility*, not to hinder ſuch as be
ot againſt them, and to avoid offences,
Chap. IX. He Diſputeth with the *Phariſees*
aching *Divorcement*; Bleſſeth little *Chil-*
dren, brought unto him; reſolveth a *Rich*
Man how he may inherit *Life Everlaſting*;
ſheweth how great an obſtacle *Riches* are to
Salvation; promiſeth *Eteral Life* to thoſe
hat forſake any outward enjoyments, for
is ſake; foretels his *Death* and *Suffering*,
third time; rejects the ambitious Petition
Zebedees Sons; exhortheth his *Diſciples*
Humility, and to avoid all affectation of
periority, and reſtoreth to *Bartimeus* his
ight, Cha. X. He Rideth with *Triumph*
Jeruſalem, curſeth the *Barren Figtree*,
geth the *Temple* of *Buyers* and *Sellers*;
horteth his *Diſciples* to ſtedfaſtneſs of *Faith*,
d to forgive their *Enemies*, and juſtifies
Actions by the witneſs of *John* the *Baptiſt*,
hap. XI. He reproacheth the *Jews* with
ir ingratitude, by the *Parable* of a *Vine-*
rd let out to *Husbandmen*, who abuſed
d kill'd, firſt the *Servants*, and then the
n of the *Maſter* of the *Vineyard*; avoid-
h the Snare laid for him by the *Phariſees*
d *Herodians*, about paying *Tribute to*
ſar; convinceth the Error of the *Sadu-*
s, who denied the *Reſurrection*; teacheth
ich is the firſt and chiefeſt Commandment,
d that he is not only the Son, but alſo the
Lord of *David*; exhorteth all to beware
the Ambition and Hypocriſy of the
ribes and *Phariſees*, and commendeth the
r Widow that caſt 2 *Mites* into the *Trea-*
y, Chap. XII. He foretels the Deſtruction
the *Temple*, the *Perſecutions* for the *Goſpel*,
ich muſt be *Preached* to all *Nations*; the
eat miſeries and extream calamities that
re to happen to the *Jews*; as alſo his com-
g to *Judgment*; the hour of which being
known, he exhorteth all to Watch and
Pray. Chap. XIII. The chief *Prieſts* take
Counſel together how to take *Jeſus*; precious
Ointment is poured on his *Head* by a *Woman*;
Judas bargains with the chief *Prieſts* about
betraying *Jeſus*, who celebrates the *Paſſover*
with his *Diſciples*; foretells that one of them
ſhould *Betray* him; inſtitutes his *Holy Sup-*
per; Foretels his *Paſſion*, *Death* and *Reſur-*
rection, as alſo the *Flight* of his *Diſciples*,
and *Peters denial*; the beginning of his *Suf-*
ferings in the *Garden* by extream Sorrow and
Heavineſs, accompanied with earneſt *Prayer*,
for the removal of his *Cup*; he is betraied
by *Judas* with a *Kiſs*, apprehended, led to
the *High Prieſt*, examined, accuſed by falſe
Witneſſes, and condemned to *Death*; *S. Peter*
thrice denies him, Chap. XIV. He is brought
bef[illegible] *Pilate*, the *Governour*, who would
have releaſed him, but at the inſtance of
the *Jews* releaſeth *Barabbas*, and delivers
Jeſus to be *Scourged* and *Crucified*; he is
Crowned with *Thorns*, *Spit* on and *Mocked*,
and *Crucified* between two *Thieves*, the *Jews*
Blaſphemouſly deriding him; he *Dieth*; the
Centurion owneth him to be the *Son* of *GOD*,
and is honourably *Buried* by *Joſeph* of *Ari-*
mathea, Chap XV. On the Morning of the
third day, he *Riſeth* from the *Dead*; and
gives full aſſurance thereof to ſome devout
Women, by the appearance and teſtimony of
an *Angel*, and afterwards to his *Diſciples*, by
appearing in *Perſon* among them; and hav-
ing commanded his *Diſciples* to go and *Preach*
the *Goſpel* throughout the whole *World*, and
promiſed to beſtow upon them the gift of
Miracles, he *Aſcendeth* into *Heaven*, and
Sitteth at the Right *Hand* of *GOD*. The
Apoſtles enter upon their *Miniſterial Function*,
Preaching the *Goſpel* every where, and *Jeſus*
fulfils the *Promiſes* he had made them, by
confirming their Doctrin with *Signs* and
Miracles.

The LIFE *of S.* LUKE *the Evangeliſt.*

SAint *Luke* was without all controverſie
Born at *Antioch*, the chief *City* of *Syria*,
mous for being one of the moſt flouriſhing
ademies in the *World*, repleniſht with
ools of good *Literature*, and very eminent
ofeſſors of all *Arts* and *Sciences*, as alſo
ing the place where the *Diſciples* firſt took
e name of *Chriſtians*; here being Educated
om his *Child-hood*, he made a good profi-
ciency in *Learning*, and for his better im-
provement, he viſited the chief *Academies*
of *Aſia* and *Greece*, and having in each of
them Learnt what could be Learnt, he re-
turned to *Antioch*, and particularly applied
himſelf to the Study of *Phyſick*, in which he
became a great proficient. Moreover taking
a delight in *Painting*, he became a great
Artiſt therein, and made ſeveral *Pictures* of

the *Bleſſed Virgin*, which appears from an inſcription found in a Vault, near the *Church* of S. *Mary* in *Via Lata* near *Rome*, which was this *Una ex* vii. *a B. Luca depictis.* Tis moſt generally believed that S. *Luke* was converted by S. *Paul*, at his firſt being at *Antioch*, others ſay at *Thebes*; but where-ever it was, certain it is that *Paul* had a very great kindneſs for him, and imploied him in matters of much importance, as putting great truſt in him.

Parting from *Paul* he is ſaid to have gon *Eaſtward*, and Preached in *Egypt* and ſeveral parts of *Lybia*. *Epiphanius* writes that he planted the *Faith* firſt in *Dalmatia*, and *Gallia*, then in *Italy* and *Macedonia*. About the place of his *Death*, ſeveral Writers vary, nor do they ſay whether he was *Martyr'd*, or died a natural *Death*: Some ſay he died in *Egypt*, others in *Greece*: The *Roman Martyrology* ſaith in *Bythinia*; *Dorotheus* at *Epheſus*; *Paulinus* Biſhop of *Nola*, ſaith he died in *Martyrdom*, but names not the place; and *Nicephorus* is more particular, ſaying, that as he was zealouſly performing the Office of his Miniſtry in *Greece*, he was at laſt ſet upon by ſome of the under ſort, who for want of a *Croſs* artificially made, Crucified him upon a *Walnut-Tree*: But *Kirſtemus* from the Arabick Copy, poſitively affirms him to be *Martyr'd* at *Rome*, when he was left behind by S. *Paul* after his Impriſonment.

The *Writings* of S. *Luke*, as univerſally owned as *Canonical*, are his *Goſpel*, and his Hiſtory of the *Acts* of the *Apoſtles*. The firſt, ſaid to be written at *Achaia*, when he was with *Paul*, who his thought by ſome to have bin a great aſſiſtance to him in it, inſomuch that it has bin entituled S. *Pauls Goſpel*; and all this might ſeem probable enough, were it not that S. *Luke* himſelf expreſly mentions, That whatſoever he writ in this *Goſpel*, he had it from the Teſtimony of thoſe, who from the beginning had been Eye-witneſſes of all our *Saviours Works* and *Tranſactions*; and this as S. *Auſtin* ſays came to paſs by the wiſe Counſel of GOD, that of the 4 *Evangeliſts*, 2 having bin *Apoſtles*, the remaining 2 ſhould not be ſo, to the end it might not be believed there was any difference in their *Writings*, who ſaw the Actions of our *Saviour*, and thoſe that deſcribed them, from the Faithful Relation of thoſe that had ſeen them; GOD deſigning in this manner to ſhew us, that the certitude of the *Evangelical Hiſtory*, comes not only from thoſe that made it, and relate the things which they have ſeen, which is ordinary in ſeveral *Hiſtories*, whoſe certainty is only Human and Moral; but that it is grounded on the particular aſſiſtance of the *Holy Spirit*, who dictated all their *Words* to the *Evangeliſts*, as well to S. *Mark* and S. *Luke*, who were *Diſciples* to the *Apoſtles*, as to S. *Matthew* and S. *John*, who were *Apoſtles* themſelves.

The *Hiſtory* of the *Acts* of the *Apoſtles* was doubtleſs writ at *Rome*, at the time of his being there with *Paul*, in his firſt *Impriſonment*, and were both originally written in the *Greek Tongue*, as may be concluded from what S. *Jerom* and others obſerve in the Elegancy of the Style, and purity of the *Greek* above others of the *Apoſtles*, that writ in that *Language*; and both theſe *Works* he dedicated to *Theophilus*, a Perſon of conſiderable Honour and quality, and one of his principal *Converts*. He writ his *Goſpel* about the year of *Chriſt* 56. In the beginning of his *Goſpel*, he relates the Motive he had in writing it ſaying, that ſeveral haſtily undertook to wite the *Evangelical Hiſtory*, he thought himſelf obliged to do it after an exact information, from thoſe who had bin the Diſpenſers and Miniſters of it, and eſpecially from S. *Paul*, to hinder the word of the *Goſpel* from being Sophiſticated by the mixture of Error and Falſhood.

S. *Luke* always remained in *Cœlibacy*, and arrived to the age of 84 years. The *Chron. Nicephorus* ſays of him, that he continually bore on his Body the marks of the *Croſs*, and therefore thought his *Death* was not honoured with ſuffering: Yet one may ſay, according to the expreſſion of S. *Jerom*, That his life was a continual *Martyrdom*.

The Contents *of the Goſpel according to S.* LUKE.

THE matter of this *Book* is like that of the 2 foregoing *Goſpels*, ſave only that S. *Luke* relates ſeveral Circumſtances, which are omitted by S. *Matthew* and S. *Mark*. After his preface he ſets down who were the *Father* and *Mother* of S. *John* the *Baptiſt*, as likewiſe his *Conception*, and that of *Jeſus Chriſt*, declared by the *Angel Gabriel* to the Virgin *Mary*, who enquiring of the *Angel* about this great wonder, is ſatisfied by him; and giving a viſit to her *Couſin Elizabeth* is confirmed by her Teſtimony, and in a particular *Song* of *Praiſe* magnifies the *Lord* for his wonderful condeſcention. After this he relates the *Birth* and *Circumciſion* of *John* the *Baptiſt*, and the *Hymn* his *Father Zachary* ſang unto the *Lord*, Chap. I. Next he declares when, where and of whom *Chriſt* was *Born*; and how his *Birth* was ſignified by an *Angel* to the *Shepherds*; his *Circumciſion* and preſentation in the *Temple*, where he is embraced by old *Simeon*, who being over-joy'd breaks forth into a *Song* of *Praiſe*, and *Prophecies* concerning him, as likewiſe doth *Anna* the *Propheteſs*; his growth and advance in wiſdom and favour with *GOD* and *Man*; and how at the Age of 12 years, he queſtioned with the *Doctors* in the *Temple*, Chap II. When and how *John* the *Baptiſt*, began his *Miniſtry*, *Baptizing*, *Preaching*, and *Exhorting* all ſorts of *Perſons*, with great freedom of ſpeech, to *Repentance*, and pointing them to *Jeſus Chriſt*, how *Jeſus Chriſt* was *Baptized* by him, with the recital of his *Genealogy*, Chap. III. How *Chriſt* prepared himſelf for the diſcharge of his *Office* by a miraculous faſt of 40 *Days*, and his victory over the *Tempter*. He begins to teach in *Galilee* and at *Nazareth*, where he had been brought up; he proves, by explaining a paſſage of the *Prophet Iſaiah*, himſelf to be the promiſed *Meſſias*; declares that no *Prophet* is honour'd in his own *Countrey*, for which his *Countreymen* thruſt him out of the *City*, with deſign to kill him, but he miraculouſly eſcapes their hands. Afterwards he *Preacheth* at *Capernaum*; and there caſts out an *unclean Spirit*, and delivers S. *Peters* Mother in Law of a *Fever*, reſtoring many other *Sick* and poſſeſſed *Perſons*; and after ſome retirement in a *Deſert* place, he proceeds to *Preach* the *Kingdom* of *GOD* in the *Synagogues* of *Galilee*, Chap. IV. He teacheth the *People* out of S. *Peters Ship*, and after a miraculous draught of *Fiſh*, he calleth *Simon Peter*, *James* and *John* to the *Apoſtleſhip*, cleanſeth a *Leper*, and healeth one *Sick* of the *Palſie*; calls S. *Matthew* from the receit of *Cuſtom*, to be an *Apoſtle*; defends himſelf againſt the accuſation of the *Scribes* and *Phariſees*, who charged him for eating with *Publicans* and *Sinners*; Juſtifies his *Diſciples* for not Faſting, Chap. V. As alſo for their plucking the *Ears* of *Corn* on the *Sabbath day*; and on the ſame day reſtores the *Man* that had his *Hand Withered*; he chuſeth his 12 *Apoſtles*; and declares, wherein true Bleſſedneſs conſiſts, and the accurſed ſtate, and unhappineſs of ungodly *Men* and *Hypocrits*; exhorteth to *Love* our *Enemies*, and by a ſimilitude ſheweth that not the *hearers*, but *doers of the Word of GOD* ſhall be ſaved, Chap. VI. He reſtores to *Health* the *Servant* of a *Centurion*, who was at the Point of *Dying*; raiſeth from the *Dead*, the *Widows* Son at *Nain*, who was carried forth to be *Buried*; anſwers the *Diſciples* of *John* the *Baptiſt*, who were ſent to him by their *Maſter*, to whom he gives an honourable *Teſtimony*, before the *Multitudes* aſſembled to hear him; complains of the Stiffneckedneſs of the *Jews*; and ſitting at *Table* with *Simon* the *Phariſee*, he forgives *Mary Magdalens Sins*, in conſideration of her great *Love*, and hearty *Repentance*, Chap. VII. He proceeds to *Preach* the glad tidings of the *Kingdom* through every *City* and *Village*, being accompanied by his *Apoſtles*, and ſome devout *Women*, who miniſtred to him of their ſubſtance; ſheweth by the ſimilitude of a *Sower*, how we ought to hear the *Word* of *GOD*; and by that of a *Candle*, how we ought to *Preach* it; ſheweth who are his *Mother* and *Brethren*; Calmeth a great *Tempeſt* upon the *Sea*; caſteth a *Legion* of *Devils* out of a poſſeſſed *Perſon*; whereupon leave was given, to enter into the Herd of *Swine*; healeth a *Woman*, who had been long afflicted with a *Bloody iſſue*, and raiſeth the *Daughter* of *Jairus* to *Life*, Chap. VIII. He ſends forth his *Apoſtles* to *Preach*, giving them power over *Unclean Spirits*, and to cure all *Diſeaſes*; *Herod* deſires to ſee him, he ſatisfies the hunger of 5000 *Men*, with 5 *Loaves* and 2

Fiſhes; enquires of his *Diſciples*, what opinion the *World* had of him; foretels his *Sufferings*, informs them what are the neceſſary qualifications of thoſe who would be his *Diſciples*; he affords a glimps of his *Glory* on the *Mount*, to 3 of his *Diſciples*; caſts out an *Evil Spirit* from a *Youth*, which his *Diſciples* had attempted, but could not; he again foretels his *Paſſion*, rebukes his *Diſciples* for their affecting of ſuperiority, and deſiring revenge againſt the *Samaritans*, and teacheth them how they muſt follow him, Chap. IX. He ordains 70 *Diſciples*, and ſends them forth to *Preach*, inſtructs them how to behave themſelves, menaceth the *Cities* that had rejected the *Goſpel*; the *Diſciples* return to him with great Joy, for that the *Devils* were ſubject unto them, ſheweth wherefore they ought chiefly to rejoyce; breaks forth into a *Divine Doxology*, and pronounceth them happy for ſeeing and hearing the things which they did; anſwers a *Lawyer*, who demanded of him, what he muſt do to obtain eternal *Life*, and by the *Parable* of the man fallen amongſt *Thieves*, ſheweth who is our *Neighbour*; he is entertained by 2 Sifters *Mary* and *Martha*, of whom he comends the one, and reproves the other, Chap. X. He teacheth his *Diſciples* to *Pray*, and by the ſimilitude of an importunate friend, and the Love of a *Father* to his *Children*, aſſures them of being heard; he proves from the *Parable* of a ſtrong *Man Armed*, that he did not caſt out *Devils* by *Belzebub*; declares that the *Queen* of *Ethiopia*, and the *Ninevites*, ſhall riſe in *Judgment* againſt thoſe, who reject the *Goſpel*; cenſures the *Scribes* and *Phariſees* for their *Hyprocriſy* and *Perſecuting* of *Gods Meſſengers*, and threatens them with heavy *Puniſhments*, Chap. XI. He exhorteth his *Diſciples* boldly to *Preach* the *Goſpel*, not fearing the worſt their Perſecutors can do, which is to *Kill* their *Bodies*; refuſeth to concern himſelf about dividing the inheritance between 2 *Brothers*, and by the *Parable* of a *Rich Man*, who had heaped up *Riches*, without the leaſt care taken of his *Soul*; warneth the *People* to take heed of *Covetouſneſs*, and of being over ſollicitous about the neceſſaries of *Life*, and exhorts them before and above all things to ſeek the *Kingdom* of *Heaven*, which once obtained would procure them all things; exhorteth to liberal acts of *Charity*, to *Prayer*, to watchfulneſs, and to be always in a readineſs to open to him, becauſe he will come unexpectedly; foretels the *Diviſions* that ſhall ariſe by occaſion of the *Goſpel*, and warneth all to make uſe of the preſent time of grace, for reconciliation with their Adverſary, leſt in caſe of neglect they be left to the ſevere *Juſtice* of GOD, Chap. XII. Upon occaſion of ſome ſad events, he urgeth *Repentance* and amendment of *Life*; as likewiſe by the *Parable* of a *Barren Fig-tree*, he reſtoreth a crooked *Woman*, who had been bowed together for the ſpace of 18 years; deſcribes the wonderful virtue, and encreaſe of the *Kingdom* of *GOD*, by the ſimilitude of a grain of *Muſtardſeed*, and of *Leaven*; exhorts to enter in at the ſtrait gate, threatens *Hypocrites* with their being ſhut out of *Heaven*, and caſt into *Hell*; reproves *Jeruſalem* for her Stifnecked impenitence, and foretells her deſtruction, Chap. XIII. He healeth one ſick of the *Dropſy* on the *Sabbath*, and juſtifies his ſo doing; exhorteth to *Humility*, and to feaſt the *Poor*; compares the *Kingdom* of GOD to a great *Supper*, to which many of the invited *Gueſts* refuſe to come; teacheth his *Diſciples* to follow him, bearing their *Croſs*, to conſider ſeriouſly with themſelves what true *Chriſtianity* will coſt them, even the total renouncing and forſaking of all things, Chap. IX. By the *Parable* of the *loſt Sheep*, and Groat, he repreſents the joy that is in *Heaven* for the return of Penitent *Sinners*; and by that of the *Prodigal Son*, ſets forth the great kindneſs compaſſion and Love, wherewith *GOD* embraceth thoſe who by true Repentance turn unto him, Chap. XV. By the *Parable* of the *Unjuſt Steward*, he exhorts men to make themſelves friends of the *Mammon* of unrighteouſneſs, by employing it in *Alms-Deeds* and acts of *Charity*; ſheweth the impoſſibility of ſerving GOD and *Covetouſneſs*; the unchangeableneſs of the *Law*, and the unlawfulneſs of *Divorce*. By the *Parable* of the *Rich Voluptuary*, and *Lazarus* the *Beggar*, he lively repreſents the different reward that await *Voluptuous Luxury*, and reſignſelf-denial, after this life is ended, Chap. XV. He ſheweth with how great care we ought avoid the occaſion of offences, and how to forgive one another; ſets forth the *Divine Power* of *Faith*, and that after we have done all that is commanded us, we are own our ſelves unprofitable *Servants*; healeth 10 *Lepers*, teacheth that the *Kingdom* of *GOD* is not to be look't for

but within us; and declares the ſigns of his coming to *Judgment*, Chap. XVII. By the *Parable* of the unjuſt *Judge*, and the importunate *Widow*, he ſhews the wonderful efficacy of inceſſant earneſt *Prayer*; and by that of the *Phariſee* and *Publican* who went up to the *Temple* to *Pray*, the danger of *Spiritual Pride*, and the good of *Humility* and ſelf-abaſement, which above all outward *Religious* performances, recommends and makes us acceptable to GOD; upon occaſion of little Children being brought to him, he teacheth the neceſſity of becoming like them, if ever we would enter into the *Kingdom* of GOD; He anſwers the *Rich Mans* queſtion, who demanded of him, what he muſt do to inherit *Eternal Life*; ſhews how prejudical *Riches* are to the obtaining of *Salvation*, and declares the reward of thoſe that forſake all for his ſake; foreſheweth his *Sufferings*, *Death* and *Reſurrection*, and reſtoreth a blind *Man* to *Sight*, Chap. XVIII. He converteth *Zacheus* the *Publican*; by the ſimilitude of the *Talents*, he teacheth to make good uſe of the *Grace* of GOD; rideth in Royal *Triumph* into *Jeruſalem*, weeps over the *City*, and drives the traffikers out of the *Temple*, Chap. XIX. He ſtoppeth the Mouths of the chief *Prieſts* and *Scribes*, by asking them whence the *Baptiſm* of *John* was; by the *Parable* of the *Vineyard* let out to *Husband-Men*, he repreſents to them, their horrid wickedneſs and ingratitude; anſwers their enſnaring queſtion, whether it were lawful to give *Tribute* unto *Ceſar*; proves the *Reſurrection* of the *Dead* againſt the *Sadducees*, and ſhews that *Chriſt* was not only to be the *Son* of *David*, but alſo his *Lord*; he warneth his *Diſciples* to beware of the *Scribes*, Chap. XX. He prefers the poor *Widows* two *Mites*, before all the *Offerings* of the *Rich*; foretels the total deſtruction of the *Temple*, and *City* of *Jeruſalem*; ſheweth the foregoing ſigns of it, and of his coming to *Judgment*, and preſſeth to watchfulneſs and *Prayer*, Chap. XXI. The chief *Prieſts* and *Scribes* conſpire againſt *Chriſt*; *Judas* treats with them about *betraying* him into their Hands; he Eats the *Paſſover* with his *Diſciples*, and inſtead therof inſtitutes and celebrates his *Supper*; foretelleth *Judas* his Treaſon; exhorteth his *Apoſtles* from ambitious affectation of ſuperiority, by his own Example, who tho' he was *Lord* of all, yet behaved himſelf as a *Servant*; he promiſeth them the *Glory* of being Copartners with him in his *Kingdom*; foretells *S. Peters* fall, but with the comfortable aſſuance that his *Faith* ſhould not fail; he *Prayeth* in the *Garden* on the *Mount* of *Olives*, and being in a dreadful *Agony*, ſweats drops of *Blood*; *Judas* betrays him with a *Kiſs*; he is ſeized by a band of armed men, healeth *Malchus Ear*; he is brought to the *High Prieſts Hall*, where *S. Peter* denies him thrice; is beaten, mocked and abuſed by the *Souldiers*; and owning himſelf, before the Councel of the *Jews*, to be the *Son* of GOD, is judged worthy of *Death*, Chap. XXII. He is brought before *Pilate* the *Governour*, who having examined him, declares, he finds no fault in him; *Pilate* ſends him to *Herod*, who with his *Officers* doth abuſe and deride him, and having cauſed a Rich *Robe* to be put upon him, ſends him back to *Pilate*; who endeavours to perſwade the *Jews* to deſire his releaſment; but they obſtinately preferring *Barabbas* a *Murtherer* to the *Saviour* of the *World*, *Pilate* paſſeth Sentence upon him, and delivers him to be *Crucified*; he is led to Execution, bearing his *Croſs*, with the aſſiſtance of *Simon* the *Cyrenian*; and on his way, tells the *Women* of *Jeruſalem* that wept over him, the extream calamities that were haſting upon them; he is *Crucified* between two *Robbers*, and abuſed, mocked and derided by the *Jews* and *Souldiers*, and by one of the *Robbers Crucified* with him; but his companion reproved him, and applying himſelf to *Jeſus* for Mercy, receives the promiſe of being that day with him in *Paradiſe*; after a ſupernatural *Eclipſe* at *Full Noon* and ſeveral other preceding *Prodigies*, he gives up the *Ghoſt*, and is buried by *Joſeph* of *Arimathea*, Chap. XXIII. His *Reſurrection* is declared by 2 *Angels*, to the *Women*, who on the 3*d* day in the Morning were come to the *Sepulcher* to Embalm him, who report the ſame to the *Diſciples*; he appears to the 2 *Diſciples* going to *Emmaus*, and is made known to them in the breaking of *Bread*; he afterwards appears to the *Apoſtles*, reproving their unbelief; and to rid them of their doubtful fears, bids them handle him, ſhewing them the *Wounds* in his *Hands* and *Feet*; and to confirm them further, that they were not miſtaken, he calls for *Meat*, and *Eats* with them; he opens the underſtanding of the *Scriptures* unto them; and promiſeth the gift of the *Holy Ghoſt*, in expectation of which he chargeth them to tarry at *Jeruſalem*, and having bleſſed them, he in their preſence aſcends up into *Heaven*.

The Contents of the Acts of the Apostles (Written by S. Luke.)

Like as the *Evangelists* in their *Books* relate the *Life, Sufferings, Death, Resurrection* and *Ascension* of our Saviour *Jesus Christ*; so this *Book* represents to us, how his *Apostles*, after his assumption into *Glory*, propagated his *Gospel* throughout the *World*, and assembled the *Christian Church* composed of *Jews* and *Gentiles*: and more particularly we find an account here of what S. *Peter* and S. *Paul*, the chief of the *Apostles*, have contributed towards this great work. S. *Luke* therefore, the Penman of this *Book*, after a short Preface declares when and how *Jesus Christ* ascended into *Heaven*; and how *Matthias* was chosen by *Lot*, to supply the place of the Traitor *Judas*, who hang'd himself, Chap. I. Next relates how the *Holy Ghost* came down upon the *Apostles*, in the appearance of *Cloven Tongues*, like as of *Fire*, with the sound of a mighty rushing *Wind*, whereupon they were all fill'd with the *Spirit*, and began to speak with other *Tongues*, which being opprobriously reflected upon by some, as supposing them to be *Drunk*, S. *Peter* courageously disproves, shewing that what had happened, was nothing else, but a fulfilling of *Prophecy*; and from several passages of the *Psalms*, convincingly proves that the *Messiah* was to rise from the *Dead*, and ascend into *Heaven*; and how by this discourse of his, about 3000 Persons were converted and *Baptized*. Moreover S. *Luke* sets forth the holy qualifications, and happy condition of these first Members of the New born *Christian Church*, Chap. II. How S. *Peter* and S. *John* restore a Cripple born, who sate begging at a *Gate* of the *Temple*, to the perfect use of his *Limbs*; whereupon the *People* running together to see this Miracle, S. *Peter* declares, that this wonderful cure was wrought by the sole *Virtue* and *Power* of *Jesus Christ*, whom they had wickedly put to *Death*, and exhorts them to repent and believe in him, Chap. III. That hereupon the chief *Priests* and *Sadducees*, cause S. *Peter* and S. *John* to be seized, and to be brought before the *Council*, where S. *Peter* boldly justifies what they had done; the *Council*, tho' aston sh'd at their undauntedness, charge them to *Preach* no more in the name of *Jesus Christ*, which they absolutely refuse, declaring to their *Faces*, that it was safer for them to obey GOD than *Men*. The *Church* betake themselves to prayer, which is answered with a further effusion of the *Holy Ghost*; the glorious state of the Primitive *Apostolick Church* described, by their unbounded Love and Charity, Chap. IV. *Ananias* and *Sapphira* his Wife, being for their Covetousness, Hypocrisy and lying to the *Holy Ghost*, struck down by sudden *Death*, upon the sentence pronounced by S. *Peter*, great fear comes upon all that saw and heard this terrible *Judgment*; the *Apostles* continuing to work many *Miracles*, are again imprisoned by order of the *High Priest*; but an *Angel* delivering them thence, and commanding them to Preach openly, they accordingly repair to the *Temple* and teach the *People*; which being told the *High Priest*, they are brought before the *Council*, where they boldly and powerfully preach *Christ*, at which their *Enemies* are so enrag'd, that they take Counsel to kill them; but being dissuaded by *Gamaliel*, they are beaten, for which they glorifie GOD; and notwithstanding the strict charge given them to the contrary, they daily Peach *Christ* both in the *Temple* and private Houses, Chap. V. The *Apostles* to ease themselves, whose whole time was consecrated to the *Preaching* of the *Word*, choose 7 *Deacons* to provide for the *Poor*; S. *Stephen* being one of these, a man full of *Faith* and of the *Holy Ghost*, works great *Wonders* and *Miracles*, confounding those who undertook to dispute with him; whereupon they being enraged, drag him before the *Council*, and suborn false witnesses against him, who accuse him, of *Blasphemy* against the *Law* and the *Temple*, Chap. VI. S. *Stephen* answers to the accusation sworn against him, giving a summary account of the *History* of the old *Testament*, from *Abraham* to *Solomon*, and shewing that the whole of it, pointed to, and testified of *Christ*; and concludes with sharply reproaching them for their Rebellion and Stiffneckedness, and their murdering of *Christ* the just one, foretold by the *Prophets*, and expected by all their *Forefathers*; whereupon they Stone him to *Death*, whilst he commending his *Soul* to *Jesus*, prayeth for them, Chap. VII. A great persecution being stirr'd up against the *Church* of *Jerusalem*, is the cause

cause of the scattering of the *Saints* throughout the *Countries* thereabout; amongst whom S. *Philip* coming to *Samaria*, preacheth the *Gospel* there, confirming his *Doctrin* with many *Miracles*, by which means many are converted and baptized; the *Apostles* at *Jerusalem*, having understood that *Samaria* had received the word of *GOD*, sent thither S. *Peter* and S. *John*, who being come, by their laying on of hands, bestow upon Believers the gift of the *Holy Ghost*; *Simon* the *Sorcerer*, who himself was baptized, seeing this, offers a sum of Money to S. *Peter*, to have the power of conferring the *Holy Ghost* bestowed upon him; but *Peter* sharply reproving his *Hypocrisie*, exhorts him to *Repentance*: the *Eunuch* of *Candaces*, Queen of *Ethiopia*, is converted and baptized by S. *Philip*, Chap. VIII. *Saul* breathing out threatnings, and persecution against the *Church*, is converted by a glorious Vision from *Heaven*, upon his way to *Damascus*, which strikes him *Blind*, and so continues 3 days, after which he is baptized by *Ananias*, and called to be an *Apostle* of *Christ*; He preacheth the *Gospel* at *Damascus*, where the *Jews* lay wait for him, to kill him, but he escapes their hands, being let down the *Wall* in a *Basket*; the peace and flourishing condition of the *Church*; S. *Peter* at *Lydda*, heals *Æneas* of the *Palsie*, and at *Joppa* raiseth *Tabitha* from Death to Life, Chap. IX. S. *Peter* being Divinely taught and confirmed by a *Vision*, not to call any thing that *GOD* hath Sanctified, common or unclean, is sent for by *Cornelius* a *Heathen Centurion*, at the command of an *Angel*, and entring his House is gladly received by him, and by an excellent Sermon, converts him and his to the *Faith* of *Jesus Christ*, Chap. X. Which action of S. *Peter*'s being ill interpreted by some, he satisfies them, by relating the whole matter to them. By means of the dispersed Members of the *Church* at *Jerusalem*, the *Gospel* is spread into *Phœnicia*, *Cyprus*, and *Antioch*, to which last place *Barnabas* is sent to confirm the Believers, who are there first called *Christians*; *Agabus* foretels the *Famine* which came to pass in the days of *Claudius Cæsar*; whereupon the Brethren resolve to send a Supply to the poor Believers in *Judea*, by the hands of *Barnabas* and *Saul*, Chap. XI. *Herod Agrippa* causeth S. *James*, the Brother of S. *John* to be Beheaded; and seeing that it pleased the *Jews*, proceeds to cast S. *Peter* into *Prison*, with intent to bring him forth thence soon after, to Execution; but he is delivered thence by an *Angel*, at the instant *Prayers* of the *Church*; *Herod* commands the *Souldiers*, to whom he had delivered S. *Peter*, to be put to Death; and afterwards making an Oration to the *People*, with great Pomp and Ostentation, he is struck by an *Angel*, for taking to himself the Honour due to *GOD*, and dieth miserably, being eaten of *Worms*, Chap. XII. S. *Paul* and S. *Barnabas* are chosen by the *Holy Ghost*, to Preach the *Gospel* to the *Gentiles*, who coming to *Cyprus*, Preach the Word of *GOD* in a *Synagogue* of the *Jews* at *Salamis*; S. *Paul* sharply rebukes *Elymas* the *Sorcerer*, and strikes him with Blindness, whereupon *Sergius Paulus* the *Proconsul* is converted to the *Faith*; S. *Paul* at *Antioch* of *Pisidia*, in an excellent *Sermon* Preaching *Christ*, many of the *Gentiles* are converted to the *Faith*; but the *Jews* gainsay and Blaspheme, and having stirred up some Honourable *Women*, and chief *Men* of the *City*, against S. *Paul*, and S. *Barnabas*, they are Banished thence, Chap. XIII. S. *Paul* and S. *Barnabas*, having Preached at *Iconium*, upon some disturbance arising there, came to *Lystra*, where S. *Paul* having restored a *Cripple* from his *Mothers Womb*, the Inhabitants prepare to offer *Sacrifice* to him and S. *Barnabas*, supposing them to be *GODS*; yet soon after being stirr'd up by the *Jews*, they Stone St. *Paul*, and drag him out of the *City*, supposing he had been dead; but he arising enters into the *City*, and the next day goes with St. *Barnabas* to *Derbe*, and from thence passing through divers *Churches*, they confirm the *Disciples* in the *Faith*, and returning to *Antioch*, report what *GOD* had done by them, Chap XIV. Some that came from *Judea*, teaching that the *Ceremonial Law* ought to be kept, the question is submitted to the determination of the *Apostles* and *Elders* at *Jerusalem*; to which purpose S. *Paul*, and S. *Barnabas* with some others are sent thither, who having communicated what they were charged with, a Synod of the *Apostles* and *Elders* is called, before whom after that St *Peter*, St. *Paul* and St. *Barnabas*, had declared what they had to say to the point, St. *James* propounds his *Judgment*, which being approved by all, it is thought fit to send their determination in a circular Letter to *Antioch*, and the other *Churches* by the hands of St. *Paul*, St. *Barnabas*, St. *Jude* and *Silas*: St. *Paul*

and *St. Barnabas* fall at Variance and part aſunder, Chap. XV. *St. Paul* becauſe of the *Jews* circumciſeth *Timothy*; having paſt through divers *Cities*, confirming the *Churches* which encreaſed daily, he comes to *Troas*, where by a Viſion he is called to *Macedonia*; being arrived at *Philippi*, he converts *Lydia*, and caſteth out a *Spirit* of *Divination* from a *Servant*, whoſe Maſters inciting the people againſt *St. Paul* and *Silas*, they are whipt and caſt into Priſon; but at Midnight as they prayed and praiſed GOD, the Priſon doors are opened by a great *Earthquake*; whereupon the *Jaylor* is converted and baptized, and they are honourably ſet at *Liberty*, Chap. XVI. From thence they come to *Theſſalonica*, where they preach and convert ſome; but the *Jews* ſtirring up the Multitude againſt them, they depart thence and come to *Berea*, whoſe Inhabitants having heard St. *Paul* preach, conſer his Doctrin with the *Scriptures*; St. *Paul* comes to *Athens*, where falling into diſpute with ſome *Philoſophers*, and being brought by them to *Areopagus*, he preacheth the true GOD to them, and his *Son Jeſus Chriſt*; whereby ſeveral are converted to the *Faith*, and amongſt the reſt *Dyoniſius* the *Areopagite* and *Damaris*, Chap. XVII. *St. Paul* coming to *Corinth*, finds there *Aquila* and *Priſcilla*, and Preaching in the *Synagogue* of the *Jews*, they raiſe perſecution againſt him, and accuſe him before *Gallio*. He ſaileth into *Syria*, and from thence goes to *Epheſus*, *Ceſſarea*, and *Antioch*, and paſſing through *Galatia* and *Phrygia*, he ſtrengthens and confirms the *Churches*: *Apollos* Preacheth *Chriſt* with great Power and Efficacy, Chap. XVIII. *St. Paul* being at *Epheſus*, confers the *Holy Ghoſt*, by the laying on of his hands; teacheth 2 whole years there in the *School* of one *Tyrannus*, and works many *Miracles*. The *Jewiſh* Exorciſts going about to caſt out an *Evil Spirit*, by adjuring him in the name of the *LORD Jeſus*, are ſore wounded and beaten by the poſſeſſed Party; the new converted *Diſciples* burn their Books of *Magick*; *Demetrius* out of Covetouſneſs, raiſeth a great Uproar againſt *St. Paul*, which is appeaſed by the prudence of the *Town-Clerk*, Chap. XIX. *St. Paul* accompanied by ſome of the *Diſciples*, comes to *Troas*, where Preaching till Midnight, a young Man named *Eutychus*, falls down dead out of a *Window*, whom he raiſeth to Life again; at *Miletus* he calleth the *Elders* together, telleth them what would befall himſelf, recommends the care of GOD's *Flock* with great earneſtneſs unto them, warning them of the falſe Teachers, that after his departure, would enter in amongſt them, Chap. XX. From thence paſſing through *Coos*, *Rhodes*, and *Patara*, he comes to *Tyrus*, and from thence to *Ptolemais*, and ſo to *Ceſarea*, where the *Prophet Agabus* foretells his being bound at *Jeruſalem*, whereupon the *Diſciples* entreat him not to go up to *Jeruſalem*; but *S. Paul* profeſſing his readineſs, not only to be bound, but to die there for the name of the *LORD Jeſus*, they deſiſt; he comes to *Jeruſalem*, where being perſwaded to purifie himſelf, with four others that had a vow on them, he is apprehended in the *Temple* by the *Jews*, who being about to kill him, he is reſcued by the *chief Captain*, and permitted to ſpeak for himſelf before the *People*, Chap. XXI. In which Apology he gives an account of his Life and Actions, and particularly of his *Converſion*, and *Call* to preach the *Goſpel* to the *Gentiles*, at the mentioning of which, the enraged *Jews* cry out againſt him, whereupon the *Captain* would have ſcourged him, but claiming the Priviledge of a *Roman*, he eſcapeth; Afterwards the *Captain* having ſummon'd the *Chief Prieſts* and *Counſel* to come to the *Caſtle*, he ſets *Paul* before them, Chap. XXII. *St. Paul* beginning to plead his own cauſe, *Ananias* commands him to be ſtruck on the Face, for which he ſharply rebukes him, not knowing him to be the *High Prieſt*; and finding that the aſſembly was compos'd of *Sadducees* and *Phariſees*, declares himſelf to be accuſed for holding the *Reſurrection* of the *Dead*; by which means a diſſenſion ariſing amongſt his Accuſers, he is by the *Captain* delivered out of their hands. The Conſpiracy of ſome *Jews* to kill St. *Paul*, being diſcovered to the *Captain*, he ſends him by Night under a good Convoy to *Ceſarea*, to the *Governour Felix*, Chap. XXIII. St. *Paul*, being accuſed by *Tertullus* the *Orator*, (in the Name of the *High Prieſt* and *Elders* of the *Jews*,) of Sedition and Profanation of the *Temple*, ſhews the falſehood of their accuſation, by declaring what had happened, and his quiet and inoffenſive behaviour at *Jeruſalem*; *Felix* remits the further hearing of him, till the coming of *Lyſias* the Chief *Captain*: St. *Paul* Preaching *Chriſt* before the *Governour Felix* and his *Wife*, makes him tremble; who 2 years after going out of his *Government*, to

pleaſe

ſe the *Jews*, leaves St. *Paul* a Priſoner,
hap. XXIV. *Feſtus* being come to *Jeruſa-*
m, is deſired by the *Jews*, to ſend S. *Paul*
ther to be judged, which he refuſeth, and
ers them that had any thing againſt him,
come down to *Ceſarea*, and accuſe him
ere; which being done, S. *Paul* anſwers for
ſelf; but *Feſtus* to pleaſure the *Jews*,
ming inclin'd to ſend him to *Jeruſalem*, he
peals to *Cæſar*; King *Agrippa*, and *Ber-*
e deſiring to ſee and hear S. *Paul*, he is
ought before them, Chap. XXV. Where,
way of Apology, he gives an account of
Life, how firſt he was a *Perſecutor* of the
rch, and how by a *Miracle* he was after-
converted to the Faith of *Jeſus Chriſt*,
called to be an *Apoſtle*; and that the
ſon why the *Jews* ſo mortally hated him,
his indefatigable Preaching of that *Faith*;
s hearing him diſcourſe at this rate, charg-
him with Madneſs; but *Agrippa* owns
ſelf almoſt perſwaded by him to be a
ſtian, and declares he might have been
aſed, in caſe he had not appealed unto
ſar, Chap. XXVI. S. *Paul* with ſome
r Priſoners, being delivered into the hand
ſulius a *Centurion*, in order to their be-
conveighed to *Rome*, they are embarked
a Veſſel of *Adramyttium*, whence they
e to *Sidon*, and from thence Sailing by
rus came to *Myra*, a City of *Lycia*, where
ing into a Ship of *Alexandria*, they
l by *Cnidus* and *Crete*, till they came to
ace called the *Fair-Haven*, where S. *Paul*
ſeth them to Winter; but the *Centurion*
ng more heed to the Maſter of the Ship,
n to S. *Paul*, they reſolve to proſecute
r courſe, as accordingly they did, paſſing
Crete; but a terrible Storm ariſing, they
are forced to let the Veſſel drive, and to lighten the Ship; S. *Paul* in the mean time being told by an *Angel*, that none of all the perſons that were in the Veſſel ſhould be left, exhorts them to be of good Courage: The *Mariners* thinking to make their eſcape in the Boat, are hindred by S. *Paul*'s advice to the *Centurion* not to ſuffer it; After having refreſht themſelves with meat, they diſcover Land, and running the Ship aground, they are Shipwreckt; whereupon the *Souldiers* adviſe to kill the *Priſoners*, but the *Centurion* willing to ſave S. *Paul*, would not ſuffer it; and ſo according to S. *Paul*'s word, all came ſafe to *Land*, Chap. XXVII. Being thus eſcaped to the Iſle of *Maltha*, they are very kindly received by the Inhabitants; a *Viper* faſtning upon S. *Paul*'s hand, he ſhakes it off without hurt, which made the Inhabitants think him to be a *GOD*; He healeth the Father of *Publius*, of a *Fever*, and *Bloody-Flux*, with ſeveral other *Sick perſons*, that were brought to him from ſeveral parts of the *Iſland*; and after 3 Months ſtay there, they Sail for *Italy*, and being arrived at *Rome*, S. *Paul* is delivered to the *Captain* of the *Guard*, and permitted to dwell by himſelf, with a *Souldier* that kept him; he calls the chief of the *Jews* together, and declares to them the cauſe of his Impriſonment, Preaching unto them the *Goſpel* of *Chriſt*; whereupon when ſome of them believed, and others not, he openly declares to them that the *Salvation* of *GOD*, would paſs over from them to the *Gentiles*; and continues 2 whole years in his own hired *Houſe*, Preaching the *Goſpel* of the *LORD Jeſus Chriſt*, with boldneſs unto all that came to him.

The LIFE of S. JOHN *the Evangeliſt.*

T. *John* was of the Town of *Bethſaida*, the
Son of *Zebedee*, and Brother of St. *James*
ed the *Major*. He was called very young,
in the State of *Cælibacy*, to the *Apoſtle-*
, and ever kept himſelf in it; and for this
on ſaith St. *Jerom*, he was the beloved
ple, and one of the 3 partakers in the
intimate *paſſages* of our *Saviours* Life;
he lay with his head in our *Saviours*
m at the *laſt Supper*, and was the perſon
om our *LORD* committed the care and
tenance of his *Mother* the *Bleſſed Virgin*; and ſhe on the otherſide, was adviſed to conſider him as her *Son*; upon which he took her to his *Houſe*, after the Death of her Husband *Joſeph*, and gave her all the accomodation his condition afforded; and well ſhe might be committed to his charge, rather than to any of the reſt, as being of moſt ability; for it is poſitively delivered by *Nicephorus*, that he ſold an Eſtate in *Galilee*, left him by his Father, and with the Mony purchaſt a fair *Houſe* in *Jeruſalem*, of *Annas* the *High-Prieſt*, and this according to probability was the reaſon

ſon that procured him that Intereſt he had in the *High Prieſts Court*, ſo that he was able to introduce *Peter* into the great *Hall*, or place of *Judicature*.

After our *Saviours Reſurrection*, he was the firſt that gave *Peter* notice of his *appearing*; he continued at his *Houſe* at *Jeruſalem* till the Death of the *Bleſſed Virgin*, which (as *Euſebius* ſaith) was in the year of our *LORD* 48. And ſome time after, he took his Journey into *Aſia*, as falling to his *Lot*, and Founded the *Churches* of *Smirna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, *&c.* But is ſaid to have had his conſtant reſidence at *Epheſus*, of which he was *Biſhop*, althô St. *Paul* had before planted a Church, and ordained *Timothy Biſhop* thereof. 'Tis thought, that after St. *John* had ſetled affairs in *Aſia Minor*; he went more Eaſtwards and preached in *Parthia*, to which people as 'tis ſaid his firſt *Epiſtle* was anciently directed; and we are informed from the *Travels* of the *Jeſuits*, that the *Baſſiræ*, a people in *India*, have a conſtant tradition amongſt them, that the *Chriſtian Faith* was there preached by *St. John*.

Many years being thus ſpent, at length came the Perſecution of *Domitian*, in which we may be ſure ſo eminent a Miniſter of the *Goſpel* as *St. John*, cou'd not eſcape; for he was ſent bound to *Rome* by command of the *Proconſul* of *Aſia*, where being caſt into a *Caldron* of *Scalding Oyl* all in a flame, he had the ſame miraculous deliverance, as the 3 *Hebrew Children* from the *Fiery Furnace*; but this ſo great a Miracle, having no effect upon the obdurate heart of this ſtupid Emperour, he was baniſht into the Iſle of *Patmos*, where towards the latter end of *Domitian's* Reign, (ſaith *Irenæus*) he wrote his *Apocalyps*, and afterwards by an edict of *Cœcius Nerva*, who ſucceeded *Domitian*, he was amongſt many others recalled from *Baniſhment*, upon which he returned to *Aſia*, and fixt his *Seat* again at *Epheſus*; and *Timothy* the former *Biſhop* being Martyrd for preaching againſt the *Lewdneſs* and *Idolatry* of thoſe *Heathen-Feaſts*, then in uſe amongſt them, he took upon him (with the aſſiſtance of others) the Government or Biſhoprick of that great Dioceſs, and erected *Oratories* or *Churches*; and here at the requeſt of the *Aſian Biſhops*, he wrote his *Goſpel*, being about the year of our *LORD* 96.

St. *Jerom* relates the manner of his Engagement, to write his *Goſpel*; for *Cerinthus* and *Ebion* publiſhing their Hereſie, that *Jeſus Chriſt* was but a Man, *&c.* almoſt all the *Biſhops* of *Aſia*, and ſeveral others deputed by the *Churches*, obliged St. *John* thereunto, and to ſpeak more highly of our *Saviour*, than the other 3 *Evangeliſts* had done, and particularly to maintain his *Divinity*. S. *John* not able to withſtand the Entreaties of ſo many *Biſhops*, at length yielded to their requeſt, provided they would all ſet apart ſome time to *Faſt* and *Pray* for the aſſiſtance of *Heaven*; after which being full of GOD, he eſtabliſht the *Divinity* of our *Saviour* in the firſt *words* of his *Goſpel*. St. *Auſtin* makes very edifying remarks on St. *John's Goſpel*; He ſays, St. *John* was particularly choſen to ſet forth the Divinity of *Jeſus Chriſt*, and therefore the other *Evangeliſts* converſing with our *Saviour*, as a man, do relate the actions of his Moral Life, whereas St. *John* raiſes himſelf as an *Eagle*, and ſores above the Clouds of human weakneſs, and diſcovers in the Boſom of the *Father* the Word incarnate, *GOD bleſſed for ever*, notwithſtanding the brightneſs of his Glory. For he applies himſelf more than the reſt to deſcribe his excellent *Diſcourſes*, and eſpecially thoſe that are the moſt *Divine*: And whereas the other *Evangeliſts* do more particularly deſcribe the actions of our *Saviour*, which are an admirable model for ours; St. *John* on the contrary, intending to ſupply what was wanting in the others, rather ſets upon relating the *Spiritual Truths*, which denote the Myſtery of the *Trinity*, the equality of the *perſons*, and the Glory of the Life to come. He doth effectually recommend to us the love of our *Brethren*, and that repreſenting principally *Jeſus Chriſt* as *GOD*, and with the humility waſhing his *Diſciples Feet*, to the end we might learn to grow the more in humility, by how much we advance in the knowledge of the ſublimeſt Myſteries.

St. *John* lived till the beginning of *Trajan's* Reign, according to the moſt received account, being aged about 98 years, though *Dorothæus* ſaith 120, and *Chryſoſtom* in effect the ſame, affirming that he was 100 years old, when he wrote his *Goſpel*, and lived 2 years after. *Theophylact* and others will have it, that de died a *Martyr*, grounding the opinion upon thoſe words of our *Saviour*, that he ſhould drink of the ſame *Cup*, and be baptized with the ſame *Baptiſm* wherewith

Baptized. Others maintain a quite contrary Opinion, *viz.* That he never *Died*, as particularly *Hippolytus*, Scholar to *Clemens Alexandrinus*; and more expreſly *Ephrem Patriarch* of *Antioch* mentions 3 undying Perſons, anſwerable to the 3 ſeveral diſpenſations of the *World*, *Enoch* before the *Law*, *Elias* under the *Law*, and St. *John* under the *Goſpel*; and ſo far did this opinion of his not fail of prevailing, that in *St. Auſtins* time it went for currant, that he lay *ſleeping* in the Grave; and *Nicephorus* relates the ſtory at large, which gave authority to that belief; *St. John*, ſaith he, *foreſeeing his Tranſlation*, took the *Preſbyters* and *Miniſters of the Church* of *Epheſus*, *with others of the Faithful*, *and went with them to a* Cœmetery, *a little way out of the* City, *whither he was wont to retire to his Devotion*; *and after he had* Prayed *a while with them*, *and inſtructed them*, *in the more ſecret Myſteries of* Theology, *he ordered a* Grave *to be digged*, *and then taking his leave of them*, *and giving them his* Benediction, *he went down into it in ſight of them*, *charging them to put on the* Grave-ſtone, *and to faſten it*, *and the next day to come and open it*, *which accordingly they did*, *and found nothing but the* Grave Cloths *left behind*.

Beſides his *Evangeliſt*, and *Apocalyps*, as has been already taken notice of; He wrote 3 *Epiſtles*, viz his *Catholick Epiſtle*, that is directed to all perſons in general, although St. *Auſtin* affirms it anciently inſcrib'd to the *Parthians*: The 2*d*. was to a Lady of great Honour and Quality, converted to the Faith, ſtil'd the *Elect Lady*; And the 3*d*. was to *Caius* a Charitable and Hoſpitable entertainer of all indigent *Chriſtians*.

The Contents *of the Goſpel according to S.* JOHN.

THis *Goſpel* is of the ſame tenor with the foregoing *Goſpels* of St. *Matthew*, St. *Mark*, and St. *Luke*; ſave only that St. *John* writes down ſome *Diſcourſes* and *Prayers* of *Jeſus Chriſt*, and relates ſome of his *Miracles*, which are not mentioned by any of the other *Evangeliſts*; by which means, a Supplement is made, of what was wanting to make the *Sacred Hiſtory* of our *Saviour* full and compleat. The *Eccleſiaſtical Hiſtorians* tell us, that St. *John* wrote this *Goſpel*, after thoſe of the other *Evangeliſts*, at the entreaty of the *Biſhops* of *Aſia*, amongſt which the impious *Hereſies* of *Ebion* and *Cerinthus* began to ſpread, who by their Errors endeavoured to overthrow the *Doctrin* of the *Eternal Godhead* of *Jeſus Chriſt*; wherefore alſo he begins this *Goſpel*, with the evident aſſertion and confirmation of this great and Capital Truth, in a ſublime and myſterious Declaration of his *Eternal Generation*, whereas the other *Evangeliſts* begin theirs with his *Conception* and *Temporal Nativity*: For which reaſon, *viz.* becauſe of his high and ſoaring Flight, he has been called by the antients the *Soaring-Eagle*.

More particularly he deſcribes, according to the general Method of the other *Evangeliſts*, the *Perſon* and *Office* of our *Saviour*. As to his *Perſon*, he firſt repreſents his *Divine Nature*, and demonſtrates the ſame by his *Works*; and afterwards gives an account of his *Human Nature* alſo. As to his *Office*, he firſt relates the paſſages which concern his *Doctoral* or *Prophetical Function*; how *John* the *Baptiſt* prepar'd the way for him, publickly teſtifying, that not he, but *Jeſus* the *Lamb* of *GOD*, was the promiſed *Meſſias*; by which Teſtimony of his, *Andrew* firſt, and afterwards *Simon Peter* his Brother, with *Philip* and *Nathaniel*, were induc'd to believe in *Jeſus Chriſt*, Chap. I. How he wrought his firſt *Miracle*, by changing *Water* into *Wine*, at a *Marriage Feaſt* in *Cana* of *Galilee*; and how being come to *Jeruſalem*, at the *Feaſt* of *Paſſover*, he purged the *Temple* of *Buyers* and *Sellers*, and juſtified his Power and *Authority* for ſo doing; many believe in him becauſe of his *Miracles*; but he would not truſt, himſelf with them, becauſe he knew what was in *Man*, Chap. II. He inſtructs *Nicodemus* the *Phariſee*, in the chief points of *Religion*, as concerning the neceſſity and nature of *Spiritual Regeneration* or the *New-Birth* of *Man*; his own exaltation on the *Croſs*, prefigured by the lifting up of the *Brazen Serpent*, concerning the neceſſity and uſefulneſs of *Faith* in his *Name*, and the great Love of *GOD* in giving him for the *Salvation* of the *World*. *John* the *Baptiſt* baptizing in *Enon*, teſtifies again to the *Jews*, that not he but *Jeſus* was the true *Meſſias*, in whom all that deſire to be ſaved, muſt believe, Chap. III. *Jeſus Chriſt* being come into *Galilee* near

near to *Sichar*, falls into diſcourſe with the *Samaritan Woman*, (who was come forth to draw *Water*) concerning the *Water* of *Life*, which he beſtows upon thoſe that believe in him, as alſo concerning the place and right way of *Divine Worſhip*, by which means both ſhe and many other *Samaritans* believe in him; upon occaſion of his *Diſciples* deſiring him to *Eat*, he declares that his Meat was, to do the Will of him that ſent him; He is well received by the *Galileans*, becauſe of the *Miracles* they had ſeen wrought by him; and healeth the *Son* of a *Nobleman* at *Capernaum*, Chap. IV. He cureth an *Impotent Man* on the *Sabbath-day*, (that had been Diſeaſed 38 years) in the *City* of *Jeruſalem*, at the *Pool* of *Betheſda*; whence the *Jews* take occaſion to cavil at him, and ſeek to kill him; againſt whom he defends himſelf, proving not only by the *Teſtimony* of *GOD* his *Father*, of *S. John* the *Baptiſt*, but alſo by that of his *Works*, and the *Scriptures*, that he was the true *Son* of *GOD*, Chap. V. He feeds 5000 *Men* with 5 *Loaves*; walketh upon the *Sea*; reproves the *Multitudes*, becauſe they followed him for the *Loaves*, exhorting them to labour for the *Meat* that endures to *Eternal Life*, even the *Bread* that comes down from *Heaven*, whereof the *Manna* in the *Wilderneſs* was a *Figure*; teacheth that he himſelf is that *Bread*, and that they muſt eat his *Fleſh* and drink his *Blood*, as ever they deſire to be made capable of *Eternal Life*; which *Divine* and *Spiritual Doctrin* of his being too groſly underſtood by the *Capernaites*, he explains himſelf more fully, declaring that his *Words* were *Spirit* and *Life*, and therefore not to be underſtood in a groſs fleſhly manner; upon this Diſcourſe of our *Saviour*, many of his *Diſciples* leave him, but the 12 by the Mouth of S. *Peter*, declare their reſolution to continue with him, to whom he declares that one of their Number was a *Devil*, Chap. VI. Some of his *Relations* perſuading him to go along with them to the *Feaſt* of *Tabernacles*, he conſents not, but goes up after them; the Multitudes come up to the *Feaſt*, diſcourſing variouſly of him; he Preacheth to them at the middle and end of that *Solemnity*, declaring that his *Doctrin* was not his own, but *GOD* the *Fathers*; many believe in him notwithſtanding the Cavils and Contradiction of the *Phariſees*; he promiſeth to give his *Holy Spirit*, under the name of *Living-Waters*, to thoſe that believe in him. The *Phariſees*, are angry with their *Officers*, who being ſent to ſeize our *Saviour*, return giving a great character of him, and flout at *Nicodemus* for taking his part, Chap. VII. He delivereth the *Woman* taken in *Adultery*, out of the hands of the *Scribes* and *Phariſees*, charging her to Sin no more; Preacheth himſelf to be the *Light* of the *World*; that he did not bear witneſs of himſelf, but that the *Father* who ſent him gave witneſs to him; proves the *Jews* not to be the true Children of *Abraham*, but the Children and Inſtruments of the *Devil*, whoſe works they did; declares himſelf to have been before *Abraham*; for which ſaying they take up Stones to ſtone him, Chap. VIII. He reſtores a *Blind-man* born, to his ſight, which being ſignified to the *Phariſees*, they ſend for the Man, examine him about the Cure done upon him, and afterward abuſe and caſt him out of the *Synagogue*, becauſe he boldly and courageouſly told them the truth to their *Faces*; whereupon our *Saviour* doth more fully manifeſt himſelf to him, reproaching the *Phariſees* for their *Spiritual Blindneſs*, Chap. IX. He teacheth that all thoſe who do not enter through the *Door* into the *Sheepfold*, are *Thieves* and *Robbers*, and not true *Shepherds*; that he is the true and only *Door* of the *Sheepfold*, as alſo the good *Shepherd*; ſheweth the difference there is between a good *Shepherd* and an hireling; proves himſelf to be the good *Shepherd* by his voluntary laying down his Life for his *Sheep*; at the *Feaſt* of *Dedication*, he proves himſelf to be the true *Meſſia* by his Works, for which the *Jews* take up Stones to ſtone him; and afterwards endeavouring to ſeize him, he eſcapes out of their hands, and going beyond *Jordan*, where *John* at firſt baptized, many there believe in him, Chap. X. He raiſeth *Lazarus* of *Bethany*, who had been Dead 4 days, and was buried, to Life again; whereupon the chief *Prieſts* take councel to put him to Death, fearing that otherwiſe all the People would believe in him, becauſe of the great *Miracles* he wrought; *Caiaphas* the *High Prieſt* approves their deſign, and *Prophecieth* of his *Death*; the chief *Prieſts* give order for the ſeizing of him at the *Feaſt*, Chap. XI. He is invited to a *Supper* at *Bethany* by *Lazarus* and his *Siſters*, where *Mary* anoints his Feet, wiping them with the hair of her Head; for which ſhe being reproved by *Judas*, *Jeſus* defends and highly commends her; the *Jews* reſolve to put *Lazarus* to

Death

Death also; *Jesus* makes his triumphant Entry into *Jerusalem*; foretels his Death and Suffering, to his *Disciples*; prayeth to his *Father*, who answers him with a Voice from Heaven, like that of *Thunder*; exhorteth the Multitudes to walk in his Light; the Prophecy of the Prophet *Isaiah*, concerning the hardning of the *Jews* fulfilled; Many of the chief *Rulers* believed on him, but did not confess him, for fear of the *Pharisees*; he exhorts his Auditors to believe in him, seeing that he spoke nothing but according to the Commandment he had received from his *Father*, Chap. XII. After having celebrated his last *Supper* with his *Disciples*, he washeth their Feet, exhorting them, from this great Example of his, to *Humility* and mutual acts of Charity; complains that one of them shall betray him; foretels his approaching *Glorification*, and exhorts them to *Charity*, which he declares to be the sole *Character* and Livery of his true *Disciples*; and forewarneth Peter of his *Denial*, Chap. XIII. He comforts his *Disciples*, who were sorrowful with the thought of his suddain departure, by assuring them, that he was going to his *Fathers House*, to prepare them a place; tells *Philip*, who desired to see the *Father*, that he who hath seen him, hath seen the *Father*; promiseth that whatsoever they shall ask the *Father* in his Name, shall be granted them; as also that he will send them his *Spirit*, and bequeaths his *Peace*, as a *Legacy* to them, Chap. XIV. Declares himself to be the true *Vine*, his *Father* the *Husband-man*, and his *Disciples* the *Branches*; exhorting them to bear much *Fruit*, and to love one another; comforts them against the hatred and persecution they should meet with from the *World*; reiterates to them his promise of sending the *Holy Ghost*, whose Office he describes, Chap. XV. He foretels the Evils and Sufferings his *Disciples* should be expos'd to from the *Jews*, who did not know him nor the *Father*; comforts them concerning his approaching departure, assuring them, that it would be for their good and profit, because by this means they should be made partakers of the *Holy Ghost*; and that their Sufferings would not be of any long continuance, but like the pangs of a *Woman* in *Travel*, would be changed into Joy, by the Birth of the true *Man-Child*; earnestly exhorts them to pray in his Name, assuring them, that the *Father* will answer all their Prayers, so put up; foretelleth their forsaking and deserting of him, and teacheth them to look for *Peace* only in him, not fearing the affliction they meet with in the *World*, because he hath overcome it, Chap. XVI. After this the *Evangelist* gives us an instance of his *Priestly Office*, in an excellent *Prayer* he presented to his *Father* before his Suffering; in which he *prays* first for himself that the *Father* would glorifie him, and afterwards for his *Disciples*, that he would keep them from the Evil of the *World*; and lastly, for all those who by their means should come to believe in him, that they may all abide in the Holy Union of the *Sacred Trinity*, and partake of his *Divine Glory*, Chap. XVII. The *Evangelist* describes his *Sufferings*, as well in the *Garden*, where *Judas* betrays, and the *Souldiers* seize him, after that, by a word of his mouth, he had struck them down to the Ground; as in the House of *Caiaphas* the *High Priest*, where S. *Peter* denies him thrice, and where he is examined by the *High Priest*, and in the *Judgment-Hall* before *Pilate* the *Governour*, who having heard first the *Jews*, and then our *Saviour*, professeth to find no fault in him, and therefore endeavours to deliver him out of their hands. according to the custom the *Jews* had of having a Criminal releast every *Passover*; but the *People* earnestly press him to release *Barabbas* a *Murtherer*, and not *Jesus* Chap. XVIII. Whereupon *Pilate*, after that he had been *Scourged*, and exposed to the insulting Injuries and Mockeries of the *Souldiers*, seeks again to deliver him; but the chief *Priests* vehemently crying out to have him *Crucified*, and telling *Pilate* that he was not *Cæsar*'s Friend, if he should let *Jesus* go, he at last gives Sentence against him, and delivers him to the *Souldiers* to be *Crucified*, ordering the cause of his Condemnation to be writ, and fixt on the *Cross*; the *Souldiers* divide his *Garments* amongst them, and cast Lots for his *Coat* or *Vesture*; *Jesus* seeing his *Mother* standing by the *Cross*, recommends her to S. *John*; and after they had given him *Vinegar* to drink, he gives up the *Ghost*, so that finding him dead, his Bones were not broken, as were those of the *Criminals Crucified* with him; he is Buried by *Joseph* of *Arimathæa* and *Nicodemus*, Chap. XIX. He riseth from the *Dead* the third day, his *Resurrection* being first signified to *Mary Magdalen* by 2 *Angels*, and immediately after by himself speaking to her: In the Evening of the

the ſame day he manifeſts himſelf to his *Diſciples*; *Thomas* being abſent, who therefore could not believe their report; 8 days after he appears to his *Diſciples*, *Thomas* being then preſent, who after he had felt the wound, in his *Side*, believes alſo, Chap. XX. *Jeſus* manifeſts himſelf again to his *Diſciples*, as they were *Fiſhing* in the *Sea* of *Tiberias*, making himſelf known by the Miraculous draught of *Fiſhes*; he Eats with them; earneſtly chargeth *Peter* to feed his *Lambs* and *Sheep*, and foretells his *Death*; S. *Peter* afterwards asking him, what ſhould become of S. *John*, receives a dubious anſwer; S. *John*'s concluſion of his *Evangelical Hiſtory*, Chap. XXI. So that we may perceive that this *Goſpel* is as it were, the *Soul* and *Spirit* diffuſed throughout the *Body* of this *Hiſtory*, compoſed by the other *Evangeliſts*.

The Contents *of the firſt Epiſtle, general of S.* John.

IT was never called in queſtion by any *Chriſtians*, whether this *Epiſtle* was writ by S *John* the *Apoſtle* and *Evangeliſt*, or no, it being generally and conſtantly believed to be his. The end and aim of this *Epiſtle*, ſeems to be (according to what he declares himſelf, Chap. 3. *ver.* 2, 3.) partly to confirm belivers, in the truth of the *Doctrin* of the *Goſpel*, and partly to exhort them to *Godlineſs*, and more particularly to *Divine Charity*. In the firſt place, he lays down the indubitable certainty, and unutterable advantages and Prerogatives of the *Chriſtian Faith*, which advances them to a Superſenſual Communion with the *Father* and the *Son*; that this Communion is attained by walking in the *Light*, and that as long as we are found there, the *Blood* of *Jeſus Chriſt* purgeth us from all *Sin*; exhorts us to confeſs our *Sins*, to the end we may receive *Pardon*, and be cleanſed from them, Chap. I. He declares that he writes theſe things that we might not *Sin*; tho' at the ſame time he would have us know, that if we chance to *Sin*, *Chriſt* is our *Advocate* with the *Father*; He exhorts all degrees of *Chriſtians* to keep the great *Command* of *Charity*, and earneſtly chargeth all to beware of loving the *World*, as being abſolutely inconſiſtent with the *Love* of the *Father*; exhorts them to beware of the *Antichriſts*, that were gone forth, and to that end to give heed to that anointing which if faithfully minded, would lead them into all *Truth*, and preſerve them from Error, Chap II. He repreſents to them, that being *Children* of *GOD*, they ought to live very *Holy*, avoid all *Sin*, and above all love one another, not in words only, but in deed, and in truth, Chap. III. He inſtructeth them how to try the *Spirits*, and to diſtinguiſh the *Spirit* of GOD, from the *Spirit* of *Antichriſt*; earneſtly preſſeth to *Charity*, declaring that GOD himſelf is *Love*, and that he who loves, dwells in *GOD*, and *GOD* in him, Chap. IV. He gives ſeveral marks and characters of the *New Birth*, and declares *Jeſus Chriſt* to be the only Saviour of the *World*, the true *GOD* and *Eternal Life*; and exhorteth to beware of *Idols*, Chap. V.

The Contents *of the Second Epiſtle of S.* John.

THis and the following are no general *Epiſtles*, (tho' placed amongſt them) as being only writ to private Perſons: Some of old have doubted of their Authority, as appears from *Euſebius Hiſtory Eccleſ. lib.* 3. Chap. XXII. But without ſufficient ground, ſeeing that they agree in matter and ſtile with the foregoing *Epiſtle*, which no body ever doubted of, I. After the inſcription and Salutation, he exhorts the honourable *Matron* and her *Children*, (5) To perſeverance in *Charity*, and the keeping of the Commands of GOD; (7) Warneth them againſt falſe ſeducing *Spirits*, (10) And to entertain no fellowſhip with them, for fear of partaking of their *Sins*.

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The Contens *of the Third Epiſtle of* S. JOHN.

THE *Apoſtle* after the inſcription and *Salutation*, (3) Commends the *Piety of Gaius*, to whom he writes this *Epiſtle*, (5) and more particularly praiſeth him for his *Hoſpitality*, in entertaining the *Brethren*, who for the *Goſpel* ſake expoſed themſelves to Travels in ſtrange *Countreys*, (6) And exhorts him to continue in the practiſe of this virtue, (9) Complains of *Diotrephes*, who ambitiouſly affecting Superiority, lorded it over the *Church*, calumniating the *Apoſtle*, and neither receving the *Brethren*, nor ſuffering thoſe that would, (11) Exhorts *Gaius* not to follow his evil *Example*, (12) And recommends to him one *Demetrius*, of whom he gives a good report, (13) Concluding with mutual *Salutations*.

The Contents *of the* Revelation *of* John *the Divine, or Theologue.*

THis Book, which is writ in the form of an *Epiſtle*, to the *Churches* of *Jeſus Chriſt*, is the laſt of all the *Books* of the *New Teſtament*; and is, as it were, the *Seal* of all the reſt. It was writ by the *Apoſtle* S. *John*, (according to the Teſtimony of ancient Writers) about 64 years after the *Aſcenſion* of our *Saviour*, towards the end of the *Reign* of the *Emperour Domitian*, by whom alſo, after many *Perſecutions* of the *Chriſtians*, our *Apoſtle* was *banished* to the Iſle of *Patmos*, where theſe *Revelations* were handed to him, for the future inſtruction and conſolation of the *Chriſtian Church*, according to what he witneſſeth himſelf, Chap. I *ver.* 9. And tho' ſome of the *Ancients* have been of opinion, that S. *John* wrote his *Goſpel*, at the requeſt of the *Churches* of *Aſia*, after he was return'd from his *Exile*; Yet it ſeems much more probable as well from *ver.* 2. of Chap. I. as from other arguments, that this *Book* is the laſt that ever he writ; and both S. *John*, with regard to the matter therein contained, as well as the whole *Chriſtian Church*, have thought good, with this *Book* to conclude and ſhut up the *New Teſtament*, which is alſo implied by the ſerious and ſevere Denunciation againſt the adding of ought to it, or taking from it, which we find, Chap. XXII. *ver.* 18, 19. This writing, tho' (being Prophetical and of things to come) it contain many things hard to be underſtood; yet for all that is full of Divine and ſaving inſtructions, ſerving to condemn many *Hereſies*, which began then to ſpring in the *Church*, and chiefly to warn and inform the *Church*, of *Jeſus Chriſt*, as well of the difficulties and Perſecutions, which the *Devil* by his inſtruments, from that time forward, would ſtir up againſt them, and more particularly by *Antichriſt* and his *Servants*; as of the Puniſhments and Judgments, which GOD from time to time, would pour forth on his *Enemies*, and above all at the laſt day; as likewiſe of the miraculous deliverances, which from time to time, he would vouchſafe to his *Church*; and particularly of the Glorious and Triumphant iſſue, ſhe ſhall at laſt obtain of all her *Labours* and *Afflictions*, by means of her laſt and Eternal *Glorification*, in the *Heavenly Jeruſalem*, after the laſt coming of *Jeſus Chriſt* to *Judgment*. This *Book* of the *Revelation* may be fitly divided into three parts; The firſt, of which is the *Preface*, contained in the 8 firſt verſes of the firſt Chapter; The ſecond, contains the recital of many *Prophetical Viſions*, and diverſe *Predictions*, which were to happen to the *Church*, from that time forward, to the end of the *World*, which is continued to the ſixth Verſe of the laſt Chapter; The third part from thence to the end, makes up the Concluſion by the cloſing and ſealing of this *Book*, and together with it the whole *New Teſtament*. As to the *Predictions* which begin at the 9 Verſe of the firſt Chapter, and end with the ſixth Verſe of the XXII. Chapter, they are propoſed under ſeveral *Prophetical* declarations and *Viſions*, ſome of which bear a great reſemblance with thoſe we find in the *Old Teſtament*, as in *Iſaiah*, *Ezekiel*, *Daniel*, *Zechariah* and others: and according, as in all times, it hath pleaſed GOD, to foretel things

things to come either in plain terms, or to intimate them by *Visions* and *Dark* Representations, as well thereby to excite our *Spirits*, to a more exact and profound searching after them, as well as thereby the better to declare the greatness and importance of them; so we find the same Method taken in this *Book*, and this the rather, because many things therein are foretold concerning the *Plagues*, that were to come upon the *Roman Empire*, and some changes that were to happen therein, which had they been set down in plain terms, might have put the *Emperours* upon Persecuting and Harassing of the *Church*. For which reason also *S. Paul* 2 *Thess.* Chap. II. treating of the same things, employs a covert way of speaking. Now as for the *Visions*, we meet with in these *Prophecies*, they are 7 in number: The first which begins at the 9 Verse, of the first Chapter, and is continued to the end of the third, represents to us *Jesus Christ*, in his *Royal* and *Sacerdotal Ornaments*, walking in the midst of the 7 *Golden Candlesticks*, that is, the 7 *Churches*, giving his Orders to write to the 7 *Churches* of *Asia*, amongst the which *S. John* had mostly been conversant, and expresseth the matter and form of these 7 *Epistles*, addressed to the 7 *Churches*. The second, Is a *Vision* of the glory of GOD, sitting upon his *Throne*, and the *Lamb* standing in the midst, surrounded with the 24 *Elders*, and the 4 living *Creatures*, full of *Eyes* before and behind; with the *Book Sealed* with 7 *Seals*, which none but the *Lamb* was worthy to open; and the Apparitions and Prodigies, which happened at the opening of each *Seal*; which *Vision* reacheth to the end of the 7 Chapter. The 3 is the Apparition of the 7 *Angels* with their *Trumpets*, upon whose Sounding one after another, great *Plagues* follow: This *Vision* lasts till the end of the 11*th* Chapter. The 4*th* is the *Vision* of the *Woman*, clothed with the *Sun*, and the Moon under her *Feet*, and upon her *Head* a Crown of 12 *Stars*, who Travailing to bring forth, is Persecuted by the *Dragon*, and forc'd to Flee into the *Wilderness*; and of the 2 *Beasts*, the one rising out of the *Sea*, the other coming up out of the *Earth*, which Persecute the *Saints*; against which the *Lamb* on *Mount Zion* doth oppose himself, accompanied by the 144000 Sealed ones, having his *Fathers* name written in their *Foreheads*; all which is contained in the 12*th* 13*th* and 14*th* Chapters. The fifth is the *Vision* of the *Vials* and *Plagues* poured forth on the *Throne* of the *Beast*, set down in the 15*th* and 16*th* Chapters. The 6*th* represents the great *Whore* of *Babylon*, sitting upon a *Scarlet Coloured Beast*, full of names of *Blasphemies*, having 7 *Heads* and 10 *Horns*, and the dreadful *Judgment* of GOD upon her; the *Kings*, *Merchants* and *Mariners* lamenting over her; the *Saints* Song of *Triumph* because of her fall; and *Jesus Christ* at the *Head* of the *Heavenly Armies*, engaging and discomfiting the *Beast* and the false *Prophet*, with the *Kings* of the *Earth* taking their part, comprised in the 17*th* 18*th* and 19*th* Chapters. The 7*th* and last *Vision* represents the binding of *Satan*, and his sealing up in the *Bottomless Pit*, for 1000 years; the loosing of *Satan* after the 1000 years are expired, and the end of all things following thereupon by the last *Judgment* of GOD; after which *Death* and *Hell*, are cast into the *Lake* of *Fire*, and all that were not found written in the *Book* of *Life*; and besides sets forth the *New Heaven* and the *New Earth*, with the great *City*; the *New Jerusalem* descending out of *Heaven* from GOD, to be the Eternal glorious Mansion of all the *Saints*; and is contained in the 20, 21 & 22*th* Chapters.

The LIFE *of S.* PETER.

SAint *Peter*, generally styled the *Prince of Apostles*, is delivered both by *Holy Writ*, and the consent of ancient *Authors*, to have been the *Son* of *Jonah*, a *Fisherman* of *Bethsaida* in upper *Galilee*, belonging to the Tribe of *Nephthali*; comodiously seated on the Banks of the *Sea* of *Tiberias*, or *Lake* of *Genesareth*, then a small inconsiderable *Village* inhabited by *Fishermen*.

As for the time of the *Birth* of this *Apostle*, 'tis said to be 3 years before that of the blessed *Virgin*, which was *Anno Mundi* 4034. At his *Circumcision* he received the name of *Simon*, or *Simeon*, to which our *Saviour* added that of *Cephas*, which signifies a *Stone* or *Rock*; and from this last *Peter* became his most usual name.

This

This *Apoſtle*, as alſo his younger Brother *Andrew*, were from their Child-hoods brought up to the *Fiſhing Trade*; and theſe were the firſt which our *Saviour* made choice of, to be his *Diſciples* and *Followers*; tho' according to S. *Luke*, *Andrew* having the *Meſſia* firſt revealed to him, went immediately with great joy to his Brother, to acquaint him with what had hapned; upon which *Peter* went with him to *Jeſus*, who preſently knew him, and received him. The next that our *Saviour* received into the number of his *Diſciples* were *James* and *John* the *Sons* of *Zebedee*, alſo both *Fiſhermen*.

And here there occurs to us an obſervation, too remarkable to be omitted, *viz.* the vaſt difference between the Methods of *Divine Providence*, and the ways of the *World*; for whereas the generality of mankind looks only upon Pomp, and outward ſhew; and Pin their *Faith* upon thoſe of great fame in the *World*, for *Learning* and *Wiſdom*; GOD in the Foundation of his *Church* made uſe of the meaneſt, obſcureſt and illiterate Perſons, to confound and put to ſilence thoſe high Points of *Philoſophy*, ſo much then noiſed in the *World*, and therefore propagated thoſe *Divine Truths*, which human policy was not able to withſtand.

S. *Peter* after the Communication with our *Lord*, for a while returned to his *Fiſhing*; but after our *Saviours* confirming the *Doctrin* he preached, by ſuch a Miraculous draught of *Fiſh*, and had ſtrengthned his wavering *Faith*, he left all and followed his great *Lord* and *Maſter*, and from that time remained conſtantly his *Follower* and *Diſciple*. At this time, *Jeſus* had his chief reſidence about *Capernaum*, whither S. *Peter* had removed; and here *Peters* Wives Mother lying ſick of a *Fever*, was raiſed to health by our *Saviour*: Upon Mount *Tabor* he were particularly Pitch'd on to be more immediately attendants on his Perſon, and to be the conſtant *Witneſſes* of his *Doctrin* and *Miracles*: And theſe were they that afterwards were called the *Apoſtles*; and not without reaſon were they ſo ſtyled, as being the firſt Perſons whom our *Saviour* appointed his *Meſſengers*, to Preach the *Goſpel* to the *Gentiles*, and not without the Gift of *Miracles*, to confirm the *World* of the *Truth* of their *Doctrin*; nor was the number 12 made choiſe of in vain, as myſteriouſly anſwering to the 12 *Tribes* of *Iſrael*; whom he told they ſhould Judge at the general Reſurrection, ſitting on 12 *Thrones*: Of theſe 12 *Apoſtles*, *Peter*, *James* and *John*, were choſen as a *Triumvirate*, and admitted into all private *Councils* and *Tranſactions*, and *Peter* is generally put the firſt. After the Feeding the *Multitude* with 5 *Loaves* and 2 *Fiſhes*, *Peter* is only mentioned paſſing or'e the water, to meet his Maſter. S. *Peter* is frequently ſtyl'd by the Fathers the *Mouth of the Apoſtles*, and not without reaſon; for when our *Saviour*, being forſaken by the *Multitude* at *Capernaum*, turned about to his *Apoſtles*, and asking them, *if they would leave him alſo?* S. *Peter* in the name of the reſt, anſwered they would not, for that it was *he only had the words of Eternal Life*; And when in the Journy to *Cæſarea Philippi*, he asked his *Diciples* what men ſaid of him, and after, what they themſelves thought he was? *Peter* gave this poſitive anſwer in the name of the reſt, *Thou art Chriſt the Son of the living GOD.* Which hearty Declaration how well it was received, appears by this high *Eulogy* given him in return; *Bleſſed art thou* Simon Bar-Jonah, *Fleſh and Blood hath not revealed it to thee, but my Father which is in Heaven; therefore I alſo ſay unto thee, Thou art* Peter, *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* Moreover, *I will give unto thee, the* Keys *of* Heaven, *and whatſoever thou ſhalt bind in Earth, ſhall be bound in Heaven, and whatſoever thou ſhall looſe on Earth, ſhall be looſed in Heaven.*

Peter upon our *Saviours* Commendations and Words, was ſo Tranſported with Zeal and Affection for him, that thereby he ran into an Error, which incur'd his diſpleaſure, no leſs than before he had received his Applauſes; for when doubtleſs out of concernment for his Preſervation, he perſwaded him to preſerve himſelf from thoſe *Sufferings*, he told him he was to undergo, he incurr'd a rebuke that ſeemed much to leſſen the eſteem he was lately in, ſaying to him; *Get thee behind me Satan*, thou *ſavoureſt not the things that be of GOD, but of Man.* However, it ſoon appeared that this rebuke was but the chaſtning Leſſon of a gracious *Maſter*, who knew the Error he had committed, was but the effect of his imprudent Zeal: For when our *Saviour* went up to *Mount Tabor*, (as is ſuppoſed to confer with *Moſes* and *Elias*) *Peter* was not left out of the *Triumvirate* of

Apoſtles; for he with the 2 Sons of *Zebedee*, which accompanied him, were the only *Witneſſes* and *Spectators* of his *Transfiguration*, which was a Type of his future ſtate of *Glory*. And when the *Collectors* of the *Tribute Mony*, came to gather their *Tribute*, *Peter* is the Perſon conſulted in this Affair; who acquainting our *Saviour* therewith, was immediately ordered to go Fiſh for the *Shekel*, which was to be paid to the *Collectors*, which accordingly was done. He is chiefly made mention of in all caſes of doubt and controverſy, as the moſt inquiſitive to be informed, as in the Queſtion, How oft a *Man* is obliged to forgive his *Brother* for an injury done; and upon the diſmiſſion of the *Young Man* who came partly to ask, what he ſhould do to gain *Eternal Life*; with this anſwer, That he ſhould ſell his *Eſtate*, and give the *Mony* to the *Poor*; S. *Peter* puts in his *Querie*, What reward they ſhould have, who had forſaken all their worldly concerns to follow *Chriſt*? To which he received this ſatisfactory anſwer. That ample recompence ſhould be given in this *World*, and *Eternal Life* in the other.

And now our *Saviour* foreſeeing his apprehenſion and *Crucifixion* drew on apace, he he haſtens to celebrate the *Paſſover* with his *Diſciples*; whoſe *Feet* he waſh't, which *Peter* in modeſty would have refuſed, as not worthy to accept of ſo great an Honour, for which he met with a Reproof. our *Saviour*, telling him, That *if he waſh't him not, he could have no part in him.* Whereupon he reſigned himſelf up to his *Maſters* Will, Crying out, *Lord, not my Feet only, but alſo my Hands and Head.* After the *Laſt Supper*, and the *Waſhing* their *Feet*; he began to diſcourſe more plainly to them of his going to *Suffer*; and when he ſpoke of leaving them, and going where they could not follow, *Peter* moſt particularly ſhews his reſentment, and great zeal to follow him wherever he went, not only to *Priſon*, but even to *Death* it ſelf; and in the *Mount* of *Olives*, whither they went, after the Celebration of the *Paſſover*, he perſiſts in his reſolute conſtancy to his *Maſter*, ſaying, *Though all the reſt ſhould forſake and deny him, yet would not he.*

From the *Mount* of *Olives*, our *Saviour* deſcended to the Village of *Gethſemane*, and retiring into the *Garden*, he deſired *Peter*, *James* and *John*, to watch for ſome time, whilſt he ſuffered that bitter *Agony*. But ſee the effects of Human frailty, even in the greateſt *Saints*; for he that but lately had ſo Zealouſly expreſt himſelf in his *Maſters* behalf, could not watch an hour with him in his greateſt extreamity, but fell faſt aſleep, together with *James* and *John*. However our *Lord*, conſidering well the frailties of *Humane Nature*, paſt over this neglect only with a mild Rebuke, and excuſes them ſaying, *The Spirit is willing, but the Fleſh is weak.* Whilſt this and other like *Diſcourſes*, paſt between our *Lord* and the 3 *Apoſtles*, there was offered a freſh occaſion to *Peter*, to ſhew his duty and concernment for his *Maſter*; for the hour being come, a *Band* of *Souldiers* was ſent by the *High Prieſt*, to Seize our *Saviour*. Here *Peter* ſhewed his rather *Manlike* than *Apoſtolick* virtue, for drawing his *Sword* in his Defence, he Smote *Malchus* the *High Prieſts* Servant, and cut off his Ear. This attempt might in the Eye of the *World* have gained him great Reputation, but it met with a check ſuitable to the raſhneſs of it; eſpecially ſince he muſt needs have been better inſtructed, by his long converſe with the *Son* of *GOD*, than to be ignorant of theſe Divine *Myſteries*, and how the *Scriptures* were to be fulfilled, for the Redemption of Man-kind: Wherefore he was commanded as an offender, to put up his *Sword* with this ſevere Repremand, that, *They who uſe the* Sword, *ſhould periſh by it.* And now we come to a *paſſage*, which will teach us by his Example, how ſubject the beſt *Men* are to failings, and how vain a thing it is, for any to put confidence in his own ſtrength. He that had made ſo many Aſſeverations of his Conſtancy, and never to forſake him nor denie him, whoever did; not only ſlunk away with the reſt of the *Diſciples*, when he was apprehended by his *Enemies*; but in the *High Prieſts Hall*, when he was tax'd by ſeveral Perſons, for being one of his *Diſciples* which he utterly denied, and with *Oaths* and *Imprecations*, renounced all knowledg of him. This was his laſt, and moſt dangerous fall from thoſe his former Evidences of *Grace* and *Piety*, and of which our *Saviour* gave him warning, but a little before his Apprehenſion, *viz. That before the Cock crow'd twice he ſhould denie him thrice*: But thro' *Gods* mercy, he ſoon was brought to a ſenſe, of this dangerous failing, and by true, and timely *Repentance* recovered his former Integrity; for as ſoon as he heard the ſecond

Crowing

Crowing of the *Cock*, he went out, and wept bitterly. In fine, his fall ſeems to have proved *Antæus* like, his greater riſe, and after all his failings was the principal Aſſertor of the *Chriſtian Faith*, and ready to ſuffer for it on all occaſions. He was the firſt of the *Apoſtles*, to whom our *Saviour* appear'd alone after his *Reſurrection*, according to the Teſtimony of S. *Luke*. And at that time, that he appear'd to ſeveral of his *Diſciples*, at the *Sea of Tiberias*, he was the firſt mentioned of them: And after he had *Eat* with them, of the Fiſh they caught by his directions, he ſingled out *Peter*, and had a particular and moſt affectionate conference with him; the effect of which was the putting it home, whether he had a perculiar love for him, above any of the *Diſciples*? To which he anſwered, *Lord thou knoweſt I love thee*; upon which he bid him *feed his Sheep*; and for the greater confirmation, all this was repeated 3 ſeveral times. Thus oft times in *Holy writ* things anſwer Myſtically in number; a threefold *Denial* is expiated, by a threefold declaration of Love.

After our *Saviour*'s *Aſcenſion*, the *Apoſtles*, with one conſent returned to *Jeruſalem*, ſpending their time for ſeveral days in *Prayer*, and other exerciſes of *Devotion*: At laſt there met together of *Apoſtles* and other *Holy Men*, to the number of 120; S. *Peter* as preſident propounded in the name of the reſt, the chooſing of another *Apoſtle* in the place of *Judas* the *Apoſtate*; and for this Divine Office 2 only ſtood Candidates, *viz. Joſeph* called *Barnabas* ſirnamed *Juſtus*, and *Matthias*, both which had been Eye-witneſſes of our *Saviours Doctrin* and *Miracles*, as alſo of his *Death* and *Reſurrection*; And the choiſe being agreed upon by *Lot*, (after they had offered up their *Prayers* to *GOD* to direct them in their choiſe), the *Lot* fell on *Matthias*. The *Feaſt* of *Pentecoſt*, ſo called as being the 50*th* day from the *Paſſover*, they all met to receive the *Holy Ghoſt* as was promiſed them; and accordingly the *Holy Ghoſt* deſcended on them, in cloven Tongues, inſpiring them to ſpeak all *Languages*, for the better enabling them to propagate the *Goſpel* among the *Gentiles*, as is at large taken notice of in the 2*d Diſcourſe*, entituled *Pentecoſt*, to which I refer the *Reader*. S. *Peter* made it clear to all that heard and ſaw what hapned to them; That the *Doctrin*, *Miracles*, *Death*, *Reſurrection* and *Aſcenſion* of our *Saviour*, were but the fulfilling of thoſe *Scriptures* that had been ſo plainly *Propheſied* of them. By this Divine *Sermon*, which (next after thoſe of our *Saviours*) was the firſt, by which the *Goſpel* was preached, he converted no leſs than 3000, who were *Baptized*, and made Members of the *Church*. And immediately after *Miracles* began amongſt the *Apoſtles*, the firſt viſible one being done by *Peter*, when he and S. *John* going to the *Temple* at the 9*th* hour, ſeeing a lame man lying to beg for *Alms*, reſtored him to his *Limbs*; as is taken notice of in the 214*th Diſcourſe*, which *Miracle* brought a Concourſe of *People* about him; which taking advantage of, told them, That what was done, was not by any Skill of his, but by the Power, and in the name of that *Chriſt*, whom they had *Crucified*; Exhorting them withal, ſeriouſly to reflect upon what they had done, in *Crucifying* the *Lord of Life*; and to expiate ſo Horrid a Crime, by a timely *Repentance* and a true *Faith* in him for the future: By this Exhortation, and probably S. *John*'s Preaching in another place, there were brought into the *Church* no fewer than 5000 *Souls*.

This *Preaching* of the *Apoſtles*, gave great offence to the *Prieſts* and *Sadducees*, who calling to their aſſiſtance the *Captain* of the *Temple*, Commander of the *Tower* of *Antonia*; they ſeized them, and brought them before the *Sanhedrim*, or Grand Council of the *Jews*, as diſturbers of the public Peace; and when they were asked by what Authority they thus proceeded; S. *Peter* boldly anſwer'd, That they acted in the name of that *Jeſus* of *Nazareth*, whom they *Crucified*, and who (tho' rejected by them) was made the Head of the *Corner*, and for whoſe *Death* they ought heartily to Repent, if they expected *Salvation*. Being Commanded to withdraw, whilſt the *Council* debated what to do; as ſoon as they were called in again, the Reſult was, That they ſhould *Preach* this *Doctrin* no more; which they reſolutely refuſed to obey, ſaying, They were bound to obey *GOD* more than them: But in regard the *Council* were not able to contradict the *Miracle*, they were forced againſt their will, to yeild to the truth thereof, and knew not what further to ſay to them; ſo that for that time they were diſmiſt; and coming to their Company, related to them what hapned; who gave *Glory* to *GOD*, for their ſafe deliverance.

As S. *Peter* was higheſt in Dignity, ſo he appeared greateſt in Authority, ſhewing himſelf a *Prince*, and a *Judge* amongſt his own *People*; And it was by general conſent agreed amongſt them, that as they were all one in *Mind* and *Heart*; ſo they ſhould be one in *Eſtate* of *Livelyhood*, *Rich* and *Poor* all ſhareing alike, ſo that thoſe that had *Eſtates*, were to ſell them, and put the Mony into a common ſtock, to be equally divided: Among the reſt, *Ananias* with *Saphira* his Wife, conſented to ſell his *Eſtate*, and bring in the Mony, but keeping back part thereof, were ſtruck dead; the relation of which, is in the 215*th Diſcourſe*. This ſevere proceeding, gave terror to all that ſaw or heard it, and was a ſufficient warning for others, to be guilty of the like *Deceit*, or *Hypocriſie*: Every day the *Apoſtles* were fam'd, and reſorted unto more and more, inſomuch that the *Sick Perſons*, were brought out into the *Streets* in *Couches*, only for the beneſit of *Peters Shadow*, and hereby greater Numbers were dayly brought into the *Church*.

Theſe things could not but give freſh diſtaſt to the *Rulers* of the *Jews*, who were ready to burſt with *Envy*, to ſee the *Church* ſo flouriſh; for no ſooner were they caſt into *Priſon*, but an *Angel* from *Heaven* makes the *Priſon Doors* fly open, to let them out: In vain it is to lock the *Priſon Doors*, which *Heaven* reſolves to open. *Word* being brought to the *Sanhedrim*, that the *Priſoners* were at Liberty, and *Preaching* in the *Temple*, they were again ſent for, and by the *High Prieſt* tax'd of their diſobedience, in acting contrary to the *Councils Order*; to which *Peter* gave anſwer to the ſame effect, as before: And *Gamaliel*, a Perſon of more *Senſe*, *Grace* and *Learning* than the reſt; after the *Apoſtles* were withdrawn, prudently adviſed them, and gave them caution, not to proceed ſo violently; for ſaith he, *if theſe things be of GOD, they will ſtand, if not they will fall of themſelves*; upon this they ordered the *Apoſtles* to be *Scourged*, and with command not to *Preach* any more, releaſed them

Not long after *Peter*, being deputed together with *John*, by the whole Body of the *Apoſtles* at *Jeruſalem*, to go to *Samaria*, and *John* with *Philip*; while he ſtaied there, he emploied his time in conferring the *Gifts* of the *Holy Ghoſt*, upon the new Converts of *Philip*, by Impoſition of *Hands*, whereby they were enabled in a great meaſure, to perform theſe Miraculous *Cures*, the *Apoſtles* themſelves did. This being obſerved by one *Simon*, ſirnamed *Magus*, who was a great pretender to the *Magic Arts*, and thereby endeavoured to gain himſelf a Reputation among the common *People*; and rather out of Ambition, to advance his Fame by ſuch miraculous *Works*, than for any deſire to imitate the *Apoſtles* in their *Piety*; offered a conſiderable piece of Mony, to be endowed with this ſo excellent *Gift*, having (as he thought) rendred himſelf the more capable, by intruding himſelf an *Hypocrite*, into the number of *Believers*, under the *Baptization* of *Philip*; But *Peter* both knowing the corruption of his *Heart*, and diſdaining ſuch an inſolent miſtake, as to think he would beſtow the *Gift* of the *Holy Ghoſt* for Mony, rejected his Propoſition with a deteſtation, ſomewhat like a *Curſe*; ſaying, *Thy Mony periſh with thee*; which *Words* ſo terrified him, that he (at leaſt in outward appearance) cryed *Peccavi*, and beg'd the *Apoſtles* interceſſion to *GOD* for his *Pardon*.

The *Church* thus ſetled in *Samaria*, the *Apoſtles*, after ſome time ſpent in *Preaching* in the adjacent *Villages*, return'd to *Jeruſalem*; from whence after a little time, *Peter* went to viſit the *Churches*, which thoſe *Diſciples* had planted, that were diſperſed by the late *Perſecution*. At *Lidda* he cur'd *Æneas* who had laid *Bedrid* of a *Palſey* for 8 years. From *Lidda*, upon the fame of this *Miracle*, he was ſent for to *Joppa*, where *Tabitha*, called in *Greek Dorcas*, a woman much lamented for her *Piety* and *Charity*, being newly Dead; he by his *Prayers* raiſed her to Life again; after which he ſtaied there ſome time at the Houſe of *Simon* the *Tanner*; when one day, when he had been at *Prayer* in the upper Room, being *Hungry*, he called for *Meat*, which while it was preparing he fell into a *Trance*; in which he had a *Viſion* of a *Sheet*, let down from *Heaven*, containing all ſorts of *Creatures*, Clean and Unclean, attended with a *Voyce*, ſaying *Riſe Peter kill and Eat*; for which ſee more at large in the 219*th Diſcourſe*.

Whilſt S. *Peter* diſcourſed and preached to *Cornelius* and his Company, the *Holy Ghoſt* fell upon ſeveral of the Auditory, and inſpired them with the Gift of *Tongues*; at which the *Jews*, that accompanied him thither were amazed, and lookt blank; on the other ſide S. *Peter* told them, there was no reaſon

reaſon, why theſe men believing ſhould not be *Baptized*: At this the very *Apoſtles*, and Brethren at *Jeruſalem* took offence, and at his return to *Jeruſalem*, charged him with too much favour to the *Gentiles*. See the force of old *Cuſtoms*, thoſe that had embrac'd the very *Religion* built upon *Charity*, could not yet quit the old Animoſity of their *Country*, towards people of all other *Nations*, but their own; yet at laſt they were convinced by the reaſons he gave them, and rendred *GOD* thanks for their Conviction. However this Controverſie was not ſo eaſily determined; for after our *Apoſtles* miraculous deliverance by an *Angel* from the *Impriſonment* of *Herodes Antipas*, Grandchild of *Herod* the great, by whom he was deſigned to be put to Death, as S. *James* had been but lately before; the *Jewiſh* Converts contending for *Circumciſion*, and the obſervance of the *Moſaical Law*, to be joyned with the profeſſion of the *Chriſtian Faith*, as equally neceſſary for *Salvation*: The *Gentiles* on the other ſide maintaining, that the *Judaick Law* was aboliſh't, and that the Faith and profeſſion of the *Goſpel* was ſufficient for *Salvation*. The beſt expedient that could be thought on for accomodating of theſe matters, and compoſing of the differences betwixt them, was, that a general *Council* of the *Apoſtles*, and chief of the *Brethren* ſhould be called and meet at *Jeruſalem*; which being at laſt reſolved on, the *Council* was choſen and met, where after the things in Controverſie, had been for ſome time debated, S. *Peter* (to whoſe Authority all the reſt ſubſcribed,) made it appear that the *Gentiles* had received as great a Portion of the *Spirit*, as any of the reſt, and were as capable of *Salvation*, by the meer grace of the *Goſpel*, as the *Jews* that pretended to an additional Merit, by joyning the obſervation of the *Moſaick Law*. And in concluſion, it was carried according to *Peters* Sentence, and to that purpoſe, the *Decrees* of this *Council* were ſent abroad, for the ſatisfying Mens minds, and putting an end to the Contentions theſe Diſputes had raiſed. No ſooner was this *Council* broke up, but S. *Peter* went to *Antioch*, where after all the *Chriſtian Prudence* and *Charity*, he had ſo lately ſhewed in the *Council* at *Jeruſalem*, and his excellent ordering of affairs at the Houſe of *Cornelius*, and his familiar converſe with the converted *Gentiles* at *Antioch*, at his firſt coming there, yet fell into an Error which ſeemed to contradict all that he had done before; for upon the coming of certain *Jewiſh Brethren*, out of reſpect to them, and for fear of their Diſpleaſure, on a ſudden left the company of theſe *Gentiles*, with whom he had before contracted a Friendſhip, ſhunning them as perſons Unclean, which was a great amazement and diſheartning to them, and an example to the converted *Jews*, to make the like Separation; even *Barnabas* himſelf, being drawn in by the example of others; the conſequence of which could be no leſs than the hindrance of the *Goſpels* Propagation; inſomuch that *Paul* thô but a late Convert, was highly concern'd to ſee *Peters* weak carriage in this affair; and thereupon took upon him to withſtand him Face to Face, and reprove him ſeverely for it. And thus far reacheth the account of our *Apoſtles Life* and *Tranſactions*, as taken from the 4 *Evangeliſts*, and the *Acts* of the *Apoſtles*: For the remainder of his *Life* until his *Death*, we muſt depend upon the *Fathers* and *ancient Writers* of the *Primitive Church*, whoſe teſtimony alſo might ſufficiently paſs, were it built upon ſure proofs, and not for the moſt part conjectural.

Euſebius affirms, that the time he was at *Antioch*, he there Founded a *Church*, and was the firſt *Biſhop* thereof. What became of him after his deliverance from *Herods Impriſonment*, is not certainly known; ſome ſay he preached at *Bizantium*, and the *Countries* thereabouts for ſome time; after which he is ſaid to go to *Rome*, and to have arrived there in the 2*d* year of *Claudius*: That he went to *Rome*, and ſtayed there ſome time, is an opinion too generally received, to be much diſputed, and probably he took his firſt abode among his *Countrey-men* the *Jews*, in that part called the *Tranſtyberine Religion*, where they are ſaid to have planted themſelves ever ſince the time of *Auguſtus*; but we are told, that removing from thence to preach to the *Gentiles*, he was received into the Houſe of one *Pudens*, a *Roman Senator*, newly converted to the *Faith*; and that in this *City* he met with *Philo*, ſirnamed *Judæus*, who came *Embaſſador* to *Rome*, in favour of the *Jews* at *Alexandria*, with whom he contracted an intimate familiarity.

Much about this time *Baronius* thinks it was that he wrote his firſt *Epiſtle* to the *Churches* he had planted in *Aſia* the leſs, *viz.* *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, *&c.*

S. *Mark*, as he obſerves, being with him, at the writing of this *Epiſtle*, in his Journey to *Egypt*, whither he was going to preach the *Goſpel*. The *Jews* being for ſome kind of *Sedition* or *Uproar*, in the *City* baniſht by an edict of *Claudius*; and in the latter end of his Reign, S. *Peter* is generally believed with the reſt to have left *Rome*, after which we hear no more of him as to any particular, till the latter end of *Nero*'s Reign, when he returned to *Rome*. That he went on in his painful *Miniſtry*, in ſome part of the World or other, is not to be doubted; but whether in *Italy*, *Sicily*, or *Affrica*, or the more Eaſtern parts, is matter only of bare conjecture; ſome ſtick not alſo to affirm, (but from no ſufficient authority,) that he was ſome time in this our Iſland of *Great Britain*.

Being returned to *Rome*, he found the minds of Men otherwiſe diſpoſed than he expected, being prepoſſeſt with the ſubtile cheats and devices of *Simon* the *Magician*, wherewith he had gained himſelf ſo great applauſe among the Vulgar, that he was eſteemed little leſs than a *Diety*, and was in high eſteem with *Nero* himſelf, who was a particular favourer of *Magicians*, and their *Diabolical Acts*. Now *Peter*'s main buſineſs was, to unmask this vile *Impoſtor*, and lay open his prevaricating *Tricks* and *Deluſions*; for effecting of which there hapned a very fit occaſion not to be here omitted, ſince delivered by *Hegeſippus* the younger, an Author of no ſmall account, and contemporary with S. *Ambroſe*. There died at this time a young *Gentleman* near of kin to the *Emperour*; for the raiſing of whom to Life the conteſt was, between S. *Peter* and the *Magician*, who being the Challenger, the *Apoſtle* (ſtrong in Faith) readily accepted the Challenge, and effected that by the power of *GOD* which the other could not by the power of the *Devil*. The *Sorcerer* thus baffled, and in danger of being ſtoned to Death, had not *Peter*'s Charity and Generoſity reſcued him, had again the preſumption, or folly to make another bold undertaking, which was, to ſee him fly up to *Heaven*; the time being come, he takes flight from the *Capitol*; but his artificial Wings failing him, he was brought to the Ground with batered *Bones* and *Bruiſes*, which in a few days put an end to all his boaſted *Forgeries*, together with his Life.

The unhappy end of this deluded *Wretch*, inſtead of bringing the *Apoſtle* into greater favour, and his *Doctrin* into higher eſteem, to the further advancement of the *Goſpel*, did but the more exaſperate this obdurate *Emperour*, who regarding the fallacies of an *Impoſtor*, more than the reality of a *Divine Miracle*, and not enduring the ſevere Reproofs of a *Religion*, ſo repugnant to his vicious courſes, and as a ſworn *Enemy* to all profeſſors thereof; he in the firſt place reſolved to revenge the loſs of this great Favourite upon him, to whom he imputed the occaſion of his Death; and in order thereunto, he cauſed him to be apprehended, together with *Paul* then at *Rome*, and both to be thrown into the *Mamertine-Priſon*, where they remained daily expecting the fatal *Stroke*, being thought fit Victims to the Pomp and Pride of *Nero*, at his triumphal entring *Rome* from *Achaia*: Mean while our *Apoſtle* was very much importun'd by the *Chriſtians* to ſave himſelf by flight, which he was much averſe unto; but at laſt being overcome by their inceſſant *Prayers*, and *Importunities*, he yeilded; and the next *Night* having made his eſcape over the *Priſon Wall*, and being got as far as the *City Gate*, he is ſaid to have met our *Saviour*, coming juſt in, as he was going out; and knowing him, ſaluted him, (though much ſurprized) in theſe words, *LORD whither art thou going?* But the anſwer he received was, *I am come to* Rome *to be Crucified a ſecond time*; which he apply'd ſo home to himſelf, that returning back to the *Priſon*, and rendring himſelf to the *Keeper*, he reſolved to ſuffer with chearfulneſs the *Death* deſign'd for him, which was *Crucifixon*, the ſhamefulleſt Death they could inflict on the worſt *Malefactors*; only at his earneſt Requeſt, he obtained the favour, that as a Perſon unworthy to ſuffer in the manner as his *LORD* had done, he might be *Crucified* with his Head downwards.

After his *Execution*, his *Body*, being taken down, was *Embalmed* after the *Jewiſh* manner, by *Marcellinus*, and Buried in the *Vatican*, near the way called *Via Triumphalis*, as *Euſebius*, and other *Eccleſiaſtical Writers* deliver. Over his *Grave*, (ſaith *Onuphrius*,) was built a ſmall *Church*, upon the deſtruction of which by *Heliogabalus*, his Body was removed to a Burying-place not far from *Rome*, in the way called the *Appian way*; but by *Pope Cornelius*, it was carried back to the *Vatican*, which after a long time of obſcurity, was by the Emperour *Conſtantine* the Great,

Great, (amongſt ſeveral other *Churches* he erected at *Rome,*) raiſed to a moſt Magnificent ſtructure in honour of *S. Peter*; and alſo wonderfully enrich'd and adorn'd, and every Age ſince having added to its Splendor, it may be now juſtly reckon'd one of the Wonders of the World.

Thus Lived, and thus Died this Grand and moſt venerable *Apoſtle*, and the principal *Rock* upon which *Chriſt* had aſſigned his *Church* to be built. His Death is generally computed to have been in the year of our *LORD*, 69. and in the 13*th.* or 14*th.* of *Nero's* Reign.

The Contents *of the firſt Epiſtle General of S.* PETER.

FOraſmuch as the *Apoſtle S. Peter*, had chiefly exerciſed his *Apoſtolical Function* amongſt thoſe of the *Circumciſion*, *Gal.* 2. 9. He accordingly writes this *Epiſtle* to the *Jews*, diſperſed throughout *Pontus*, *Cappadocia*, *Aſia*, and *Bithinia*, who had embraced the *Faith* of *Jeſus Chriſt*, as well on the one hand, to confirm and eſtabliſh them, in the truth they had received, as on the other hand, ſeriouſly to remind them of, and exhort them to their *Duty*, as himſelf declares, Chap. 5. 12. So that the preſent *Epiſtle* contains theſe following *Heads*. In the firſt place after the *Inſcription*, in the 2 firſt *Verſes*, he propounds a ſhort abridgment of the *Evangelical Doctrin*, in the which he ſets down, the moſt remarkable *Benefits* which accrue to us by *Jeſus Chriſt*, to the 13 *Verſe* of the I. Chap. Afterwards taking occaſion from the *Salvation purchaſed* for us by him, he exhorts *Believers* to a ſuitable *Chriſtian Converſation*, as well in General, to the 13 *Verſe* of the 2*d.* *Chapter*, as in particular; reminding *Subjects* of their *Duties* to *Magiſtrates* and *Governours*, *Servants* to their *Maſters*, and *Husbands* and *Wives*, of their mutual *Obligations*, to the 8 *Verſe* of the 3*d* *Chapter*, where he returns again to general *Exhortations*, preſſing upon them the Duties of *Charity*, *Patience*, and *Temperance*, or *Sobriety*, to the end of the 4*th.* *Chapter*. At the beginning of the 5*th.* *Chapter*, he exhorts the *Elders* or *Paſtors* of the *Church*, to be diligent and faithful in feeding their *Flocks*; the younger ſort to be Obedient, and all to be Sober, watchful and conſtant in the *Faith*, reſiſting their great Adverſary the *Devil*, until the 10*th.* *Verſe*, where he concludes this *Epiſtle* with an ardent *Prayer* for *Believers*, and particular Greetings. The Subſtance therefore of this *Epiſtle* may be reduc'd to theſe 3 heads, which by an exquiſite and holy Skilfulneſs, are enterlac'd throughout the whole contexture of it. The Firſt is, a Declaration of the ineſtimable *Benefits*, of the *Redemption* and *Salvation* purchaſed for us by *Jeſus Chriſt*; the 2*d* is an *Exhortation* to the Fruits of *Faith*, and duties of *Sanctification*, both general and particular; and the 3*d* is a warning or admonition to *Patience* and Conſtancy in ſuffering for the Name of *Jeſus*.

The Contents *of the ſecond Epiſtle General of S.* PETER.

THô ſome in ancient times, have doubted of the *Author*, and Authority of this *Epiſtle*, as appears from *Euſebius's* Hiſt. *Lib* 3. *Cap.* 22. yet we find, that there is no reaſon to queſtion either the one, or the other; not only becauſe the Inſcription of the *Epiſtle*, bears the name of *Simon Peter*, and that the *Author* declares *Chap.* 1ſt. *Verſe* 18. that he was one of the 3 *Diſciples* of *Jeſus*, who ſaw his *Glory* on the *Mount*; but alſo, becauſe the *Doctrin* therein contained, is very conſonant with that of the foregoing *Epiſtle*, and the reſt of the *Holy Scriptures*. Moreover we find that the *Chriſtian Church* has always received it for *Divine* and *Canonical*. The *Apoſtle* therefore writes this his 2*d* *Epiſtle*, to the ſame ſcattered believing *Jews*, to whom he wrote the firſt, as appears from *Chap.* 3. 1. and gives his reaſons for thus backing his former *Epiſtle*, Chap. 1. 12, 13, *&c.* It conſiſts of 3 parts, according to the number of its *Chapters*. In the firſt, after the *Inſcription* and *Salutation*, he repreſents to them the *Grace* and *Benefits GOD* had beſtowed upon them, in order to their *Salvation*; and exhorts them to grow therein more and more; and by the practice of all *Chriſtian Virtues*, to make their *Calling* and *Election* ſure; ſig-

nifies his reaſon, for preſſing this *Exhortation*, and the *obligation* they were under to receive it from one, who had been an *Eyewitneſs* of the *Divine Glory* of *Jeſus*, and an *Earwitneſs* of the *Teſtimony* given him by the *Father*, and whoſe *Doctrin* was the ſame, with that of the *Prophets*, and *Holy men* of old, *Chap.* 1. In the 2*d*, he exhorts *Believers* to conſtancy and perſeverance in the *Doctrin* of *Chriſt*, which they had received from the *Apoſtles*, to the end they might not be turned aſide, by the deceit and cunning devices of falſe *Teachers*, which began then to manifeſt themſelves, and would more fully be diſcovered afterwards; repreſenting the certain Deſtruction which by their impiety they would draw down upon themſelves and their followers; and deſcribing their wicked manners, Conduct and Converſation; to the end they might be the better known and avoyded, *Chap.* 2. He warneth them of *Scoffers*, walking after their own *Hearts Luſts*, who denyed the return of *Jeſus Chriſt* to *Judgment*, and the end or Conſummation of this *World*, in oppoſition to whom he aſſerts the 2*d* coming of *Jeſus Chriſt*, and deſcribes the terrible end of the *World*, exhorting them from the expectation thereof, to all *Holineſs* of *Life* and *Converſation*. And Laſtly, concludes his *Epiſtle* by the Teſtimony of S. *Paul*, with a ſhort, but ſerious Capitulation *of his chief Exhortations*, and a *Doxology* to our *LORD* and *Saviour Jeſus Chriſt*.

The LIFE of S. PAUL.

SAint *Paul*, thô not one of the 12, yet for his great Eminence in the *Miniſtry* of the *Goſpel*, had the honour to be ſtyled an *Apoſtle*; particularly above all the reſt that were not of that Number; and hath juſtly the next place to S. *Peter* allotted to him, both in regard they were ſo converſant in their *Lives*, and inſeparable in their *Deaths*. He was born at *Tarſus*, not only of *Jewiſh Parents*, but Originally deſcended from an ancient *Jewiſh Family* of the *Tribe* of *Benjamin* in *Judea*, where he had his Education, which was a flouriſhing *Academy*, whoſe *Scholars* (as *Strabo* teſtifies) excell'd thoſe of *Alexandria*, and even *Athens* it ſelf. In the *Schools* of this *City*, he was brought up from his Childhood, and became an excellent proficient in all the polite *Learning* of the *Ancients*, yet at the ſame time he was brought up to a Manual *Trade*, as even the Learneſt of their *Rabbins* were, for enabling them to get a Livelyhood if occaſion required it, it being a Maxim (eſpecially amongſt the *Jews*,) *That he who teacheth not his Son a* Trade, *teacheth him to be a* Thief; for *Learning* of old was not made an inſtrument to get a *Maintenance* by, but for the better poliſhing the *Mind*; ſo that the Learned among the *Jews*, were frequently denominated (as *Druſius* obſerves) from ſome one or other *Handycraft Trade*, as *Rabbi Judah*, the *Baker*; *Rabbi Jockanan*, the *Shoomaker*, &c.

Having at *Tarſus* attained to a great perfection in the *Liberal Arts* and *Sciences*, he was ſent to *Jeruſalem* to be inſtructed in the knowledge of the *Laws*; and for the better accompliſhing him in that Study, was put under the Tuition of *Raban Gamaliel* the Son of *Simon*, (the ſame probably that took up our *Saviour* in his Arms.) He was an eminent *Doctor* of the *Law*, one of the Families of the *Schools* at *Jeruſalem*, and a Perſon of principal Note and Authority in the *Jewiſh Sanhedrim*, in which that grave and prudent *Speech*, before mentioned in the Life of S. *Peter*, which he made in behalf of the *Apoſtles*, and their *Doctrin*, took great effect. At the Feet of this great *Doctor* S. *Paul* was brought up, as he himſelf teſtifies, and by his inſtructions he ſoon advanced to that degree, that he gain'd himſelf a Reputation above all his fellow *Scholars*: Moreover he was a ſtrict profeſſor of the Sect of the *Phariſees*, which of all others amongſt the *Jews*, was the ſevereſt and moſt Magiſterial, and the profeſſors thereof, generally great applauders of themſelves for their *Sanctity*, deſpiſing and cenſuring all others as *Reprobates*, and unworthy of their *Society*, and preſuming (as *Joſephus* writes,) to govern even *Princes* themſelves. With the fiery Genius of this *Sect*, our *Apoſtle* was too deeply infected, which made him a moſt zealous Perſecutor of the *Saints*, ſo that *when the blood of the Martyr* Stephen *was ſhed*, I (ſaith he with ſorrow after his Converſion) *was ſtanding by, conſented to his Death, and kept the Rayment of them that* Inqui-

Inquisitors employed by the *Sanhedrim*, to execute their *Warrants* upon those upstart *Heretick*s, as they call'd them, who preach'd against the *Law* of *Moses*, and the tradition of the *Fathers*; he was the Man that strove to be the forwardest. In this Zeal to execute his *Office*, as he was on his way to *Damascus*, with some others of his *Fellow-Officers*, breathing out *Vengeance* and *Destruction* against the poor *Christians*; there was on a sudden a most glorious Light shot full upon him, and the rest that were with him, so that they fell to the Ground in great amazement, and at the same time a *Voyce* from *Heaven* was directed to him saying, *Saul*, *Saul*, *why persecutest thou me?* to which, as amazed as he was, he answered, *LORD*, *who art thou?* the Voice replying, that *it was Jesus whom he persecuted, and that it was hard for him to kick against the Pricks.* He again desired further instructions, *LORD*, said he, *what wilt thou have me to do?* upon which he was bid to arise, and go to *Damascus*, and there expect what should be further revealed to him; riseing from the Ground he found his sight gon; and this plight being led to *Damascus*, he was blind 3 days *Fasting*, and probably then he had that *Celestial Vision* mentioned by him, wherein he heard and saw things past utterance, and had those *Divine Revelations*, which gave him occasion to say, That the Gospel he preached, he was not taught by Man, but had it revealed to him by *Jesus Christ*. The 3 days being expir'd, *Ananias* a devout Man, and one of the 70 *Disciples*, came to him, according to the command he had received from our *LORD*, who appeared to him, to go and enquire for one *Saul* of *Tarsus*; and having laid his hands on him, told him his Message, upon which his *Sight* was restored to him, and the gift of the *Holy Ghost* confer'd on him; presently after he was *Baptized*, and made a Member of the *Church*, to the great Joy of the rest of the *Disciples*, that he should become not only a *Professor*, but a *Preacher* of that *Faith*, which he so lately was a bitter Persecutor of. His stay at this time at *Damascus* was not long, being warned away by a *Vision* from Heaven, he took a Journey into *Arabia*, where he preach'd the *Gospel* for 3 years, and then return'd to *Damascus*, where the unconverted Jews eagerly sought his Ruin, endeavouring to seize him, but he escaped thrô the help of the *Disciples*, and the rest of his Friends, who were zealous for his safety.

Thus far we have made an entrance into the *Life* and *Acts* of this great *Apostle*, with which there is scarce any thing equally memorable in *History*; nor could the further prosecution thereof have been omitted, but that all the *Travels* of this *Apostle* in the pursuance of his *Ministry*, from the time of his *Conversion*, to the last of his being at *Rome*, with the most principal *Transactions*, and the several *Accidents* that hapned to him therein, are already related in the exposition of the *Map* of the *Voyages* of the *Apostles*, and more particularly those of *S. Paul*; to which for avoyding needless Repetitions, the sequel of his *Life* may not unfitly be referr'd. We shall therefore make some Inquiry into the time and occasion of the several *Epistles* wrote to the several *Churches*; as also into the time and manner of his *Death*, and so proceed to the *Lives* of the rest of the *Apostles*.

When he went from *Athens* to *Corinth*, 'tis said he wrote his first *Epistle* to the *Thessalonians*, which he sent by *Silas* and *Timothy*, who returned during his stay; and before his departure he wrote his 2*d Epistle* to them, to excuse his not coming to them as he promised in his first. Not long after at *Ephesus*, he is said to write his *Epistle* to the *Galatians*; and before he left *Ephesus*, he wrote his first *Epistle* to the *Corinthians*. Moreover he sent from thence by *Apollos* and *Silas* to *Titus*, whom he left in that *Island* to propagate the *Faith*, and had made him *Bishop* thereof; in which he gives him advice for the better execution of his *Episcopal Office*. At *Macedonia*, whither he went from *Ephesus*, having by *Titus* received an account of the *Church* of *Corinth*'s present state of Affairs, he sent by him at his return, when he was accompanied by *St. Luke*, his 2*d Epistle* to the *Corinthians*; and about the same time, he wrote his first *Epistle* to *Timothy*, whom he had left at *Ephesus*. From *Corinth* he went for *Macedon*, whither he sent his *Epistle* to the *Romans*, by *Phœbe* a *Deaconess* of the *Church* of *Cenchrea*, not far from *Corinth*. Going thence to *Rome*, he sent his *Epistle* to the *Philippians* by *Epaphroditus*, who had been sent from them with Relief, not knowing to what streights he might be reduc'd by his Imprisonment at *Rome*. In the next place he sends by *Tychicus*, his *Epistle* to the *Ephesians*. Not long after (if not about the same time,) he wrote his *Epistle* to the *Colossians*, and sent it by

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Epaphras his *Fellow-Priſoner*, for ſome time at *Rome*. As for his 2*d Epiſtle* to *Timothy*, there is ſome diſpute about the time of his writing it; only it ſeems probable by authentick Authors, that it was writ after the *Philippians* and *Epheſians*. As for the *Epiſtle* to the *Hebrews*, it is not known when, or from whence written, and rather conjectured, than certainly known to have been S. *Pauls*. *Tertullian* judgeth it to be written by *Barnabas*; but the moſt received Opinion is, that it was S. *Pauls*, but written by him in *Hebrew*, and ſo ſent to the *Jews*, and for the better Publiſhing it to the Gentiles, tranſlated into *Greek*, ſome ſay by S. *Luke*, but others probably by S. *Clement*; for the ſtyle of whoſe *Epiſtle* to the *Corinthians* is obſerved by *Euſebius* and S. *Jerom* to come very near the ſtyle of this *Epiſtle*, and to contain a purer vein of *Greek*, than is found in the reſt of S. *Paul's Epiſtles*.

Our *Apoſtle* having been now 2 years a *Priſoner* at *Rome*, is at length ſet free, and ſoon after departs to viſit other parts of the *World*, for the further divulging the *Goſpel*; but into what particular parts, is variouſly conjectur'd; ſome think into *Greece*, and ſome parts of *Aſia*, where he had not yet been; others will have it, that he went *Preaching*, as well into the *Eaſtern*, as *Weſtern* parts of the *World*; for in his *Epiſtle* to the *Corinthians* tis ſaid, That *Paul* being a *Preacher both Eaſtward and Weſtward, taught righteouſneſs to the whole World, and went to the utmoſt Bounds of the Weſt*. That he went into *Spain*, may be gathered both from his own *Words*, as intimating ſo to do, and alſo from the Teſtimony of other Authors, as *Theodoret*, who writes, That he not only went into *Spain* to *Preach*, but brought the *Goſpel* into the *Iſles* of the *Sea*, and particularly into our *Iſland* of *Britain*; and more particularly in another place, he reckons up the *Gauls* and the *Britains* amongſt thoſe People, to whom the *Apoſtles*, and eſpecially the *Tent-maker*, as he calls him, had divulged the *Chriſtian Faith*.

Farther mention of S. *Paul* we find none till his next and laſt coming to *Rome*, which is ſaid to be about the 8*th* and 9*th* years of *Nero's Reign*; and he came in the fitteſt time to ſuffer *Martyrdom*, he could have choſen; for whereas at other times his priviledge of being a *Roman Citizen*, gained him thoſe Civilities, which common Morality could not deny him; he had to do with a Perſon with whom the crime of being a *Chriſtian* weighed down all *Apologies*, that could be alledged; a Perſon whom *Lewdneſs* and *Debauchery*, had made 7 times more a *Pagan*, than any cuſtom, or *Education* could have done. What his accuſation was, can't be certainly determin'd, whether it were his being an Aſſociate with S. *Peter*, in the fall of *Simon Magus*, or his converſion of *Poppæa Sabina*, one of the Emperours *Concubins*, by which he was curb'd in the Career of his inſatiate Appetite: Neither can it be reſolved, how long he remain'd in *Priſon*; what the certain time of his *ſuffering* was, and whether (according to the cuſtom,) he was firſt Scourged: Only *Baronious* ſpeaks of 2 *Pillars* in the *Church* of S. *Mary*, beyond the *Bridge* in *Rome*, to which both he, and S. *Peter* were bound, when they were Scourged.

'Tis affirm'd, that S. *Paul* and S. *Peter*, Suffered upon the ſame day, thô different kinds of Death: Others will have it, that they Suffered on the ſame day of the year, but at a years diſtance; and others affirm, that S. *Paul* Suffered ſeveral years after S. *Peter*: But all agree that *Paul* as a *Roman*, had the favour to be *Beheaded*, and not *Crucified*: His *Execution*, was at the *Aquæ Salviæ*, 3 mils from *Rome*; and he is ſaid to have converted the 3 *Souldiers*, that guarded him thither, who alſo Suffered for the *Faith*. Some of the Fathers add, That upon his *Beheading* there flow'd from his Veins, a *Liquor* more like *Milk* than *Blood*, the ſight whereof (ſaith S. *Cryſoſtom*) converted the *Executioner*.

He was *Buried* about 2 miles from *Rome*, in the way called *Via Oſtienſis*, where *Lucina* a noble *Roman Matron* (not long after) ſetled a *Farm*, for the maintenance of the *Church*. Here he lay but indifferently, (as we may well ſuppoſe,) intombed for ſeveral *Ages*; that is, till the *Reign* of *Conſtantine* the great, who in the year of our *Lord* 318, at the requeſt of *Sylveſter*, then *Biſhop* of *Rome*, built a very ſumptuous *Church*, ſupported with 100 ſtately *Pillars*, and Beautified with moſt rare and exquiſite Workmanſhip; and after all, richly gifted and Endowed, by the *Emperour* himſelf: Yet, was all this thought too mean an Honour, for ſo great an *Apoſtle*, by the *Emperour Valentinian*, who ſent an Order to his *Præfect Saluſtinus*, to take that *Church* down, and to erect

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its room, one more larg and ſtatelier; which at the inſtance of *Pope Leo* was richly adorn'd, and Endowed by the *Empreſs Placidia*, and doubtleſs hath received great additions ever ſince, from age to age.

Thus was brought up, became converted, and a *Preacher* of the *Goſpel*, and thus was put to *Death* and *Buried*, this great *Apoſtle* of the *Gentiles*, ſuperior in *Learning*, and natural parts, and not inferiour in *Zeal*, to any of the reſt of the *Apoſtles*. We ſhall proceed according to our method, to the Contents of the ſeveral *Epiſtles* wrote by S. *Paul*, and firſt with that to the *Romans*.

The Contents *of the Epiſtle of S.* Paul *to the* Romans.

AS under the Old Teſtament, the *Holy Ghoſt* moved the *Prophets*, to ſet down their *Revelations* and *Predictions* in writing, to the end, that for time to come they might ſerve for inſtruction to the *Church* of GOD; ſo likewiſe he hath obſerved the ſame method under the New, inſpiring ſome of the *Apoſtles*, to record the ſame *Doctrin* in writing, which they had *Preached*; and making choice to this end, of the form of familiar *Epiſtles*, as being very ſuitable to the ſimplicity of *Primitive Chriſtians*, and very proper for joyning the *Doctrin* of *Salvation*, with the ſeveral practices and duties neceſſary throughout the whole courſe of a *Chriſtian Life*. And tho' theſe *Epiſtles* were written upon ſundry occaſions, at divers times, and to ſeveral communities, or particular *Perſons*; yet we ſhall find them all to compoſe one *Body* or *Syſtem* of *Chriſtian Doctrin*: S. *John* the laſt of all the *Apoſtles*, having collected or compriz'd them together, with the other *Books* of the *New Teſtament*, (as *Eſdras* had before gathered together, thoſe of the *Old*) and added to them, the *Seal* of the *Apoſtolical Authority*, to make them unqueſtionable and inviolable: S. *Paul* therefore, who in *Preaching* had labour'd more than all the reſt, was in a more particular manner made choice of, to leave more in writing, than any of them, concerning the *Myſteries* of our *Salvation*, in no leſs than XIV diſtinct *Epiſtles*; whereof the firſt is, that which is inſcrib'd to the *Romans*, tho' not in order of time, (for his *Epiſtles* to the *Theſſalonians*, to the *Corinthians* and *Galatians*, and the firſt to *Timothy*, as well as that to *Titus*, were writ before it, as the moſt exact *Chronologers* have obſerved) but by way of excellence and dignity, not only for the celebrity of the *Church* of *Rome*, whoſe *Faith* at that time was ſpoke of, and renowned throughout the *World*, *Rom.* 1.8. but alſo for the ſublimity of the matter, therein declared and contained.

This *Epiſtle* was not writ by the hand of *Tertius*, but dictated by the *Apoſtle* S. *Paul*; and ſubſcrib'd with his own hand, in the *City* of *Corinth*, when he was upon the point of parting thence for *Jeruſalem*, with the collections of the *Churches* of *Macedonia* and *Achaia*, for the *Brethren* at *Jeruſalem*, and ſent by *Phœbe* a *Deaconeſs* of the *Church* of *Cenchrea*, near the *City* of *Corinth*, *Rom* 15.25,26. & 16. 1,2,22. This *Epiſtle* was not writ in *Latin*, as ſome without ſufficient ground have ſuppoſed, but in *Greek*, as all the reſt; foraſmuch as that *Language*, was then moſt univerſally underſtood, and almoſt as familiar at *Rome*, as *Latin* it ſelf. The *Romans* to whom this *Epiſtle* is addreſt, where thoſe *Believers*, of whom the new born *Church* at *Rome*, was then compoſed, having been planted there by the *Doctrin* of the *Goſpel*, which had made ſome Progreſs in that *City*, before ever the *Apoſtle* arrived there; The *Apoſtle*'s aim in this *Epiſtle* was, to eſtabliſh and confirm them in the *Doctrin* of the *Holy Goſpel*, againſt thoſe Errors, *Schiſms* and *Scandals*, which even at that time, began to be fomented amongſt *Chriſtians*. Moreover, it alſo contains a brief, but ſolid and ſound inſtruction, concerning the chief *Articles* of the *Chriſtian Religion*; and of all the ſaving *benefits*, and tranſcendent *priviledges*, we receive from GOD, in and by *Jeſus Chriſt*: So that we may well call this *Epiſtle*, *The ocean of the Chriſtian Doctrin*, and the *Golden Key* of the *Holy Scriptures*, opening to us the underſtanding and meaning of them: And more eſpecially, it leads us to a thorough underſtanding of the accompliſhment of *Promiſes*, made to the people of *Iſrael* by *Moſes* and the *Prophets*, concerning the common *Salvation* of the *Jews* and *Gentiles*. We may diſtinguiſh this *Epiſtle*, as likewiſe moſt of thoſe that follow, into 3 principal parts: The firſt whereof is his *Preface*, ending at the 14 *verſe* of the 1*ſt Chap.* The 2*d*, contains an ample in-

inſtruction or declaration concerning the *Doctrin* of *Salvation*, and reacheth to the *15th ver.* of *Chap.* 15. And the 3*d*, is the concluſion of the *Epiſtle*, from thence to the end. As to the *Doctrinal* part of it, which conſtitutes the *Body* of this *Epiſtle*, the ſame is compoſed of many parts. In the firſt place, it treats concerning the *Juſtification* of Man before *GOD*, not by any of his works, but by the *Faith* which is in *Jeſus Chriſt*; from the 16 *ver.* of the 1*ſt Chap.* to the end of the *5th.* Secondly, Of *Sanctification*, or the renewal of mans mind, by the new *Birth* in *Jeſus Chriſt*, from the beginning of the *6th Chap.* to the beginning of the *7th*; where he handleth of the *Spiritual Fight*, wherein the *Regenerate* are engaged, by reaſon of the contrary motions of the *Fleſh* and *Spirit* in them; as in the 8*th Chap.* he ſets forth the *Victory*, they obtain by the *Spirit* againſt the *Fleſh*; and the great comfort and aſſurance of *Salvation*, which accrues to them from this conqueſt, even in the midſt of their ſoar Perſecutions and Afflictions. In the 3*d* place, he treats concerning the *Eternal Election* of *GOD*, as being the Original and Spring of all theſe excellent *benefits*, in the *9th Chap. verſe* 24. In the 4*th*, he ſpeaks of *Gods effectual Call*, according to the determinate purpoſe of his will of the *Jews*, as well as of the *Gentiles*, to the end of the *7th Chap.* And upon this occaſion, he makes mention alſo of *Rejection* or *Reprobation.* In the following, 12,18,14, *&* 15 *Chapters*, he ſets down the *Duties* of *Love* and *Gratitude*, wherein we ſtand obliged to the *Lord*, in acknowledgment of theſe his unutterable *Graces* and *Benefits*; as well with reſpect to the obedience, which is due to his commandments in general, in the 12 and 13 *Chapters*, as more particularly, with reſpect to the right uſe of things indifferent, and Condeſcention to thoſe who are weak, and are not yet come to the knowledge of their *Liberty* in *Chriſt*; in the 14*th Chap.* and to the 13 firſt *verſe* of the *15th.* After which follows the concluſion of the whole *Epiſtle*, containing a *Chriſtian* excuſe of the liberty he had uſed in writing to; and exhorting of them, with aſſurance of his coming to them, and diverſe *Salutations* of particular *Perſons*; ſhutting up all with a *Thankſgiving*, and *Prayer* to *GOD* for them.

The Contents *of the firſt* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Corinthians.

After that the *Apoſtle* had continued at *Corinth*, the head *City* of *Achaia*, about a year and an half, and had gathered there a numerous *Church*, *Acts* 19. 9,10,11. he departed thence, with intent to *Preach* the *Goſpel* of *Jeſus Chriſt* in the other *Cities* of *Aſia*: And ſome conſiderable ſpace of time after this, being then at *Epheſus*, as may be ſeen, 1 *Cor.*16.8 he was informed by ſome of the *Family* of *Chloe*, 1 *Cor.* 1.11. that ſome dangerous contentions, tending to *Schiſm*, were Budding amongſt them; he received at the ſame time, alſo a *Letter* from the *Corinthians*, 1 *Cor.* 7.1. in which they deſired his advice, about ſome *Difficulties* riſen amongſt them; to all which he returns his anſwer in this *Epiſtle*, as follows. In the firſt place, after a ſhort *Preface* in the 9 firſt Verſes, he cenſures and reproves them, in the remaining part of the firſt *Chap.* and the 3 following, for the *Diſſenſion* and *Diviſion* crept in amongſt them, chiefly occaſioned by the *Pride*, and *Worldly Wiſdom* of ſome of their *Teachers*; who by their affectation of human Eloquence and *Philoſophy*, adulterated the ſimplicity of the *Goſpel*, and deſpiſed it in the *Apoſtle.* Next he blames them in the *5th Chap.* for tolerating an infamous inceſtuous *Perſon* in their *Church*; and informs, how they ought to exerciſe the *Eccleſiaſtical Diſciplin*, and cenſure againſt him, and others, guilty of the like Scandalous Enormities: He exhorts them in the *6th Chap.* not to bring the differences that happened amongſt them, about outward matters, before the unbelieving *Magiſtrate*, but amicably to terminate the ſame amongſt themſelves; and ſharply cenſures them, for the *Sin* of *Fornication*, ſtill continuing to be practis'd amongſt them. In the *7th Chap.* he begins to anſwer the Points, about which they had deſired his advice, and firſt treats of *Marriage*, and the mutual *Duties* of *Married Perſons*, as alſo of *Virgins* and *Widows*; and afterwards in the *8th Chap.* he diſcourſeth of *things offered* to *Idols*, how far it was lawful

lawful to eat of them, and in what caſes it was neceſſary to abſtain from their uſe. The *9th Chap.* treats of the maintenance due to the *Miniſters* of the *Church*; and in the *10th*, the *Apoſtle* returns again to exhort them, to avoid *Idolatry*, and to abſtain from things *Offered* to *Idols*. In the *11th Chap.* he reproves ſome abuſes crept in amongſt them, with reſpect to their behaviour, in their *Holy Aſſemblies*, and the exerciſe of *Divine Duties*; as alſo in their *Celebrating* of the *Lords Supper*, and recals them to the firſt Inſtitution of it. In the *Chapters* 12, 13 & 14. he treats of *Spiritual Gifts*, and the due and becoming uſe, and exerciſe of them, and more eſpecially of the *Gift* of *Prophecy* and of *Tongues*. In the *15th Chap.* he diſcourſeth at large, concerning the *Reſurrection* of the *Dead*, clearly illuſtrating, and convincingly proving the ſame, with a repreſentation of the manner of it; and after having put them in mind, at the beginning of the *6th Chap.* of the liberal Contribution the *Greek Churches*, had made for relief of the *Poor believers* of *Judea*; he concludes his *Epiſtle*, with ſome *Exhortations* and *Salutations*.

The Contents *of ſecond* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Corinthians.

IN this *Epiſtle*, the *Apoſtle* chiefly defends himſelf, in and by the *word* of the *Croſs*; *Doctrin* and *Apoſtleſhip*, againſt the *Accuſations* and *Calumnies* of ſome falſe *Apoſtles*; and after a ſhort *Introduction*, contained in the 7 firſt *verſes*, of the *1ſt Chap.* he declares to them, to the end of the *Chapter*, the reaſon why he was not come to them, according to the Promiſe he had made them, in the foregoing *Epiſtle*; and that this delay of his, did not proceed from lightneſs or inconſtancy, but by reaſon of the grievous *Perſecutions* he had ſuffered in *Aſia*; as alſo, becauſe he was deſirous to give them time to Repent of, and mend thoſe faults whereof he had reproved them; to the end he might appear with greater chearfulneſs, and comfort amongſt them. In the *2d Chap.* he gives an account, why he had writ with ſo much Vehemence and Severity, concerning the *Inceſtuous Perſon*; and exhorts them to admit and receive him again to their *Communion*, upon conſideration of his *Repentance* and *Godly Sorrow*. In the *3d Chap.* he ſets forth the difference there is, between the falſe *Apoſtles*, wholly inſiſting upon and preſſing the *Law*, which he terms the killing *Letter*, and his *Evangelical Doctrin*, which is the *Miniſtry* of the *Spirit*, whoſe effect is to quicken and give *Life*. He declares to them in the *4th Chap.* that they themſelves, had experienced this difference amongſt them, and that his *Goſpel* had not been hid, except to thoſe who periſh; and by his own example proves, how effectually the *Spirit* of *Jeſus Chriſt*, did exert and ſhew for the forming and framing of men to *Patience* and conſtancy, under the greateſt and moſt difficult *Trials* and *Sufferings*. In the *5th Chap.* he teacheth how by the ſame *Doctrin*, and *Spirit* of *Jeſus Chriſt*, we become diſpoſed voluntarily to quit this earthly *Tabernacle*, and to aſpire to the hopes of a better *Life*; and declares that the foundation of this our expectation, is the *Doctrin* of our *Reconciliation*, by the *Death* of *Jeſus Chriſt*, whoſe *Ambaſſadors* the *Apoſtles* were, ſent abroad to *Preach* this *Reconciliation* to the *World*; from which bleſſed *Doctrin* in the *6th Chapter*, he draws many pregnant and earneſt *Exhortations* to a faithful improvement of the grace of *GOD*, as likewiſe to *Patience* and *Godlineſs*, repreſenting his own perſon to them, for an example of theſe excellent graces; and warneth them to avoid, all Communion with Unbelievers and *Idolaters*, upon the conſideration of their being the *Temple* of the *Living God*, and the glorious promiſes made to them in *Jeſus Chriſt*; from which glorious promiſes, he takes occaſion in the *7th Chap.* to exhort them to the perfecting of *Purity* and *Holineſs*, in the fear of *GOD*; and declares the great ſatisfaction he had received, by underſtanding how well they had taken his former *Reproofs*, and given Evidence of their ſerious and hearty *Repentance*, for their paſt *Sins*. In the *8th* and *9th Chapters*, he diſcourſes of *Miniſtring* to the relief of the *Saints*, and *Alms* giving, how the ſame ought to be raiſed and

employ'd

employ'd; and exhorteth them to a bountiful liberality, from the great recompence and *Fruit* of that *Virtue*, ſo acceptable to *God*, and *profitable* to themſelves. In the 10*th Chap.* he makes mention of the *Spiritual Power*, and *Authority* committed to him, not for deſtruction, but for *Edification*; to which he annexeth his boaſting, of what he was through grace in *Chriſt*, being forced to it by the *Calumnies* of the falſe *Apoſtles*; ſhewing that they could boaſt of nothing, but what he could boaſt of with much more ground than they, and that in many things he far excell'd them all; to the end of the 11*th Chap.* In the 12*th Chap.* he makes mention of ſome particular *Revelations*, vouchſafed to him by *Jeſus Chriſt*, being wrapt up into the third *Heaven*; and acknowledgeth that to the end he might not be puffed up, through the abundance of theſe *Revelations*, there was given him a *Thorn* in the *Fleſh*, an *Angel* of *Satan* to buffet him: Moreover, he declares how he had converſed, and behaved himſelf amongſt them, as a faithful *Apoſtle* of *Jeſus Chriſt*, without ſeeking his own intereſt in any thing. And laſtly, in the 13*th Chap.* he threatens ſeverity, and the exerciſe of his *Apoſtolical Power*, againſt obſtinate *Sinners*, except they Repent; concluding his *Epiſt.* in the 3 laſt *verſes*, by wiſhing them all manner of *Proſperity*, preſenting them with his ordinary *Apoſtolical Salutation*, and by expreſſing his ardent *Prayers* to GOD for them.

The Contents *of the* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Galatians.

FOr as much as the *Churches* of *Galatia*, which S. *Paul* had planted, by the *Preaching* of the *Goſpel*, *Acts* 16. 6, *&c.* & 18. 23, *&c.* had ſuffered themſelves to be drawn aſide, from the purity of his *Doctrin*, by means of certain falſe *Apoſtles*, who taught them to keep the *Ceremonial Law*, and more particularly, preſt upon them the neceſſity of *Circumciſion*; and that men were not juſtified by *Faith* only, but alſo by the works of the *Law*; the *Apoſtles* and *Brethren* that were with him, judged it neceſſary to reprove, and better inform them by this *Epiſtle*, in order to fortifie them againſt theſe *Errors*, by ſetting *Goſpel-Truth* in a clear light before them. To this purpoſe, after the *Inſcription*, compriſed in the 5 firſt *verſes* of the 1*ſt Chap.* he proves to them, by divers arguments, that they ought not to ſuffer themſelves to be drawn aſide from the *Doctrin* he had *Preached*, ſeeing there was no other *Goſpel* to *Salvation*, but what he had delivered to them, aſſuring them that he had not received the ſame of man, but from *Heaven*, even from *Jeſus Chriſt* himſelf, which he demonſtrates to them, by the relation of his former *Converſation* amongſt the *Jews*, and his miraculous *Converſion*, and calling to the *Apoſtleſhip*; that accordingly he did not go up to *Jeruſalem*, to make himſelf known to, and confer with the *Apoſtles* there, but went immediately into *Arabia*, to diſcharge his *Apoſtolical Function*, committed to him by *Jeſus Chriſt* himſelf; that afterwards the moſt famous amongſt the *Apoſtles*, gave to him the right hand of *Fellowſhip*, as a ſign of their union, and agreement in *Doctrin* and *Function*: How he reproved even S. *Peter* himſelf, becauſe he was not bold enough, in aſſerting and maintaining the *Chriſtian Liberty*, for fear of diſpleaſing ſome *Jews*, *Chap.* 1. and 2, to the 15 *verſe*. And then in oppoſition to the *Doctrin* of theſe *Seducers*, he proves by many ſtrong reaſons, and evident examples, drawn from *Holy Scripture*, that man is *juſtified* before GOD, only by *Faith* in *Jeſus Chriſt*; and not by the works of the *Law*, whether *Moral*, ſummarily contained in the 10 *Commandments*, or *Ceremonial*, conſiſting of *Ceremonies* and outward obſervations, which are all abrogated under the *New Teſtament*; with a refutation of the *Principal objections*, of theſe falſe *Apoſtles*, from the 15*th ver.* of the 2*d Chap.* to the end of the 4*th*. To which he adds a ſerious *Exhortation* to the *Galatians*, to ſtand in the liberty, wherewith *Chriſt* had made them free; with a caution not to abuſe it, to carnal Licentiouſneſs, but by the *Spirit*, to oppoſe the *Luſts* and *Works* of the *Fleſh*; which he enumerates, and afterwards repreſents to them the *Fruits* of the *Spirit*; in which he exhorts them to walk and *Live*, *Chap.* 5*th*. And more particularly, he exhorts them

them to *Acts* of *Charity*, and *Beneficence*, as well towards *Poor Believers*, as towards the *Miniſters* of the *Word*; and then concludes with a ſerious warning of them, to take heed of falſe *Apoſtles*, repreſenting to them their *Avarice* and *Hypocriſy*, and proteſting his own ſincerity; ſhutting up all with a hearty *Commendation* of them, to the *grace* of our *Lord Jeſus Chriſt*.

The Contents *of the* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Epheſians.

THe *Apoſtle* S. *Paul*, having at firſt *Preached* at *Epheſus*, a famous *City*, and the *Metropolis* of the leſſer *Aſia*, as he paſt by that way, on his *Journy* towards *Jeruſalem*, *Acts* 18. 19. did ſome time after return thither, and ſtaied there the ſpace of 3 years; *Preaching* and *Propagating* the *Goſpel*, as well in that *City*, as in the adjacent places, as appears from *Acts* 19.1 and 20.31. Inſomuch that he gathered there a great and flouriſhing *Church*, from whence (when he was at *Miletus*, on his way towards *Jeruſalem*,) he ſent for the *Paſtors* and *Elders* of that *Church*, to warn them to take heed of thoſe falſe *Teachers*; which after his deceaſe, would creep in amongſt them, and draw *Diſciples* after them, *Acts* 20.29, *&c.* Wherefore ſometime after, being *Priſoner* at *Rome*, *Epheſ.* 3.1 & 6. 20. he judg'd it needful, to fortifie and confirm the *Epheſians* by this *Letter*, in the truth they had received; more eſpecially againſt thoſe, who limiting the *Grace* of GOD, did not ſet it forth in its full Luſter and Glory. Wherefore after his *Apoſtolical Salutation*, contained in the 2 firſt *verſes* of the 1ſt *Chap.* he declares in a moſt exquiſit and ſublime diſcourſe, the ſaving *Benefits*, *Priviledges* and *Immunities Believers* receive here in time, according to the *Eternal Counſel*, and *Purpoſe* of GOD in *Jeſus Chriſt*, to the 15 *ver.* of the ſame *Chap.* Which declaration he continues, and concludes with an earneſt *Prayer* to GOD; that it would pleaſe him, to ſtrengthen and confirm them more and more, in the knowledge of this tranſcendent Grace, and efficacious virtue of *Jeſus Chriſt*, who being taken up into *Glory*, ſits at the *Right Hand* of the *Father*; and is conſtituted the *Head* over all things. In the 2d *Chap.* he repreſents to them the ſad, miſerable and loſt condition, wherein they were formerly, when *Gentiles*, being ſtrangers from the *Covenant* of *Promiſe*, without any hope of *Salvation*, and without GOD in the *World*; and declares, that they were delivered from this deplorable ſtate, by the *Death* of *Jeſus Chriſt*; and that it is by the alone *Faith* in him, who hath broken down the middle wall of *Partition*, that they have been received into the *Covenant* of *Grace*. In the 3d *Chap.* He ſets forth the excellency of this great *Myſtery* of the *Gentiles*, being called and admitted to the *Communion* of *Jeſus Chriſt*, without being oblig'd to keep the *Ceremonial Law*; declaring that this great *Myſtery*, which had been hid and conceal'd from all former ages, was now ſo evidently revealed, and manifeſted by the *Preaching* of the *Prophets* and *Apoſtles*, that the *Angels* of *Heaven*, wondered at it; and towards the end of the *Chap.* he again begs of GOD, that he would be pleaſed to fortifie them, by the power of his *Spirit* in the inward man, to the end, they might more and more be made ſenſible of the efficacious *Grace* and *Love* of *Jeſus Chriſt*, dwelling in their *Hearts* by *Faith*. In the 4th, and following *Chapters*, he lays down ſeveral exhortations, to a ſuitable Chriſtian converſation, inviting them above all things, to unity and perſeverance in the *Doctrin* of the *Goſpel*; for the preſervation of which, from all Errors and Corruption, *Jeſus Chriſt*, now aſcended up into *Heaven*, hath ordained and eſtabliſhed ſeveral orders and offices in his *Church*, to the 17th *verſe* of the 4th *Chap.* Afterwards he exhorts them, to put off the *Old man* with its deceitful *Luſts*, and to put on the *New man*, with with all its *Graces* and *Virtues*. From thence to the 22 *dver.* of the 5th *Chap.* From whence he proceeds, to the more ſpecial duties of *Man* and *Wife* in the conjugal ſtate, illuſtrating and inforcing them, from the *Myſtical Marriage* of *Chriſt* and his *Church*, as being the true and original pattern of *Matrimony*; and this to the end of the 5th *Chap.* Next he handles the mutual duties of *Parents* and *Children*, as alſo of *Maſters* and *Servants*,

to

to the 10*th verſe* of the 6 *Chap.* Laſtly, adviſeth them to be provided with the whole armor of *GOD*, that they may be able to ſtand, and prevail in the combat againſt their *Spiritual Enemies*; and to pray continually, not only for themſelves, but alſo for all *Believers*, and more eſpecially for him, that with all boldneſs he might preach the *Goſpel*, for which he was then in bonds, concerning which *Tychicus* the Conveyer of this *Epiſtle*, would more amply inform them; and then ſhuts up all in the 2 laſt *verſes*, with wiſhing them *Peace*, *Faith* and *Charity*, and commending them to the *Grace* of GOD.

The Contents *of the* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Philippians.

THE *Apoſtle S.Paul*, having been divinely adverti ſed by a *Viſion* of a man appearing to him, in the *Macedonian habit*, to paſs over into *Macedonia*, and *Preach* the *Goſpel* there; began firſt to *teach* in the *City* of *Philippi*, where he gathered a famous *Church*, *Acts* 16.12. And in compliance with the tender bowels and care he had for all the *Churches*, but eſpecially for thoſe planted by his own *Miniſtry*, he wrote this Letter to them from his *Priſon* in *Rome*, and ſent it by *Epaphroditus*, to ſtrengthen and confirm them in the *Faith* of the *Goſpel*, *Philip.* 2. 25. In which *Epiſtle*, after his wonted *Salutation*, he commends the *Philippians* for their perſeverance in the *Faith*, notwithſtanding his *Bonds* and *Sufferings*, which he relates to them, together with the good fruits his *Sufferings* produced; and declares, that though with reſpect to himſelf, it were much more eligible for him to die and be with *Chriſt*: Yet, that for their advantage and benefit, he was willing to continue in the *Body*, for their furtherance and encreaſe in *Faith*, *Chap.* 1. He exhorteth them to the practice and exerciſe of all *Chriſtians virtues* and *graces*, and above all to *Patience*, *Perſeverance*, *Unity* and *Humility*; ſetting before them, the *Divine Pattern* and example of *Jeſus Chriſt*, who being in the form of GOD, took upon him the appearance of a *Servant*, and humbled himſelf even to *Death* upon the *Croſs*; to which he ſubjoyns a particular recommendation of *Timothy* and *Epaphroditus*, *Chap.* 2. Afterwards, he forearmeth them againſt the wiles and ſeduction of falſe *Apoſtles*, who confounded the *Law* and the *Goſpel* together; teaching that *Salvation* is to be attained, joyntly by the works of the *Law*, and by the *Faith* of *Jeſus Chriſt*; to which he oppoſeth his own example, who gloried in nothing, ſave only in the knowledge of *Chriſt*, and adviſeth them to imitate him herein. *Chap.* 3. After ſome particular admonitions to *Love* and *Unity*; and exhortations to a *Chriſtian* and godly *Converſation*, he acknowledgeth their liberality towards him, and repreſents to them, how very acceptable ſuch ſacrifices of *Love* and *Charity* were to GOD concluding the *Epiſtle* with wonted greetings.

The Contents *of the* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Coloſſians.

THE *Coloſſians* having embrac'd the *Goſpel* of *Chriſt*, by the *Miniſtry* of ſome faithful *Teachers*, and particularly of *Epaphras*, there were found ſome amongſt them, as well as the neighbouring *Churches*, of *Laodicea* and *Hierapolis*, *Chap.* 4. 13. who endeavour'd to mingle with the ſimplicity of the *Evangelical Doctrin*, the *Philoſophy* of the *Greeks*, and ſome ceremonial obſervations of the *Moſaical Law*; whereupon the *Apoſtle S.Paul*, then a *Priſoner* at *Rome*, being informed hereof by *Epaphras*, (as appears from 1.8. and *Chap.* 4. 12) thought fit to write this *Epiſtle*, and ſend it to them by the hands of *Tychicus* and *Oneſimus*, that they might be fully infomed of all his affairs, and more eſpecially to ſtrengthen them in the truth againſt all the wiles and errors of *Seducers* Accordingly the *Apoſtle* in this *Epiſtle*, after the *Prefatory* part of it, which reacheth to the 12 *verſe* of the 1*ſt Chap.* briefly ſets down, in a very high and lofty ſtile, the

the chief Heads of the *Evangelical Doctrin*, and more particularly treats concerning the tranſcendent excellence of the *Perſon* and *Office* of *Jeſus Chriſt*, and the great *Benefits* and *Priviledges* procured for us, by his *Death* and *Suffering*; and demonſtrates that all the fulneſs of the *Deity dwels*, and is to be lookt for in him alone, to the 23*d verſe*, and from thence to the end of the Chapter. He exhorts them to perſevere without wavering in the truth of this *Doctrin*, for which he ſuffered with *Joy*, as being made partaker therein of the ſufferings of *Jeſus Chriſt*, by whom he had been called to the *Apoſtleſhip*, to publiſh and *Preach* this great *Myſtery* of *Chriſt* in the hope of *Glory*. In the 2*d* Chapter, he forearms them againſt the Errors before mentioned, as well of thoſe who by *Philoſophy* endeavoured to corrupt the ſimplicity of the *Goſpel*; as of thoſe others who made it their buſineſs to introduce a *Superſtitious Worſhip* of *Angels*, and ſubject *Believers* to the obſervation of the *Ceremonial Law*, which obſervances he declares were only ſhadows of thoſe glorious realities purchaſed for us by *Chriſt*, who was the ſubſtance and *Body* of them all, to the end of the Chapter. In the 3*d* Chapter, he begins to exhort them to a *Holy* and *Chriſtian Converſation*, to the 6*th verſe* of the 4*th* Chap. And in the firſt place, he preſſeth them (in conformity with *Chriſt* their *Head*) to ſet their affections upon the things of *Heaven*, to mortifie the corrupt members of the *Old Man*, and to put on the *New Man*, (reſtored to the *Glory* of the *Divine* likeneſs) with all its *Virtues* and *Graces*, from the beginning of the 3*d* Chapter to the 17 *verſe*; and from thence paſſeth to the particular duties of *Husbands* and *Wives*, *Parents* and *Children*, *Maſters* and *Servants*, to the 2*d verſe* of the 4*th* Chap. at the 2*d verſe* of the 4*th* Chap. he exhorts them to watchfulneſs in *Prayer*, and particularly for him; and to behave themſelves with all Circumſpection towards thoſe without. So that this *Epiſtle* thus far, ſeems to be much of the ſame *Argument*, as the foregoing *Epiſtle* to the *Epheſians*, ſave only that the ſame *Doctrin*, is more briefly and ſuccinctly delivered here. From the 7*th verſe* to the end, the *Apoſtle* concludes his *Epiſtle*, declaring that he ſent *Tychicus* and *Oneſimus* to them, that they might be fully informed of his ſtate and condition, to *verſe* 9. Then adds ſeveral greetings to *verſe* 17, and ſhuts up all with a charge, to cauſe this *Epiſtle* to be read alſo in the *Church* of *Laodicea*, to put *Archippus* in mind of being faithful in his *Miniſtry*, and to remember his *Bonds*.

The Contents *of the Firſt* Epiſtle *of S.* Paul *the* Apoſtle *to the* Theſſalonians.

THE *Apoſtle* S. *Paul* having with the danger of his *Life*, gathered a flouriſhing *Church* at *Theſſalonica*, a great and capital *City* of *Macedonia*; was forced together with *Silas* and *Timothy*, (by the perſuaſion of the *Jews* there inhabiting, who rais'd up the Rabble againſt them,) to eſcape thence to *Berea*; whither being followed by the ſame *Jews*, he left *Timothy* and *Silas*, and came to *Athens*, as may be ſeen at large *Acts* 17. And afterwards they both being come to him to *Athens*, he ſent *Timothy* back to *Theſſalonica*, to viſit that *New-born Church*, for which he was greatly concern'd, to the end that he might edifie and confirm them in the *Truth*; now when *Timothy* was returned from thence, and had inform'd him, that then at *Corinth*, of the condition where-in he had found and left the *Believers* there; he judg'd it needful to *write* them this *Letter*, according to what himſelf declares at the beginning of the 3*d* Chap. This *Epiſtle* now, beſides the *Apoſtles* inſcription, conſiſts of 2 principal *Parts*: in the firſt of which he ſtrengthens them in the *Faith* they had received, to the end of the 3*d* Chap. and this he doth in the 4 following *Branches*; for in the 1*ſt* Chap. he witneſſeth, with thanks to *GOD* upon this account, with what extraordinary zeal they had received the *Faith* in *Jeſus Chriſt*, and been converted from *Idols* to ſerve the living *GOD*. In the 2d Chap. he puts them in mind of his courage, ſincerity, diligence and whole converſation amongſt them, to the end he might ſhew himſelf a good example to them in all things; and this he doth to the 14 *verſe*; and then relates the *Perſecutions* they had patiently

endured, as well as himſelf, both from the *Jews*, and their *Countrymen*, to the 17*verſe*; and from thence to the end of the 3*d* Chap. he in very endearing terms expreſſeth to them, the deſire he had to ſee them again, to the end he might ſupply, what might yet be wanting to their *Faith*, and that to this end he had ſent *Timothy* unto them. In the other part, which he begins with the 4*th* Chap. he exhorts them to a *Holy Chriſtian Converſation*, and to the exerciſe of ſeveral virtues, till the 13*th verſe*; then adviſeth them to moderate their mourning for the *Dead*, from the hope they had of a *Glorious Reſurrection*, at the laſt coming of our *Lord* and *Saviour*; to the 14*th verſe* of the 5*th* Chap. from whence to the end, he preſſeth ſeveral exhortations, particularly to watchfulneſs and ſobriety, to put on the *Arms* of their *Spiritual warfare*, to reſpect and highly eſteem their *Paſtors* and *Teachers*, to *Pray* without ceaſing, &c. and concludes his *Epiſtle* with an ardent *Prayer* to GOD for them, with the wonted *Salutations*, and an earneſt charge to cauſe this *Epiſtle* to be read before all the *Brethren*.

The Contents *of the Second* Epiſtle *of S.* Paul *the* Apoſtle, *to the* Theſſalonians.

AFter the *Apoſtolical Inſcription* contained in the two 1*ſt verſes*, the *Apoſtle* commendeth the *Patience* and *Perſeverance* of the *Theſſalonians*, and comforts them againſt their ſufferings, by the coming of *Jeſus Chriſt* to *Judgment*, for the *Puniſhment* of *Perſecutors*, and their deliverance, in the 1*ſt* Chap. Afterwards he informs them, that the *Day* of *Judgment* would not come ſo ſoon, as ſome might expect; becauſe a general *Apoſtaſie* was to preceed it, and the *Revelation* of the *Man* of *Sin* or *Antichriſt*, whoſe *Riſe*, *Pride*, *Deceit* and *Downfal* he *Deſcribes*, adding a repeated exhortation to *Perſeverance* in the *Faith*, to the end of the 2*d* Chap. Laſtly, he exhorts them to a *Chriſtian Converſation*; particularly charging them to *Pray* for him, to live in mutual *Love* and *Charity*, to withdraw themſelves from *Brethren* that walk diſorderly, and live in *Idleneſs*, whom he reproves by his own *Example*; and exhorts and commands them to work with quietneſs and eat their own *Bread*, and adviſeth the *Church*, to cenſure thoſe that ſhall be found refractory and diſobedient. To the 16 *verſe* of the 3*d* Chap. and in the 3 following *verſes* he concludes the *Epiſtle*, by his *Prayer* to GOD for them, and wonted greetings. So that this 2*d Epiſtle*, appears to be much of the ſame import with the firſt; becauſe the *Apoſtle* having had no opportunity to viſit the *Theſſalonians*, thought good to write again to them, and back his former *Epiſtle* for their inſtruction and *Conſolation*.

The Contents *of the Firſt* Epiſtle *of S.* Paul *the* Apoſtle, *to* Timothy.

SAint *Paul* Travelling from *Epheſus* to *Macedonia*, had left *Timothy* at *Epheſus*, to govern that *Church* for ſome time, as being one of the principal *Churches* of *Aſia*; which appears from the 3*d verſe* of the 1*ſt* Chap. and whilſt he was on his ways, or as others judge, after he was arrived at *Philippi*, writes this *Epiſtle* to him; in the which he carefully and faithfully inſtructs him, and in his *Perſon*, all the *Miniſters* of the *Goſpel*, how they ought to carry themſelves in their *Holy Function*. Accordingly in the 1*ſt* Chap. after the wonted *Apoſtolical Salutation*; he adviſeth him to take great care, that no ſtrange or vain *Doctr* be introduc'd into the *Church*, by thoſe w pretending to be *Teachers* of the *Law*, indeed know nothing; and points at t true uſe of the *Law*, to *verſe* 11, fro whence to the end of the Chapter, he pr pounds, in his own *Example*, an Abri ment of the *Goſpel*, which was committe him, charging *Timothy* to keep cloſe ſtedfaſt to it, and courageouſly to reſiſt gainſayers, as himſelf alſo had oppoſed *menæus* and *Alexander*, and caſt them of the *Church*. In the 2*d* Chap. he ord that *Prayer* be made for all men, and m

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particularly for *Kings*, and all in *Authority*; and preſcribes a general *Rule*, how both *Men* and *Women* ought to behave themſelves in the *Church*. In the 3*d* Chap. he ſets down the *Order* to be obſerved, in the calling or ordaining of *Paſtors* and *Deacons*. In the 4*th* Chap. he foretells, how ſome in the laſt days ſhall depart from the *Faith*, forbidding *Marriage*, and certain ſorts of *Meat*, which GOD hath created to be received with thankfulneſs; he exhorts him to *Perſeverance* in the *Truth*, and the conſtant *practiſe* of *Godlineſs*, which he declares to be profitable on all accounts; to attend to reading, exhortation and *Doctrin*; and to ſtir up the *Gift* he had received, by the laying on of *Hands*. In the 5*th* Chap. he informs him, how to carry himſelf in his cenſures and exhortations, to young or old *Men* or *Women*; particularly he inſtructs him, how thoſe *Widows* muſt be qualified, who are admitted to the ſervice of the *Poor*; and in how great eſteem thoſe *Presbyters* or *Elders* ought to be, that govern well, ſtrictly charging him before GOD not to lay his *Hands* ſuddenly upon any *Man*. In the laſt Chap. he exhorts *Servants*, to be *Faithful* in their *Duties*; and again chargeth *Timothy* to have a care of falſe *Teachers*, who amuſe themſelves with improfitable queſtions, and verbal conteſts; commands all to be content with their own *Condition*, and to beware of *Covetouſneſs*; and exhorts *Timothy*, very preſſingly to behave himſelf in all things as becomes the *Goſpel*, and to charge *Rich Men* to be humble and charitable; and concludes his *Epiſtle*, with once more preſſing *Timothy* to be *Faithful*, to the truſt committed to him.

The Contents *of the Second Epiſtle of S.* Paul *the Apoſtle to* TIMOTHY.

THe Apoſtle S.*Paul* being a Priſoner at *Rome*, Chap. 1. 8. and perceiving his death to draw near, *Chap.* 4. 6. writes this Second Epiſtle to *Timothy*, who then was at Epheſus; in which (after the uſual *Greetings*) he diſſheth him to come to him with the firſt occaſion, ſignifying how earneſtly he deſired to ſee him, becauſe of his extraordinary *Piety*, in the which he had been Educated from his infancy, by his *Mother* and *Grandmother*; and exhorts him ſeriouſly to make good uſe of the *Divine gifts* and *graces* beſtowed upon him, and boldly to propagate the excellent and *holy Doctrin* of the *Goſpel*, according to his *Example*: And this the rather, becauſe all thoſe of *Aſia* had left him, beſides *Oneſiphorus*, who had been very helpful to him, *Chap.* 1. that in order to the further propagating of his *holy Doctrin*, he ſhould commit the things he had heard of him) to good and faithful men, that might teach them to others, and particularly, to inſiſt upon that capital and fundamental Point of the *Reſurrection* of Jeſus Chriſt: He comforts and ſtrengthens him againſt *Afflictions*, as well by his own Example, as by the glorious Reward which attends ſuch Sufferings; exhorts him to avoid all vain *Conteſts* and unprofitable *Diſputes*, and to beware of *Hereticks*, ſuch as *Hymenæus* and *Philetus*, who denied the *Reſurrection of the Dead*; to ſhun *youthful Luſts*, and to exerciſe himſelf in all *Chriſtian Vertues*, Chap. 2. And to the end he might excite him to a greater degree of *Watchfulneſs*; he declares to him, what a dangerous ſort of *Men* would ariſe in the *laſt days*, and oppoſe the ſound and holy Doctrin of the *Goſpel*, preſſing him to follow his *Example* and immovably to continue in the *Doctrin* he had learnt of him, as agreeing in all things with the *Holy Scriptures*; the profitableneſs and ſufficiency of which, to *ſalvation*, he fully aſſerts, *Chap.* 3. Laſtly, Foreſeeing his approaching deceaſe, he moſt ſeriouſly and earneſtly exhorts him, to diſcharge his *Duty* with all faithfulneſs and diligence, and to come to him before *Winter*, becauſe all had forſaken him, at his firſt appearance before *Nero*, in order to his Trial, and concludes with the wonted *Salutation*.

The Contents *of the Epiſtle of S.* Paul *to* TITUS.

TITUS, a *Greek* or *Gentile* by Birth, *Gal.*2.3. being Converted to the *Faith*, became a faithful Companion of S. *Paul* in his Travels, as well as in the Miniſtry of the *Goſpel*, 2 *Cor.*2.12. and 8.23. for the Apoſtle ſent him to *Corinth*, to procure and receive a charitable *Collection* for the *Believers* of *Judea*, 2 *Cor.*7.14. and 8.6,16,23. and 12.18. and into *Dalmatia*, there to Preach the *Word*, 2 *Tim.*4.10. and into the Iſle of *Crete*, to provide the *Churches* with faithful *Miniſters*, Chap.1.5. to which end alſo he wrote to him this *Epiſtle*, in which (after his wonted *Greetings*) he ſeriouſly informs him of the neceſſary Qualifications of the *Miniſters* and *Conductors* of *Churches*, as to their *Life*, *Doctrin*, and *Gifts*; and afterwards, becauſe in that City there were many wicked Men and Deceivers, who inſiſted on *Jewiſh Fables*, and taught the diſtinction of *Meats*, he chargeth him to cenſure and reprove them, and to ſtop their mouths. *Chap.* 1. Afterwards, becauſe ſome wreſted and abuſed the *Doctrin* of the *Goſpel*, to encourage Licentiouſneſs, he adviſeth him to teach, as well all perſons in general, *Young* and *Old*, *Parents* and *Children*, *Husbands* and *Wives*; as in particular, *Believing Servants* or *Slaves*, how to behave themſelves in their ſeveral ſtations and relations; and above all things, to ſhew himſelf a pattern of *good Works* in all holy and Chriſtian converſation; teaching them, That the *Doctrin* of the *Goſpel* declares, that the *Saving-Grace* (procur'd by *Jeſus Chriſt*) was not revealed, to miniſter an occaſion to Looſneſs of life and Licentiouſneſs; but on the contrary, powerfully to engage us to the practice of all *Vertues*, *Chap.* 2. And foraſmuch as ſome alſo abuſed their *Chriſtian Liberty*, to the encouraging of *Rebellion*, he preſſeth him in the 3d Chapter, inceſſantly to exhort *Believers* to Obedience, and ſubjection to the *Superior Powers*, and to behave themſelves with all reſpect towards them, notwithſtanding their being *Heathens*; and to this end puts them in mind, that before their *Converſion* they were ſuch themſelves, tho' now reſtored to a *ſaving Condition*, through the *Love* and *Mercy* of *GOD* in *Chriſt*, not by works of their own *Righteouſneſs*, but of his meer *Grace*; adviſeth *Timothy* alſo to avoid fooliſh Queſtions, and unprofitable Conteſts, and to reject *Hereticks* after the firſt or ſecond Admonition; and having recommended ſome particular Affairs unto him, he cloſeth his *Epiſtle* with the wonted *Greetings*.

The Contents *of the Epiſtle of S.*Paul *to* PHILEMON.

THis *Philemon*, to whom S. *Paul* writes here, ſeems to have been a *Miniſter* of the Goſpel at *Coloſs*, ver.1.17,23. and *Coloſſ.* 1.7. and 4.9,12,17. whoſe Servant or Slave *Oneſimus*, was run away from him, and had robb'd him; but coming to S.*Paul*, who was a Priſoner at *Rome*, he was Converted by him to the *Chriſtian Religion*; and being deſirous to return to his *Maſter*, he prays the *Apoſtle* to give him a Letter of Interceſſion and Recommendation to him, that thereby he might be reſtor'd to his *Maſters* Favor. To this purpoſe S.*Paul* writes this *Epiſtle*, in which after the *Inſcription* and *Salutation* in the three firſt Verſes, after a becoming Inſinuation, to gain *Philemon*'s good-will, by an expreſſion of his Love towards him, and of the Vertues for which *Philemon* was noted; as particularly for his great *Charity* to *Believers*, and *Faith* in *Jeſus Chriſt*, ver. 5. He declares, That he would not lay his Commands upon him in this matter, tho' well he might, but only affectionately deſire him ſo; and then propounds his Requeſt, ſhewing the juſtice and reaſonableneſs of it, as being profitable to *Philemon*, and in ſome ſort neceſſary. 15 ver. acknowledgeth *Oneſimus* his fault, but withal repreſents, that it prov'd an occaſion of his Converſion, by which means he was now become his Brother, ver.18. and becomes Surety to *Philemon*, for the loſs he had ſuſtained by him, v.20. and at laſt concludes his Requeſt with moſt tender and pathetical Expreſſions, v.22. and wiſhes him to prepare him a Lodging, v.23. Salutes him in the name of ſome of his Companions, v.25. and ſhuts up all with his wonted *Greeting*.

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The Contents *of the Epiſtle of S.* Paul *the* Apoſtle, *to the* HEBREWS.

NOtwithſtanding ſome have doubted concerning the Author of this *Epiſtle*, and ve attributed it, ſome to S. *Barnabas*, others S. *Luke*, and others again to *S. Clement*; t all the ancient *Greek Writers*, and a good rt of the *Latin*, do unanimouſly attribute to S. *Paul*, and accordingly moſt of the *Greek* ies of the *New Teſtament* retain this Inription. *S. Peter* alſo writing to thoſe of the *rcumciſion*, witneſſeth expreſly, (2 *Pet.* 3. 15.) at the Apoſtle S. *Paul* had alſo writ to them, *rding to the wiſdom given unto him*; ich in all appearance cannot be meant of other *Epiſtle* but this. Beſides, if we eaſe to conſer, what we read *Hebr.* 13. 19, 23. h what S. *Paul* writes to *Timothy*, 2 *Tim.* 4. 17. we ſhall find good reaſon to believe, t this *Epiſtle* was writ at *Rome*, at that e, when the Apoſtle (after his firſt apring before *Nero*, had conceived ſome hopes his Enlargment, and that he promis'd himf to be in a condition, to take a Journy after with *Timothy* to *Jeruſalem*, to viſit m; ſo that this *Epiſtle* ſeems to have n ſent to make way for this his intended e.

This *Epiſtle* is a moſt excellent part of the *Teſtament*, in the which (according to Order commonly obſerv'd by S. *Paul*, in moſt part of his *Epiſtles*, and in a lofty divine *Style*) he treats at large of the ſcendent excellency of the *Perſon* and of *Jeſus Chriſt* our Saviour, to the 19*th* e of the 10*th* Chapter; and from thence e end of the *Epiſtle*, he ſets down ſeveral *rtations*, tending to ſtrengthen and con them in the *Faith* of the *Goſpel*, and in oly and Chriſtian *Converſation*. In the firſt Chapters, he treats of the *Perſon* of *Chriſt*; in the 1ſt he aſſerts and proves Truth of his *Eternal Divine Nature*, and *Preheminence* above all *Angels*; in the he demonſtrates the Truth of his *Humaor Human Nature*, which he took from Seed of *Abraham*, for our *Redemption* and *ntiliation* to *GOD* the Father. In the 3d and 4th Chapters, he ſpeaks of his *Prophetical Office*, exalting the ſame far above that of the great Prophet *Moſes*; declaring, that his *Doctrin* (as being the Eternal *Word* and *Wiſdom* of the *Father*) is far more ſublime, worthy, and powerful, than that of *Moſes*, or any other *Prophet* whatſoever; and conſequently, that it ought the more carefully to be heeded and obeyed. In the 5th Chapter, he begins to treat of the *Call* of *Jeſus Chriſt* to his *Sacerdotal Office*, and after a Parenthetical Diſcourſe, reaching from the 11th Verſe of that Chapter, to the end of the 6th, wherein he blames their dulneſs and unfitneſs to underſtand theſe *Myſteries*, and exhorts them to leave the Rudiments of *Chriſtianity*, and to preſs on to the Perfection of a *Man-like* growth in *Chriſt*; he in the 7th Chapter proceeds, to ſet forth the *Sacerdotal* and *Kingly Office* of *Jeſus Chriſt*, by a continued Compariſon between Him and *Melchiſedeck*, to the end of the Chapter. In the 8th, 9th, and part of the 10th Chapters, he repreſents the tranſcendent Excellence of the *Prieſtly Office* of *Chriſt*, by comparing his *Eternal Prieſthood* with the *Levitical Prieſthood* of *Aaron*, and the *Temporal Covenant* made with the *Fathers*, with the *Eternal Covenant* ratified by the *Blood* of *Chriſt*, and therewithal concludes the former part of this *Epiſtle*. At the 19th Verſe of the 10th Chapter, he proceeds to the latter part, exhorting them in general, to *Obedience* and conſtant *Perſeverance* in the aboveſaid *Doctrin*, notwithſtanding their *Perſecutions* and his *Bonds*. In the 11th Chapter, he gives an excellent deſcription of *Faith*, and of its miraculous *power* and *efficacy*; and in the 12th, Diſcourſes of the excellent properties of *Chriſtian Hope* and *Patience*: And in the 13th Chapter, to the 13th Verſe, he treats of the Duties of *Chriſtian Love* and *Charity*; and then concludes his *Epiſtle* with an earneſt and ardent *Prayer* to *GOD* for them, and a ſhort *Admonition*, with an account of *Timothy*'s being ſet at Liberty, and his wonted *Salutation*.

The LIFE of S. ANDREW.

OF all the 12 *Apoſtles*, S. *Andrew* was the firſt mentioned by Name, to have been a Follower, and *Diſciple* of our *Saviour*; (the other *Diſciple* who accompanied him being S. *John* the *Evangeliſt*,) whoſe *Diſciple* he firſt was, being the Brother of S. *Peter*; He alſo was the firſt that brought his Brother Tidings of a *Meſſiah* come into the World, and was the occaſion of bringing him to be his *Follower* and *Diſciple*. What befell him in our *Saviours* Life-time, ſo far as is delivered in the *Evangeliſt*, has been already mentioned. After our *LORD's Aſcenſion*, and the deſcent of the *Holy Ghoſt* on the *Apoſtles*, when they choſe among themſelves by *Lot*, each of them their part of the World to Preach in, S. *Andrew* is ſaid to have had *Scythia*, and the adjacent Regions aſſigned him for his *Province*, to which he Travelled thrô *Galatia* and *Bythinia*, Preaching all the way he went. The firſt place he made any ſtay at, was *Amynſus*, from whence he went to *Trapezus*, and ſo from one place to another, till he came to *Nice*, where he ſtayed 2 years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and ſo thrô *Propontis*, and by the *Euxin-Sea* to *Heraclea*. At *Amynſus*, *Nice*, and other places where he ſtaid any time, by his *Preaching* and *Miracles* he Converted very many, Baptized them into the *Faith*, and Ordain'd *Prieſts* and *Deacons* among them. From *Heraclea* he went to *Ameſtris*, where the barbarity of the people made him ſoon weary and leave it; but far worſe was his Treatment at *Sinope*, the Birth and Burial place of the Famous *Mithridates* King of *Pontus*, a place much Inhabited by *Jews*; out of this City (after divers inhuman Outrages committed upon him,) he was thruſt out for Dead; but returned again, and the ſeveral *Miracles* which he wrought, brought many of them to a ſenſe of their Errors, and afterwards treated him more civilly. At his firſt coming to this place, he met with his Brother *Peter*, who bore him company ſome time. From *Sinope* he return'd to *Amynſus*, ſo to *Trapezus*, and *Samoſata*, (the Birth place of *Lucian*) in his Journey to *Jeruſalem*; from whence after ſome ſhort ſtay he is ſaid to return to his *Scythian Provinces*, firſt to the Country of *Abaſgi*, where at *Sebaſtople* a City on the *Euxine-Shoar*, he Preach'd to the *Inhabitants* with ſucceſs; hence he remov'd into the Country of the *Zecchi* and *Boſphorani*; but his chief ſtay was at *Cherſoneſus*, a populous City within the *Boſphorus* of *Thrace*; whence he went back to *Sinope* to confirm the *Churches* he had thereabouts Planted, and ſome ſay Ordain'd one of *Paul's Diſciples*, Named *Philologus*, Biſhop thereof. Form *Sinope* he went to *Byzantium*, afterwards built by *Conſtantine*, and from his Name called *Conſtantinople*, where he Founded a *Church*, and Ordained S. *Pauls* beloved *Stachys*, firſt Biſhop thereof. Being Baniſh't this place by the then *Governour*, he fled to *Argiropolis* where ſtayed 2 years; then Journeying thrô *Thrace*, *Macedon*, *Theſſaly*, *Achaia*, and *Epirus*, he ſetled at laſt at *Patræ* a City of *Achaia*, where he ſeal'd with a reſolute Martyrdom the verity of that *Faith*, which he had Preach'd both here and in ſo many places; the occaſion whereof was (as is recorded in the Book called the *Acts of S. Andrew* *Paſſion*, ſaid to have been written by the *Achaian Presbyters* and *Deacons*, who were preſent at his *Execution*; however mentioned by *Philaſtrius*, (an Author who lived *Anno Dom.* 380,) his bold and free Application to *Egeas*, *Proconſul* of *Achaia*, who came to *Patræ* at the ſame time of his being there, with ſerious admoniſhment to forſake his *Heathenish Superſtitions* and *Idolatry*, and to embrace the worſhip of the true *GOD*; by which advice, inſtead of being perſwaded to reaſon he became 7 times more hardned in his *Pagan Lewdneſs*, and did all he could with perſwaſions as well as Threats, to draw over the *Apoſtle* to *Sacrifice* to his *GOD's*, and to renounce the *Chriſtian Religion* he ſo zealously Preach'd, for the ſaving of his Life; which when he ſaw him bent againſt, even to the Death, he then reſolved his Death, and committed him to Priſon, from which (for a time) the people ſomewhat mollified by his *Doctrin*, and innocent Life, by a high hand delivered him. But being brought again before the *Proconſul*, and reſolutely withſtanding, as before, all the powerful Arguments he could uſe to bring him over; he incenſed him to that heighth, that without more delay, he proceeded to pronounce Sentence

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Death on him, and with ſo much the greater *Fury*, as being ſo much exaſperated for having converted his Wife *Maximilla*, and his Brother *Stratulus*. After Sentence of *Death* pronounced, he was committed to the *Lictors*, and had his naked Body Scourged by 7 of them one after another; which done, command was given, that he ſhould not be Nailed to the *Croſs*, but ty'd with Cords, to make his Death the more lingring; nor was it a common ſort of *Croſs*, but made *Salter-wiſe*. In this poſture he is ſaid to have hung 2 days, and in that Languiſhing condition, exhorting the people to ſtand faſt to the *Faith*, which he had Preached unto them. Being Dead, his Body was taken down, and by *Maximilla* the *Proconſuls-Wife*, ordered to be *Embalm'd*, and decently *Interr'd*; but from this place of *Burial*, in after Ages, his Body was by *Conſtantine* the Great, remov'd to *Conſtantinople*, and Buried in that *Church*, which he had there Built in Honour of the *Apoſtles*, remaining ſo incorruptible, that in *Juſtinians* time, in repairing that part of the *Church*, his Body was found in a *Wooden-Veſſel* among the Rubiſh, and with great care repoſited in his former place. We ſhall conclude with the *Character* given this *Apoſtle* by *Heſychius*, an ancient and creditable Author; S. *Andrew*, ſaith he, *was the firſt born of the* Apoſtolick Quire, *the main and prime* Pillar *of the* Church, *a* Rock *before the* Rock, *the firſt* Fruits *of the beginning*, *a* Caller *of others, before he was called himſelf*, *a* Preacher *of that* Goſpel *that was not yet* believed, *or entertained, and a* Revealer *of that* Life *to his* Brother, *which he had not yet perfectly learnt himſelf.*

The LIFE *of* S. JAMES *the Great.*

SAint *James*, commonly ſirnamed the Great, either for his *Age*, or ſome particular Honours conferred on him by our *LORD*, was Born (ſome ſay) at *Capernaum*, others at *Bethſaida*, in *Galilee*. He was the Son of *Zebedee*, a *Fiſher-man*, but of more than ordinary Note, keeping ſeveral Servants under him for that Employment; and *Mary* ſirnamed *Salome*, formerly *Taviphilia*, was Daughter of *Cleopas*'s Siſter, or rather Couſin German to *Mary* the Mother of our *LORD*. Whilſt he was exerciſing himſelf in his Fathers *Trade*, in the Sea of *Galilee*, our *Saviour* paſſing along the Shoar, ſeeing him and his Brother in a *Ship* buſie about their *Nets*, called to them to follow him, and to be his *Diſciples*, promiſing to make them *Fiſhers of men*. This command they readily obeyed, and not long after were called to the *Apoſtolical Office*. Moreover theſe 2 Brothers, and *Peter*, made up the *Triumvirat*, before mention'd in S. *Peter*'s *Life*, and were admitted moſt particularly of all the reſt, to ſeveral of our *Saviours* moſt grand Tranſactions. They were at the raiſing of *Jairus*'s Daughter, they were at his *Transfiguration*, and Spectators of his bitter *Agony* in the *Garden*. And as *Simon*, was by our *LORD* new named *Peter*, ſo theſe 2 *Brethren* were named *Boanerges*, or the Sons of *Thunder*, alluding perhaps, to the power and vehemency they ſhewed in the delivery of their *Doctrin*. How S. *James* ſteer'd his Courſe, after our *Saviours Aſcenſion*, is variouſly diſcourſed. *Sophronius* ſaith, he *Preach'd* to the Converted *Jews*. The *Breviary* of *Toledo*, *Iſidorus*, and an *Arabick* Copy of *Anaſtaſius*, and the *Spaniſh Writers* in general, will have it, That after the Martyrdom of S. *Stephen*, having Preached and Planted the *Goſpel* up and down *Judæa* and *Samaria*, he Travelled into the Weſtern parts of the World, meaning *Spain*, and the *Britiſh Iſles*, but more eſpecially *Spain*. But whether he were a *Traveller* into theſe Weſtern parts, or whether his *Miniſtry* was confined to *Judæa* and the parts thereabouts; certain it is that at *Jeruſalem*, we have the laſt account of him; it being the place where he firſt of the *Apoſtles*, received the Crown of *Martyrdom*, by the means of *Herod Agrippa*, Son of *Ariſtobulus*, and Grandchild of *Herod* the Great, who cauſed this *Apoſtle* to be *apprehended*, *Impriſoned*, and *Beheaded*; which ſaid Death the *Souldier* that Guarded him, or as ſome ſay, one of his Accuſers (convinc'd by the conſtancy he ſhew'd at his *Tryal*, embracing the *Chriſtian Faith*,) ſuffered along with him. How *Divine Vengeance* overtook this vain-Glorious *Prince*, for the Death of this Righteous perſon, is at large delivered in *Holy Writ*. As to the miraculous Paſſage of his interment in *Spain*; we can only relate what is Recorded by a *Monk* of the Abby of *La Fleury* in

France, *viz.* that when *Cteſiphon* was by the *Apoſtles* at *Jeruſalem* deſign'd for *Spain*, with the Ordination of *Biſhop*, he (with others his aſſiſtants) carried along with them the Body and Relicts of this *Apoſtle* in a Ship without *Oars* or *Pilot*; they landed at a Port in *Spain*, where (after an appearance of an extraordinary *Light* from *Heaven*) the *Body* was on a ſudden taken from them, and conveyed to the place of its Interment; but upon their trouble for ſo great a loſs, and their recourſe to earneſt *Prayer*, they were directed by an *Angel* to a place about 12 Miles from the *Sea*, which being the Juriſdiction of a *Noble-Woman*, whoſe Eſtate lay all thereabouts, by name *Luparia*; they applied themſelves to her, for leave to bury the Bones of the *Apoſtle* in her Territory, which met with ſuch entertainment at firſt, as might well be expected from ſuch a bigotted *Pagan* as ſhe was, that is, *Contempt*, *Indignation*, and *Curſes*: But their ſecond Addreſs, accompanied with *Miracles*, and the deſtroying of a *Dragon* that cruelly haraſſed all the Country thereabouts, made ſo happy an Impreſſion in her Mind, that of an *Idolatreſs*, ſhe became a *Votareſs* for the *Chriſtian Faith*, and converted her *Idol Temples* into *Churches* of *Religious Worſhip*, and dedicated them to the honour of this holy *Apoſtle*, and gave the Victory to *Chriſtianity* over *Heatheniſh Superſtition* throughout all her Juriſdiction, and the adjacent parts round about. From the place of his firſt Interment, *Iria Flavia*, he is ſaid to have been afterwards conveyed to *Compoſtella*, if at leaſt *Iria Flavia* were the place of his firſt Interment, and not rather as a learned Author obſerves, the ſame with *Compoſtella*, ſo contracted by long time, and the vulgar abuſe of words from *Jacomo Poſtolo*. However it is, great reſort is made yearly to this place, upon the fame of thoſe mighty *Miracles*, ſaid to be done by the *Relicts* of this *Saint*, inſomuch that *Baronius* calls this place, *The great ſtore-houſe of Miracles, lying open to the whole World*. But this Relation is not inſerted as *Canonical*.

The LIFE of S. PHILIP.

OF this *Apoſtle* there is not much Recorded in *Holy Writ*, but that he was born at *Bethſaida*, and his being the only *Diſciple*, that ſtayed altogether with our *Saviour*, from the firſt time of his *Call*: Who his Parents were is not delivered, but is generally believed to be alſo a *Fiſherman*. What part of the *World* fell to his *Lot*, in the diviſion made by the *Apoſtles*, we have no very certain, and Authentick account; but it is the probable conjecture of ſome, that upper *Aſia*, was his *Province*; where having for many years ſucceſsfully diſcharged his *Apoſtolical Function*, he betook himſelf to *Hierapolis*, a Rich and Populous *City* of *Phrygia*, where ſeeing the People beſotted to the adoration of a great *Serpent*, or *Dragon*; he partly by the deſtruction thereof, (which he is ſaid to have procured by his earneſt *Prayers* to *Heaven*,) and partly by repreſenting to them, the Stupidity of their *Idolatry*, and the ſadneſs of their Condition, if they perſiſted in it; he drew off great numbers of the People, from their blind worſhip, to the embracing the true *Faith*. But this the *Magiſtrates* took ſo heinouſly, that nothing leſs than his *Death* would ſerve their turn; as a *Prologue* to which, they cauſed him to be ſeverly *Scourged*; then he was either *Crucified*, (or as ſome ſay,) *Hung* up by the *Neck* againſt a *Pillar*. It is further added, That at his *Execution*, the ground upon which the People ſtood, ſunk under them, which when they were troubled at (as an act of Divine vengeance upon their Sins,) it ſuddenly ſtopt. His dead *Body* being taken down, and decently buried by his Siſter *Mariamne*, a conſtant companion with him in his *Travels*, and *Bartholomew*, a fellow-ſufferer, (but not at this time executed;) for being nailed to the *Croſs*, he was taken down upon a ſudden panick fear, that for the preſent ſurprized them. *Policrates* Biſhop of *Epheſus*, not ſpeaking of his *Martyrdom*, only tells us; That *Philip*, one of the 12 *Apoſtles* died at *Hierapolis* with 2 of his *Daughters*, who perſever'd in their *Virginity*. Which *Teſtimony* confirms, what is generally atteſted of him, by the ancient *Writers*, viz. *That he was a Married man*: There was never any thing of writing produc'd, that could be certainly aſcrib'd to this *Apoſtle*; that *Goſpel* which the *Gnoſticks* would have been the Author of, being only a forgery for the patronizing of their horrid principles, and brutiſh *Practices*.

THE

The LIFE of S. BARTHOLOMEW.

THat this was one of the 12 *Apoſtles*, is not to be doubted, though mentioned by a different name; for that *Nathaniel*, whom *John* the *Evangeliſt* joyns with *Philip*, at their firſt coming to *Chriſt*, is doubtleſs the ſame *Perſon*, which the other 3 *Evangeliſts* mention by the name of *Bartholomew*; which may be ſuppoſed, to be rather a denomination from his *Family*, than his own proper name; for as *Peter* is called *Bar-Jona*, that is, the Son of *Jona*, ſo *Nathaniel* might be called *Bartholomew*, as it were *Bar-tolmai*, that is the Son of *Tolmai*, which ſome will have to be the ſame with *Ptolomy*, and thence take occaſion to derive him from the Nobles of the *Ptolomies* of *Egypt*; but this ſeems to have little agreement with what the *Evangeliſts* unanimouſly ſpeak of *Nathaniel*; namely, that he was of *Cana* in *Galilee*. What ever his *Trade* or courſe of Life was, he moſt probably a *Fiſherman*, he received from our *Saviour* at firſt ſight, this high *Character*, That he was a true *Iſraelite* indeed without guile. His *Travels* for the propagation of the *Goſpel*, are ſaid to have been towards *India*; for a more particular *Teſtimony* whereof *Euſebius* writes, that *Pantenus* (a famous ſtoical *Philoſopher*) after his Converſion, being zealous to promulge the *Goſpel*, taking a Journy into ſome parts of *India*, there found the *Goſpel* of *S. Matthew*, which *Bartholomew* had left behind him. However it were, as to his remote *Travels*, he was at *Hierapolis* with *Philip*, where he narrowly eſcaped *Martyrdom*; from thence he went to *Lycaonia*, where he *Preached* with ſucceſs; his laſt and fatal removal, and where he ſuffered *Martyrdom*, was *Albanopolis*, a *City* in *Armenia*, or rather *Cilicia*, if it be the *Urbanoplis* of *Nicephorus*; for ſeeking to reclaim the *Inhabitants*, from their groſs *Idolatry*, he was laid hold on by the *Magiſtracy*, not enduring that any ſhould go about to alter their eſtabliſh't *Religion*, and was *Crucified*, ſome ſay, with his head downwards; others, that he was firſt *Fleed*, and then *Crucified*. His *Body* is ſaid to have been removed to ſeveral places, firſt to *Daras* a City on the borders of *Perſia*; next to *Liparis* one of the *Æolian Iſles*, from thence to *Beneventum* in *Italy*, and laſtly to *Rome*. Upon this *Apoſtle* there was fathered a *Goſpel* by certain *Hereticks*, out of deſign for countenancing their own opinions; but it was rejected by *Pope Gelaſius*, as fabulous, and altogether ſuppoſititious.

The LIFE of S. THOMAS.

OF the *Birth* and *Parentage* of this *Apoſtle*, we have no account; only we find in *Scripture*, that his Sirname was *Didymus*, which in *Greek* ſignifieth *Twin*, and ſo doth the *Syriac*, *Thauma*, from whence *Thomas*; ſo that in effect one Name ſerves but to interpret the other. He was a *Jew*, and ſuppoſed a *Galilean*: *Simeon* the *Metaphraſt* affirms him born of very mean *Parents*, and brought up a *Fiſherman*; but withal well inſtructed in the knowledge of the *Scripture*. His ſlowneſs of belief in the matters of our *Saviour's Reſurrection*, ſeems not ſo much an effect of an obſtinate *Infidelity*, as of the weakneſs of his *Faith*, too much overrul'd by humane Reaſon; wherefore inſtead of being angry with him, took the more pains to convince him by an ocular and manual Demonſtration. Whether his *Province* aſſign'd him was *Parthia*, is not certain; the like is his being ſaid to Preach to the *Medes*, *Perſians* *Hircanians*, *Bactrians*, and (as ſome add) the *Æthiopians*. As to his Travelling a great way into the *Eaſtern Countries*, as far as *Sumatra*, anciently *Trapobane*, and the Country of the *Brachmans*, the Diſcoveries made by the *Portugals* in thoſe Parts ſeems capable of giving a ſurer account in ſome things than can be expected from the Ancients, partly from *Monuments* and *Writing*, and partly from the *Traditions* of the *Chriſtians* there: They relate that *S. Thomas* came to *Socotora*, thence to *Granganor*, and ſo forwards, making ſome progreſs in his works; then returning, came to the Kingdom of *Cormandel*, and at *Malibar* he began a Church for his *Converts*, but was hindred

hindred by the *Prieſts*, whoſe profit was too great to part with their *Diana*, till *Sagamo* (the Prince of the *Country*) convinc'd by the *Miracles* he wrought, not only ſuffered the Work to go on, but embrac'd the *Faith*, and by his Example mulitudes of the People did the like. But this ſucceſs of his *Miniſtry* haſtned his *Martyrdom*; for the *Brachmans* well knowing that their *Trade* would be quite loſt by the altering their *Country Religion*, reſolved by his *death* to put a ſtop thereon; and to that end, knowing that he uſed daily to reſort to a certain *Tomb*, or *Monument*, for exerciſe of his private Devotion, not far out of the Town; they went thither with a Company of *Armed-men*, and as he was intent as *prayer* (after they had pour'd on him a ſhowre of *Darts* and *Stones*) one amongſt them, to make a quick diſpatch, run him through the *Body* with a *Launce*. His *Body* being taken up by his *Diſciples*, was *Buried* in the *Church* he had lately built, which afterwards became a magnificent Structure. From hence ſome affirm it was removed to *Edeſſa* in *Meſopotamia*; but the the *Chriſtians* of thoſe parts affirm the contrary. The *Donative* given by King *Sagamo* for the building the *Church* is Inſcrib'd in *Braſs Tables*, which are ſaid to have been brought to *Don Alphonſo*, Vice-Roy of *India*, under *John* the Third, King of *Portugal*; the *Inſcription* being interpreted to him by a Learned *Jew*. Another thing of great Remark, which we are told of, is a *Croſs* found in the *Chappel* of *S. Thomas* at *Malibar*, on which is an Inſcription (interpreted by a Learned *Bramin*) which contains all the Paſſages of this *Apoſtle* from his firſt coming to *Malibar*, to his Death, in that place. To conclude, for confirmation of what hath been ſaid of this *Apoſtle*, The *Portugals* (at their Arrival in theſe Parts) found great numbers of *Chriſtians*, called *Thomas-Chriſtians*, a ſort of People very poor, and having very mean and plain *Churches*, without any *Pictures* or *Images* of *Saints*, or any other Repreſentatives, but that of the *Croſs*. They are under a *High-Prieſt* or *Patriarch*, to whom all the *Chriſtians* of the Eaſt are ſubject, who hath his Seat at *Muzal*; the Remainder, 'tis of the ancient *Seleucia*, who with 12 *Cardinals*, 2 leſſer *Patriarchs*, and ſeveral *Biſhops*, orders all *Religious Affairs*. They have ſeveral remarkable *Rites* and *Cuſtoms* obſerved amongſt them, which at large may be ſeen in *Oſorius*, *Paulus Venetus*, and ſome other Learned Writers of the Affairs of theſe Parts.

The LIFE of S. JAMES *the Leſſer.*

TO wave the Controverſie of thoſe, who beſides S. *James* the Greater, and S. *James* the Leſſer, will have a third, Sirnamed the *Juſt*, who they ſay was Biſhop of *Jeruſalem*. We ſhall follow the more probable Opinion of thoſe who make out, that there were but the two firſt. This *Apoſtle* is moſt probably the Son of *Joſeph*, eſpous'd *Husband* to the *Bleſſed Virgin* by his former *Wife*, whom *S. Jerom* ſtyles *Eſcha*; *Hippolytus* (Biſhop of *Porto Salome*) adding, That ſhe was the Daughter of *Aggi*, Brother to *Zacharias*, Father to *John* the *Baptiſt*; whence he might well be reputed our *LORD*'s *Brother*, ſince he himſelf was reputed the Son of *Joſeph*: And whereas our *Apoſtle* is by ſome called the Son of *Alpheus*, it may very well be underſtood either of *Joſeph*'s being called by another Name, *Alpheus*, as hath been already obſerved of others in the ſame nature, or of his being of a particular *Sect* amongſt the *Jews*, call'd *Alpheus*. As to the place of his *Birth*, and profeſſion of *Life*, no mention is made of either in *Scripture*; only as to the firſt, the *Jews* in their *Talmud*, call him a Man of the Town of *Secania*. After the *Reſurrection* of our *LORD*, he appeared to him in particular; as is Recorded by S. *Paul*; *In the next place* (ſaith he) *after he had manifeſted himſelf to the five hundred Brethren at once, he was ſeen of* James; which is generally meant of this *Apoſtle*. S. *Hierom*, from the *Nazarens Hebrew Goſpel*, in which are ſeveral *Paſſages*, not found in the *Evangeliſts*, gives us this particular Relation, *viz.* That S. *James* (after he had drunk of the *Cup* at the Inſtitution of the *Laſt Supper*) ſolemnly Swearing, *That he would not eat* Bread *again, till he ſaw the LORD riſen from the Dead*; He (as ſoon as he was Riſen) appeared to him, and commanded *Bread* to be ſet before him, *took* it, *brake* it, and *bleſſing* it, gave it to *James*; ſaying, *Eat thy Bread, my Brother, for the Son of Man is truly Riſen from among them that ſleep*. Not long after our *Saviours Aſcenſion*, he for his near Relation to *Chriſt*

was

was before all the reſt, choſen *Biſhop* of *Jeruſalem* by the *Apoſtles*; and this has the greater probability, ſince doubtleſs for the ſame reaſon *Simeon*, who was next of Kin, was his next Succeſſor in that *See*. Moreover, in the *Synod* of *Jeruſalem*, after matters had been long debated in the Controverſies between the *Jews* and *Gentiles*, *James* at laſt ſtood up and gave his definitive Sentence to this effect, *I judge it ſo*. The more careful he was in the *Adminiſtration* of his *Epiſcopal Office*, and the Succeſs he had therein, ſo much the more enflamed their Malice againſt him, eſpecially ſince they could not have their will on *Paul*, by reaſon of his Appeal to *Cæſar*; and not being able to effect their deſign under *Feſtus* his *Government*, they reſolv'd to diſpatch him before the Arrival of *Albinus* the New Governor; to this end *Ananus*, the *High Prieſt* of the Sect of the *Sadducees* (the moſt Cruel of all the *Jewiſh Sects*) ſuddenly calls a Council, before which the *Apoſtle* with others being called, are *Arraign'd* and *Condemn'd* as Infringers of the *Law*; but becauſe they thought not fit to proceed with open Violence againſt him, for fear of the People (among whom were many *Converts*;) the *Scribes* and *Phariſees*, as the moſt ſubtle in the Art of *Diſſimulation*, are ſet upon him to entrap him with ſpecious Pretences; telling him, *That knowing him to be a Juſt man, they doubted not, but he would comply with them in drawing off the* Seduced People, *from the Opinion they had falſly conceived of* JESUS, *ſuppoſed to be the* Meſſiah; and ſo going up with him to the *Pinnacle* of the *Temple*, that he might be ſeen and heard of all, they thus accoſted him; *Tell us, O* Juſtus, *ſeeing the People are thus generally led away with the Doctrin of* Jeſus, *who was* Crucified, *what is this Inſtitution of the* Crucified JESUS? To which the *Apoſtle* with a loud Voice anſwered, *Why do ye enquire after* JESUS *the Son of* God? *he ſits in* Heaven, *on the right Hand of his* Father *on high, and will come again in the Clouds of* Heaven. Hereupon the *People* below openly proclaim'd, *Glory to Jeſus*; *Hoſannah to the Son of* David. The Learned *Politicians* ſeeing themſelves thus deceived, cried out, *That* Juſtus *himſelf was become an Impoſtor*; and in a rage threw him down, which ſo bruiſed him, that he miraculouſly eſcaped *Death*; but he ſoon recovered ſtrength enough to get upon his *Knees*, and pray for theſe his malicious *Enemies*; who nevertheleſs more enraged to ſee themſelves fruſtrated of their Murtherous deſign, reſolved to proſecute what they had begun, and continued pelting him with *ſtones*, as he was on his *Knees*, till one among them (merciful in Cruelty, to put an end to his lingring Pain) beat out his *Brains* with a *Fullers Club*. This untimely and barbarous Death was in the 86th year of his Age, and 24 years after the *Aſcenſion* of our *Saviour*. He was buried in the place of his *Martyrdom*, near the *Temple*, where a *Monument* was erected, which remained a long time after: But *Gregory*, Biſhop of *Tours*, ſaith, *He was Buried on* Mount Olivet, *in a* Tomb *which he built for himſelf, and where he had cauſed* Zacharias *and old* Simeon to be Entomb'd. There is generally received for authentick only one *Epiſtle* of his Writing, ſuppoſed to have been written a little before his *Martyrdom*, as having ſome *Paſſages* relating to the approaching Downfal of the *Jewiſh Nation*. It is directed to the *Jewiſh Converts*, diſperſt up and down the *Eaſtern Countries*, to comfort them in their *Sufferings*, and to confirm them in their *Faith* againſt the *Gnoſticks*, and other erronious Opinions. True it is, that ſome of the ancient *Greek Fathers* have ſuppoſed, that this *Epiſtle* was not writ by this *Apoſtle*, but by another of that Name, Sirnamed *The Juſt*, and who is alſo called *Oblias*, being one of the 70 *Diſciples* of our *Saviour*, and who (by the *Apoſtles*) was Conſecrated the firſt Biſhop of *Jeruſalem*; but foraſmuch as almoſt all the *Greek Copies* in the Inſcription, or Title of this *Epiſtle*, expreſs the Name of this *Apoſtle*, and that it is not at all probable, that one who was only a *Diſciple* ſhould undertake to write a *Circular Letter* to all the *Churches* for their Confirmation and Inſtruction, whilſt the *Apoſtles* were yet in being, to whom this Charge particularly appertain'd, we have great reaſon to conclude, that the Author of this *Epiſtle* was indeed an *Apoſtle*, becauſe otherwiſe the *Canonical* and *Apoſtolical Authority* of this part of the *New Teſtament*, might be call'd in queſtion.

The

The Contents *of the General Epiſtle of S.* JAMES.

THe *Apoſtle S. JAMES* having writ this *Epiſtle* to the ſcattered *Believers* of the *Circumciſion*, who had already been inſtructed in the Principles of the *Chriſtian Religion*, and profeſſed the ſame; we find that herein he doth not ſo exactly treat of the *Fundamental Articles* of *Chriſtianity*, as the other *Apoſtles* do in theirs: But becauſe ſome of theſe believing *Jews*, began to deſpond and be diſcouraged, becauſe of the extream violence of *Perſecution*, and that others of them did not live in a ſufficient conformity to the *Doctrin* of *Chriſt*, his chief aim in this *Epiſtle* ſeems to have been, partly to comfort and ſtrengthen them againſt thoſe *Miſeries* and *Afflictions* they laboured under; and partly to exhort them to joyn a *Holy*, *Religious*, and *Chriſtian Converſation*, to the outward Profeſſion of *Faith* in *Jeſus Chriſt*. To this purpoſe, (after the *Inſcription*) he exhorts them to *Patience* under the *Croſs*, which commonly accompanies the Profeſſion of the *Goſpel*, repreſenting the good and ſaving *Fruits* ſpringing from thence; and teacheth, That *Wiſdom* being the *Gift of GOD*, is to be ſought for of him alone; That when any one is *Tempted to ſin*, it is not *GOD* that tempts him, but his own *Luſt*; That it is not ſufficient to *Hear the Word of GOD*, but that it muſt be expreſt in our *Actions* and *Practice*; and declares wherein true and pure *Religion* conſiſts, *Ch.* 1. He proceeds to exhort them, not to accept and regard the *Perſons* of the *Rich*, to the undervaluing or deſpiſing of the *Poor*; and teacheth, That *Saving Faith* muſt always be accompanied with *good Works*, becauſe *Faith without Works is dead*, Chap. 2. He cenſures and reproves thoſe who raſhly or arrogantly take upon them, to inſtruct or correct others; exhorts to bridle the *Tongue*, ſhewing what a powerful Inſtrument it is, either of much good or great miſchief, and that true, divine Wiſdom conſiſts in Meekneſs and *Peaceableneſs*, being an utter Enemy to Envy, Striſe Partiality, and Hypocriſy, Chap. 3. He earneſtly preſſeth them carefully to avoid Evil *Luſts*, by repreſenting to them the miſchievous effects of them; and exhorteth them to *Humility* and true *Repentance*, and to avoid all evil *Speaking* and *Judging* of others; reproves thoſe who frame Worldly deſigns and projects, and pleaſe themſelves in the imaginary ſucceſs of them, without having an Eye to the uncertainty of humane *Life*, or the ſuperintendence of the *Divine Providence*, to which they ought to commit themſelves and all their affairs, Chap. 4. He ſeverely threatens the *Rich*, who abuſe their *Riches*, and oppreſs the *Poor*; and exhorts the poor by many arguments, patiently to ſuffer the Injuries of the *Rich*; ſtraitly forbids all *Swearing*; teaches thoſe who are afflicted and diſeaſed, what they ought to do for their comfort, and recovery; ſheweth the wonderful power of *Prayer*, and how great a good it is to reduce a ſtraying *Brother* to the *Truth*.

The LIFE of S. JUDE.

THis Saint *Jude*, otherwiſe called *Thaddæus*, or *Lebbæus*, is undoubtedly delivered to have been the Brother of that *James*, called *The Juſt*, and the Biſhop of *Jeruſalem*, and conſequently one of the Sons of *Joſeph* by his former Wife, *Judas* being certainly the Name of one of the four; and he is commonly called, *Judas* the Brother of *James*, to diſtinguiſh him from the Traytor *Iſcariot*. After our *LORD*'s *Aſcenſion*, *Thaddæus* the *Apoſtle* is ſaid to have been ſent by *S. Thomas* to *Abgarus*, Governour of *Edeſſa*; and it is the moſt general Opinion, that it was this *Judas* Sirnamed *Thaddæus*; for it is certain there was another *Thaddæus*, one of the 70, who alſo had been there before. However it be, the general Account of his *Travels*, is, That he went *Preaching* firſt up and down in *Judæa*, then viſited *Samaria*, *Idumæa*, and ſome Parts of *Arabia*; afterwards, *Syria* and *Meſopotamia*; and laſtly (as the forementioned Author delivers) came to *Edeſſa*, where perfecting what the other *Thaddæus* had begun, he died quiet in his Bed. On the other hand, *Dorotheus* reports, That he was ſlain at *Berytus*, and honourably Buried there. The Writers

of

of the *Latin Church* agree in general, That Travelling into *Perſia*, after a good ſucceſs of his *Miniſtry* for many years, at laſt (for enveighing againſt the ſuperſtitious Rites of the *Magi*) he was by their ſuggeſtion and deſigns put to a cruel *Death*. There is only one *General Epiſtle*, that is directed to all *Chriſtians* in general, own'd to be of his writing; and this for a long time was ſuſpected, as quoting an *Apocryphal Book*, called the *Apocalyps of Enoch*; but at laſt (upon better conſideration) it was received as *Canonical*. The main ſcope of it is, to dehort *Chriſtians* from giving way to the *Errors* of the *Gnoſticks*, and the debauched Principles of *Simon Magus*.

The Contents *of the General Epiſtle of* S. JUDE.

THe *Apoſtle* S. *Jude* following the Example and Method of S. *Peter* in his 2*d Epiſtle*, wrote this, to exhort *Believers* to Perſeverance and Conſtancy in the *Faith*, and to forearm them againſt falſe *Teachers*, and profane *Scoffers*, 1. And accordingly after the *Inſcription* and *Salutation*, 3. He exhorts them to contend earneſtly for the *Faith*, and ſhews them the neceſſity of it, becauſe many ungodly Men were crept in amongſt them, 5. And declares the horrible Puniſhment, and *Divine Vengeance* that is prepared for ſuch, confirming it, by the example of the Rebellious *Iſraelites* in the *Deſert*, 6. The *Apoſtate Angels*, 7. And the *Inhabitants* of *Sodom* and *Gomorha*, 8. He deſcribes theſe *Seducers* by their deſpiſing and Dominion, and ſpeaking evil of *Dignities*, 11. And by their following the way of *Cain*, of *Balaam*, and of *Corah*, 12. That they are the Spots of *Chriſtian Communion*, Slaves to their Luſts, inconſtant, and wandring *Stars* to whom Eternal *Darkneſs* is reſerved, 14. Which he confirms by the *Prophecy* of *Enoch*, 16. Enumerates more of their *Qualifications*, and aſſures them that thoſe were the falſe *Teachers* of whom the *Apoſtles* had warned them, 20. He again preſſeth the ſame Exhortation to perſeverance in the *Faith*, backing it with the promiſe of *Eternal Life*, 22. And to endeavour the recovery of ſuch as are ſeduced, 24. Shutting up all with a *Doxology* to *GOD* our *Saviour*.

The LIFE of S. SIMON *the* Zealot.

THat among the 4 Sons which *Joſeph* had by his firſt *Marriage*, one was called *Simon*, is not deny'd; but that this was the ſame *Simon* is not made out from any ſubſtantial Authority. Some will have him, becauſe he is ſtyled in the Catalogue of the *Apoſtles*, *Simon* the *Canaanite*, to be of *Cana* in *Galilee*; others (upon the ſame conſideration) make him that *Bridegroom*, whoſe Nuptial Solemnity our *LORD* honoured with his preſence; whereas in truth, he was ſirnamed *Canaanite* rather from his Temper, which probably was hot and ſprightly, than from his Country. *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which ſignifies *Zeal*; or elſe from a particular Sect among the *Jews*, called the *Zelots*. But groſs is the miſtake of thoſe who will have him the ſame perſon with *Simon* Son of *Cleophas*, and Succeſſor in the See of *Jeruſalem* to *James* the *Juſt*. Being Elected into the *Apoſtleſhip*, he continued with his *Brethren* till their diſperſion up and down the World into their ſeveral *Provinces*; and then he is ſaid to have taken his Journy to *Egypt*, *Cyrene*, and other parts of *Africa*; thence thrô *Mauritania*, and all *Lybia*, and laſtly, to have come over into the Weſtern *Iſlands*, and in particular into this Iſle of *Great Britain*, where after he had *Preached*, and wrought many *Miracles*, and undergon a world of Troubles and Difficulties, he ſuffered *Martyrdom*, as is confidently affirmed by *Nicephorus* and *Dorotheus*; and this is confirmed by the *Greek Menologies*, which tell us, that he went at laſt to *Britain*, where having revealed the light of the *Goſpel* to many, he was *Crucified* by the *Infidels*, and Buried there.

The

The LIFE of S. MATTHIAS.

OF the *Parentage* and *Birthplace* of this *Apoſtle*, we have no account either in *Scripture*, or elſewhere; he was elected into the *Apoſtolick Office* after our *LORD*'s *Aſcenſion*, by the reſt of the *Apoſtles* into the room of *Judas Iſcariot*; and after the diſperſion, having ſpent ſome time in *Judea*, (not to inſiſt upon the fabulous relation of his *Preaching* in *Macedonia*, and eſcaping the effects of a Poyſonous *Cup* given him for Experiment, and curing 150 perſons that had drank of it before;) he is by *Greek Writers* ſaid to have Travelled Eaſtwards. *Nicephorus* ſaith into *higher Æthiopia*; and *Sophronius* into *lower Æthiopia*; but if we intend the place where he chiefly fixt, it muſt be *Cappadocia*, ſince his principal reſidence is delivered to have been at the confluence of the River *Apſarus*, near the Haven *Hyſſus*. To be ſure in his *Travels* he met with many troubles and difficulties, and fell among a ſort of barbarous and untractable people, by whoſe hands in the end he ſuffered *Martyrdom*, *Anno Dom.* 61. Though firſt he had the good ſucceſs to bring over to the *Faith* great Numbers. *Dorotheus* tells us, he died at *Sebaſtople*, and was Buried near the *Temple* of the *Sun*. An antient *Martyrology* relates him to be apprehended for a *Blaſphemer* by the *Jews*, and by them *Stoned*, and afterwards *Beheaded*. The *Greek Offices* obſerve, that as *Judas* was hanged on a *Tree*, ſo *Matthias* his Succeſſor ſuffered upon a *Croſs*. His *Body* ſome ſay, having been kept a long time at *Jeruſalem*, was Tranſlated thence by *Helena* the Mother of *Conſtantine* the Great, to *Rome*, where ſome parts of it are ſhewed at this day, with great Veneration: others will have it, that they were brought to *Triers* in *Germany*, and there ſtill preſerved his Anniverſary, which the Weſtern *Churches* celebrate on the 24*th.* of *February*, but is kept by the *Greek Church* in *Auguſt*, as appears by the *Greek Menologies*. There hath been Publiſhed, under the Name of this *Apoſtle* a *Goſpel*, mentioned by *Euſebius*, and others of the ancients, but condemned by Pope *Galaſius*, as having been rejected by divers before him; likewiſe certain Traditions cited by *Clemens Alexandrinus*, by which the *Nicolaitans*, *Marcionites*, and *Valentinians* patronize ſeveral of their erroneous Tenets.

An Hiſtorical CHRONOLOGY, according to the Seven Periods of the World, uſed in Hiſtory.

CHAP. I.

The Diviſion of the Ages of the World.

THoſe that are not willing to take the trouble upon them, which a thorough inquiry into *Antiquity* requires, nor care to employ their Studies in the profoundeſt reſearches of *Chronology*, but content themſelves with a general view of things, may be pleaſed to take notice, That as the *Week* is divided into 7 days, ſo all the time from the Creation of the *World* to this day, is divided into 7 *Periods* or *Ages*. The firſt *Period* begins at the Creation, and ends at the *Deluge*, and contains 1656 *Years*, 1 *Month*, and 26 *Days*. The 2*d Period* begins at the ceaſing of the *Deluge*, that is to ſay, from the year 1657, and ends at the *Call* of *Abraham*; which was in the year 2083, and contains 426 *Years*, 4 *Months*, and 18 *Days*. The 3*d Period*, begins at the *Call* of *Abraham*, and ends at the deliverance of the *Iſraelites*, from their *Egyptian bondage*, which was in the year 2517, and contains 430 years. The 4*th Period* begins at the *Children* of *Iſrael*'s coming out of *Egypt*, and ends at the Founding of *Solomon*'s *Temple*, which

which was in the year 2992, and contains 479 *years* and 17 *days*. The *5th Period* begins at the Founding of the *Temple*, and ends at the *Jewish Captivity*, which was in the *year* 3468, *Cyrus* then giving them leave to Return; and this *Age*, or *Period*, contains 476 *years*. The *6th Period* begins at *Cyrus* his permitting the *Jews* to Return, and ends at the *Birth* of our *Saviour Jesus Christ*, which was in the *year* 4000, and so contains 532 *years*. The *7th Period*, begins at the *Birth* of our *Saviour*, and is to end with the *Expiration* of the *World*.

CHAP. II.

The first Period, or Age of the World.

NOw to come to a particular Account of every one of these *Ages*; in the first place, we have the first *Age* deciphred to us by this ensuing *Table*, which comprehends all that the *Scripture* mentions of the Original of the *World*, of the *Creation* of our first *Parents*, and of the Birth and Death of the ancient *Patriarchs*.

The Table of the First Age of the World.

	Born in the year of the World.	Begot Children in the year of his Life.	Liv'd after he had begot Children.	Lived in all	Died in the year of the World.
1. *Adam*	1	130	800	930	930
2. *Seth*	130	105	807	912	1042
3. *Enos*	235	90	815	905	1140
4. *Cainam*	325	70	840	910	1235
5. *Mahaleel*	395	65	830	895	1290
6. *Jared*	460	162	800	962	1422
7. *Enoch*	622	65	300	365	987
8. *Methusala*	687	187	782	969	1656
9. *Lamech*	874	182	595	777	1651
10. *Noah*	1056	500	450	950	2006

Lived together.	*Adam*	*Seth*	*Enos*	*Cainem*	*Malaleel*	*Jared*	*Enoch*	*Methusala*	*Lamech*
	with	with	with	with	with	with	with	with	with
	800								
	965	807							
	605	717	815						
	535	647	745	840					
	470	582	680	775	830				
	308	365	365	365	365	365			
	243	355	453	748	603	735	300		
	56	168	266	361	416	548	113	777	
		84		179	234	366		600	595

Anno Mundi, This *Table* makes all things very clear; by which we see the Age of the Ten first *Patriarchs*, the time in which they were Born, the time wherein they began to have *Children*, how many years they lived afterwards, and what Age they were of when they died. The *Scripture* hath exactly marked out all these Circumstances; and from thence it is that we have taken whatsoever is here set down; from thence it is that we know the *Deluge* hapned in the year of the *World* 1656, being it hapned in the 600*th* year of *Noah*, who was born in the 1056*th* year of the *World*. But as to the particular Transactions in this *Period*, or *Age* of the *World*, it will be convenient to make a farther Enlargement.

We shall not here say any thing touching the Journal of the first *Week*, and History of the *Creation*, it being treated of in the beginning of the Old *Testament*, to wit, the *six days* Work; we suppose that the common Year of the *Jews*, which began with the Month of *Tisri*, with the *Equinox* of *Autumn*, was

was also that of the *Patriarchs*, and of the *Creation*. So that in the *sixth day* of this first *Month*, which partly answers to our *September*, and partly to *October*, *Adam* and *Eve*, were created after the Image of *GOD*, in the Eve of the first *Sabbath*, which is our *Friday*; *GOD* having blessed and sanctified the following, to be the Day of his *Rest*. 8 days after (according to the most common Opinion) they sinned against *GOD*, and were driven out of *Paradice*, tho' comforted by the *Evangelical Promise*, That the *Seed of the Woman* should bruise the *Serpents Head*, Gen. Chap. 1, 2, 3.

Cain was born in the first Year of the World; *Abel* in the second, each with their *Female* to be their *Wives*; 'tis said *Cain*'s was called *Calmanna*, and *Abel*'s, *Delbora*: These irregular and incestuous *Marriages*, as now accounted, were not so then, as being in the first spring of *Nature*; *GOD* also designing of one *Blood* to make all Mankind, and derive it from the same Fountain, *Acts* 17, 26. 'Tis not to be doubted, but since the Birth of these two, to that of *Seth*, *Eve* had more Children, of each *Sex*, and in this first fruitfulness of Nature, more than one at a time; *Whence arose* Cain's *fear after his Parricid*, Gen. 4. 14.

Abel and *Cain* being now grown up, apply themselves, the first to feeding *Cattel*, the latter to the *cultivating* the *Earth*; and worshiping according (without doubt) to the Orders which their *Father* had received from *GOD*: They offer different *Sacrifices*, according to their different Functions; but *GOD* having given a particular Approbation to the *Sacrifice* and *Piety* of *Abel*, by *Fire*, or otherwise, *Cain* conceived thereat, so great a Grudge, that he resolved to kill him. *GOD* reprehends him for this unjust malevolency, remembring him of the Superiority he had over his Brother, by *Birthright*, and that *Abel* acknowledging it, as he did, ought not to be the Object of his Hatred. Yet he persists in this wicked humor, draws his Brother apart (under pretence of Kindness) and privately Murthers him. *GOD* calls him to account for it, condemns him to be punish'd, and yet provides for the security of his Life; he retires into the Country of *Nod*, there begets a Son named *Henoc*, and builds a City (to which he gives the same Name) by the assistance, (without question) of the rest of his *Brethren*, of their *Families*, and his own, *Gen.* 4. 1, 2, *&c.* This *Fratricid* hapned about the Year of the World 130, in which *Seth* was born, whom GOD substituted to our first *Parents*, in the place of *Abel*, *Gen.* 4. 25. *Josephus* pretends, that *Seth* erected two different *Columns*, the one of *Brick*, the other of *Stone*, on which he wrote *Astronomical Observations*, to be preserved to Posterity. 'Tis certain, that *Seth* apply'd himself to *Piety*, and all manner of *Vertues*, otherwise than the Men of his time; and that *Moses* having said little of the cursed Race of *Cain*, Gen. 4. 5. sets on a particular deduction of the Descendents of *Seth*; it being from him that all *Men*, since the *Flood*, draw their Original.

Of *Seth*, Age 105 *Years*, and who lived moreover 807, was born *Enos*, in the Year of the World 235, under whom those who made with *Seth* a Profession of *Piety*, as the Children of *GOD*, began to separate themselves from the profane *Canaanites*, to attend his pure service, *Gen.* 4. 26. *&* 5. 6, 7.

Of *Enos*, Aged 90 Years, was born *Kenan*, *Anno Mundi* 325, of *Kenan* Aged 70, *Mahaleel* in the Year 395, and of him Aged 65, *Jared* in the Year 460. *Gen.* 5. 9, *&c.*

About this time the profane *Lemec* of the Race of *Cain*, signaliz'd himself in impiety; being the first that brought *Bigamy* in mode, contrary to the order, and institution of holy *Marriage*, by which two were to become one *flesh*, Matth. 19. 4, 5, 6. and shew'd himself to his 2 *Wives*, *Hada* and *Tsilla* to be a bloody and violent Spirited man. Of *Hada* were born *Jabal*, who invented the use of *Tents* for *Shepherds*, and *Jubal*, who was the first Inventer of *Musical Instruments*. Of *Tsilla* was born *Tubalcain*, who was the first *Smith*, and his Sister *Nahama*, who is thought to have invented the Art of *Spinning* and *Weaving*, Gen 4.19, *&c.* Not that these 4 have been the first Inventers of these *Arts*, seeing *Cain* and *Abel*, for their different Professions, had learnt of *Adam* some use of *Tents*, *Knives*, *Cisars*, *Spades*, *&c.* but they may be properly said to have polished and bettered what they had received of that kind. Those who think *Idolatry* began soon in the World, do here search the rise of it, pretending that *Tubalcain*, whom *Paganism* made its *Vulcan*, as her *Venus* of *Nahama*, did forge *Images*; that *Jabal* built up *Tabernacles* for them, that *Jubal* serv'd them with his *Organs*, and other *Mu-*

sick;

ſick; and *Naham* adorn'd and cloathed them with her *Woollen* and *Linnen*.

In *Anno Mundi* 622 of *Jared*, Aged 162 years, was born the Patriarch *Enoch*, a Man of exemplary *Piety*, the 7th after *Adam*, and enlightned with Prophetical knowledge, *Jude*, ver. 14. Tho' the Book heretofore publiſhed under his Name (ſtuft with divers Errors) is a fictitious Story.

Of *Enoch*, Aged 65 years, was born *Anno Mundi* 687, *Methuſalem* (who lived the longeſt of all Men, to wit, 969 years) 235 years after his Birth; his Father *Enoch* in the 300 year of his Life, (during which time he conſtantly attended the *LORD*) was carried up into *Heaven*, that he might not ſee death, *Gen.* 5. 24. *Hebr.* 11. 5. After the Death of *Adam*, *Anno Mundi* 930, the taking up of *Enoch* in the year 987, and the deceaſe of *Seth*. In the year 1042 Corruption ſlipt in amongſt thoſe who made a more particular profeſſion of the Fear and Service of GOD, by the *Marriages* they contracted with the *Canaanites* and others; whence came thoſe fierce and impious *Giants*, Gen. 6. 1, 2, 4. which has furniſh'd *Paganiſm* with thoſe Relations of *Gigantomachia*.

To *Methuſalem* (aged 187 years, in the year 874, which was 113 years before the Tranſlation of *Enoch*, and of *Lamec*, aged 182 years) was born *Noah*, in *Anno Mundi* 1056, and who was thus named by his Father, expecting ſomething great and ſalutary from him, *Gen.* 5. 29. and in effect, tho' he were not the *Meſſias*, who promiſes and gives Life and Reſt to our *Souls*, he was however the *Type* and *Figure* of him.

Under *Noah* the *Herald*, or *Preacher* of Righteouſneſs, 2 *Pet.* 2. 5. Corruption came to a perfection, and GOD began to denounce to men the reſolution of deſtroying them; yet allowing them the term of 220 years to repent, *Gen.* 6. 3. *Noah*, aged 500 years, and 100 before the *Flood*, began to have his three Sons, *Gen.* 5. 32. and 6. 10. *Japhet* was the eldeſt, *Gen.* 10. 24. who was born in the year 1556, or 1557. *Shem*, the ſecond, born in the year 1558; and *Cham*, the youngeſt, *Gen.* 9. 24. one or two years after; for in that the *Genealogy* of *Shem* is recited the laſt, *Gen.* 10. 20. and 11. 10. is not becauſe he was the laſt amongſt theſe 3, as when he is ſometimes named the firſt, doth not prove he was the eldeſt; but becauſe to his *Family* was reſtrain'd the Promiſe of the *Meſſias*, and that from him was born *Abraham*, of whom (and his Poſterity) *Moſes* undertook the *Hiſtory*, and not of the other two. About the time of the Birth of *Noah*'s 3 *Children*, he was commanded by GOD to build the *Ark*, to preſerve in his Family the *Seeds* of Human kind, with all the ſeveral ſpecies of *Animals*, which GOD would cauſe to come there, whereby to repleniſh the *Earth* after the *Deluge*, Gen. 6. 13, &c. During the Life of *Noah*, his Father *Lamech* died, aged 874 years, and in the year of the *World* 1651, which was 5 years before the *Flood*; and *Methuſalem* his Grandfather, aged 969 years, in *Anno* 1655, being at the end of the year, or at the beginning of 1656, which was about a Month before the *Deluge* began. *Noah* then in the 600 year of his Life, the 100 of *Japhet*, 98 of *Shem*, 97 of *Cham*, and of the *World* 1656, entred into the *Ark* with his *Wife*, his 3 *Sons* and their *Wives*, being but 8 Perſons, 1 *Pet.* 3. 20. in the 2d Month of the year partly anſwering our *October*, and partly our *November*, the 17th day of the *Month*, in which the *Deluge* began, which increaſed for 40 days, *Gen.* 7. 11, 12, 17, &c. Its not to be doubted, but that this *Deluge* was univerſal (*Moſes* having affirmed it in expreſs terms) and drown'd all Living Creatures, *Gen.* 7, 19, 20, 21, *&c.* And becauſe that if any place of the *Earth* was to have been exempted, GOD perhaps would have ſent *Noah* and his *Family* thither, together with the reſt of the Living Creatures, which he deſigned to ſpare, without condemning them to ſo long and incommodious a Priſon in the *Ark*, during one whole year.

The *Deluge* laſted a year and 10 days; it increas'd, and continued in its higheſt degree 150 days, *Gen.* 5. 24. at the end of which the *Waters* began to decreaſe; ſo that on the 17th of the 7th Month, anſwering partly to our *March*, and partly to our *April*, the *Ark* reſted on the Mountain of *Ararat* in *Armenia*: On the 1ſt day of the 10th Month of the year, the tops of the higheſt *Mountains* began to diſcover themſelves; 40 days after *Noah* ſent out a *Raven* and then a *Dove* 7 days after, to ſee whether the Earth dried, without being certainly informed; but 7 days after the *Dove* returned with an *Olive-Leaf*, whereby the *Patriarch* knew that the *Waters* abated; and being ſent out the third time (7 days after) he returned no more. Then on the firſt Day of the year 1657, with which

began the year 601 of *Noah*, the Earth was wholly dried; whereupon the *Patriarch* took off the Cover from the *Ark*, and thus probably let go the *Fowls*; but he waited for the Divine Appointment to go out himself; which he received, and obeyed the 27th day of the 2d Month; and as soon as ever he set foot on the *Earth*, he built an *Altar*, and offered his *Sacrifice* to the *LORD*, who promis'd him, there should be no more such a *Flood*; and establish'd the *Bow*, that is, the *Rain-Bow* in the *Heaven* for his infallible Seal thereof, *Gen.* 8.1,*&c.* and 9.11,12.

CHAP. III.

Of the Second Period, or Age of the World.

WE have already observed, that the *Second Age* of the *World* begins at the end of the *Deluge*, and at the *Call* of *Abraham*; that is to say, it begins in the year of the *World* 1657, and ends in the year 2083, thereby containing in all 426 years.

This following *Table* declares the number of Years contained in the succession of the other ten *Patriarchs*, who followed those of the first *Age*, and how many years they lived one after another.

The Table of the Second Period, or Age of the World.

	Born in the year of the World.	Begot Children in the year of this Life.	Liv'd after he had begot Children.	Lived in all	Died in the year of the World.	Noah	Shem	Arphaxad	Sale	Heber	Phaleg	Rehu	Sarug	Nachor	Thare
1. *Shem*	1558	100	500	600	2158	with 448	with 600	with							
2. *Arphaxad*	1658	35	303	338	1996	348	500	303	with						
3. *Sale*	1693	30	403	433	2126	313	465	273	403	with					
4. *Heber*	1723	34	430	464	2187	273	435	239	369	430	with				
5. *Phaleg*	1757	30	209	239	1999	245	401	209	339	400	209	with			
6. *Rehu*	1787	32	207	239	2026	215	371	177	307	368	177	207	with		
7. *Sarug*	1819	30	200	230	2049	183	339	147	277	348	147	177	200	with	
8. *Nachor*	1849	29	119	148	1997	157	309	118	248	309	118	148	171	119	with
9. *Thare*	1878	130	75	205	2083	128	280	88	218	279	88	118	141	89	75
10. *Abraham*	2008	—	—	—	—	—	150	—	118	179	—	18	41	—	—

Abraham came into the Land of *Canaan*, aged 75 years. Year of the *World* 2083.

All appears very clear in this *Table*. We find in the 4 first of these *Patriarchs*, that the years of the life of Man, were at that time become half in half shorter than before, and that the 6 following *Patriarchs* were yet shorter Liv'd by half than the 4 preceding. Moreover the following *Table* will shew us, how long they lived one with another. But before we proceed to the 3*d Period*, we shall make a further enlargement on this.

Anno Mundi 1657. *Noah* having began a new *Epoche* by *Prayer* and *Sacrifices*; and received new *Orders* and *Promises*, applies himself to *Agriculture*, dresses the *Vine*; is inebriated by its *Fruit*; is derided by *Cham* and *Canaan*, his youngest Son and Grandson; and in fine, dies Aged 950 years, being 350 years after the *Deluge*, Gen. 9. 20, &c. Seeing the Families of his 3 *Sons* to multiply exceedingly, he divided to them the *Earth*, which also they distinctly Peopled by their Posterity: To *Japhet* he gave *Europe*; to

Shem

Shem, *Asia*; and to *Cham*, *Africa*; which may be gathered from what *Moses* recites, *Gen.*10.1,*&c.* But to say something particularly of the Family of *Shem*, at the Age of an 100 years, being 2 years after the *Flood*, *Arphaxad* was born to him in the year 1658. If we take these 2 years after the *Deluge* begun, or 1659, if we take them after the *Deluge* was over. *Shem* survived 500 years the Birth of his eldest *Son*, and died aged 600 years.

Arphaxad begets *Selah* at the age of 35 years, and died in the year 438 of his life: Between *Arphaxad* and *Selah*, several reckon *Cainaan* as Son of the first, and Father of the second, *Luke* 3.36. But the most able *Chronologists* acknowledge, That *Cainaan*, without and against the Authority of the Original *Hebrew Text*, has been first inserted in the *Greek Text* of the *Old Testament*, by some Transcriber, and from thence into several Copies of S. *Luke*'s *Gospel*; for all of them have it not. *Selah* at 30 years old begets *Heber* (from whose Name several think the *Hebrew Tongue* is so called, as being conserv'd in his Family after the confusion of *Babel*) and died aged 433 years. Of *Heber*, aged 34 years, was born *Peleg*; after which, he lived more than 430 years, *Gen.* 11. 10, *&c.* *Peleg* was thus named, because that in his time the *Earth* was portioned out, *Gen.*10.25. either for that his *Birth* in the year of the World 1757, being 100 years after the *Flood*, falls into the time of the confusion of *Languages*; or that his *Father* Prophetically imposed on him this Name, because this should happen in his time, tho' at the end of his days; or whether we are to believe a double division of the *Earth*, the first by a bare project, which was fairly carried on under the direction of *Noah*, between the 3 *Brethren*; in pursuit of which, to enlarge and extend themselves, they came from *Armenia*, to encamp in the Land of *Shinar*: the 2d effective, which has necessarily followed the *Confusion of Languages*. 'Tis certain that under *Peleg*, and during his Life, was first undertaken the Enterprize of the Tower of *Babel*, which *GOD* overthrew by the *Confusion of Languages*, Gen.11. 1, 2, 3, &c. *Nimrod* the Son of *Chus*, and *Cham*'s Grandson, who perhaps was the first Author of this haughty design, began by *Babel*, and other places built in the Country of *Shinar*; that is, *Chaldea*; the establishment of his Tyranny, *Gen.*10.8,9,10. 3d, Departing out of *Chaldea*, to enlarge it, he past into the Country where *Assur* (who was apparently the 2d or 3d Son of *Shem*, tho' *Helam*, and he is mentioned before *Arphaxad*, Gen. 10.24.) had brought his Colony, and there built *Nineveh*, after the Name of his Son *Ninus*: And moreover other *Cities*, as so many *Forts* or *Cittadels* of his Dominion, *Gen.*10.11,12.

Of *Peleg*, aged 30 years, was born *Rehu*; of him (aged 32) *Serug*, and of him (at the age of 30) *Nachor*, and of *Nachor* (at 29 years) *Thares*, who was the Father of *Abraham*, Gen. 11.18,&c. Now from the ending of the *Flood* to the Birth of *Phaleg*, there is an 100 years; and from the Birth of *Phaleg* to that of *Thares* 121, that being in the year of the *World*, 1757, and this in the year 1878. 'Tis said (*Gen.* 11. 27.) that *Thares* at the age of 70 years begat *Abraham*, *Nachor*, and *Haran*. Now as 'tis certain they were not all born at a time; so 'tis apparent from Scripture, that *Haran* was the eldest, *Nachor* the 2d, called by his Grandfathers Name, and *Abraham* the 3d, altho' he be called the first, as well on account of the Reputation of his Person, as for that he was the Root of the People of GOD, and the *Father* of the *Faithful*.

Haran died in *Chaldea*, Gen.11.28. leaving 1 Son, to wit *Lot*, and 2 Daughters, of which *Milcah* was married to her Uncle *Nachor*, *Gen.* 11. 29. and Grandfather of *Rebecca*, *Isaac*'s Wife, *Gen.* 24. 47. As to *Abraham*, he was younger by 59 or 60 years, than his eldest Brother; he was Born in the 130th year of *Thares*, in the year of the *World* 1808, and 75 years before the Death of his Father: For *Abraham* was aged 75 years when he went out of *Haran*, to come into *Canaan*, *Gen.* 12. 4. and not having left *Haran* till after the death of *Thares*, Acts 7. 4. who had lived 205 years, *Gen.*11.32. he must be born in the 130th year of his Father; and thus the Birth of *Abraham* terminates it self in 2008.

Abraham then lived with *Thares* his Father 75 years, seeing that *Thares* died in the year 2083; with *Serug* 41, seeing he died in the year 2049; with *Rehu* 18, seeing he died in *Anno* 2026; with *Heber*, who died in the year 2187,179; 121 with *Selah*, who died in the year 2129; with *Arphaxad*, who died in the year 2096, 88; with *Shem* 150, seeing he died in the year 2158; but not with *Noah*, who died aged 950 years, 2 years before the Birth of *Abraham*, seeing he departed this Life in the year of the *World* 2006. We

ſhall not take much notice here of what the *Jews* have aſſerted, touching *Serug*, that he was a *Painter*; and of *Thares*, that he was a *Statuary*, and employed himſelf in making of *Idols*; and concerning *Abraham*, that having been condemn'd to be burnt alive in the *Fire* which the *Chaldeans* worſhiped, for reproving them of their *Idolatry*, he was miraculouſly delivered thence. But 'tis certain, *Thares* went out of *Ur* of the *Chaldeans* with *Abraham*, *Sarah*, and *Lot*, Gen. 11.31. by reaſon of the *Idolatry* committed there, and the *Perſecution* they underwent; and in obedience to the *Call*, which GOD had given *Abraham*, who probably perſwaded his Father to obey, and follow it, *Gen.* 12. 1. and 15.7. and *Acts* 7.2. they came into *Meſopotamia* to *Haran*, where *Nachor* came and found them. This Sojourning in *Haran* laſted with *Abraham* for 5 years; for *Thares* being dead at the end of this term, *Abraham* (who was already on his March to come into the Land which GOD would ſhew him) departed by his order to come into *Canaan*, aged 75 years, *Gen.* 12.

CHAP. IV.

Of the Third Age, or Period of the World.

IT hath been already declared, that this Third Age of the *World* began at the *Call* of *Abraham*, in the year of the *World* 2083, and ended at the *Children* of *Iſraels* going out of *Egypt*, which was 430 years after. The following *Table* declares a great part of what hapned moſt conſiderable in that time.

The Table of the Third Period, or Age of the World.

	Years of the World	Since the Deluge	Since *Abrahams* departure	Before the *Iſraelites* coming out of *Egypt*	Before the Birth of Chriſt
Abraham came into *Canaan*, *Thares* being dead,	2083	427	0	430	1921
Iſhmael born in the year of *Abrahams* Age 86.	2094	438	11	419	1910
Iſaac born in the year of *Abrahams* Age 100.	2108	452	25	405	1896
Iſaac wean'd at 5 years old, and *Iſhmael* turned out,	2113	457	30	400	1891
Iſaac takes *Rebecca* to wife in the 40*th* year of his Age,	2148	492	65	369	1856
Jacob born in the 60*th* year of *Iſaacs* Age,	2168	512	85	345	1836
Abraham dies being 175 years old, 15 years after *Jacobs* birth	2183	527	100	330	1821
Iſhmael dies in the 137*th* year of his Age,	2231	575	148	282	1773
Jacob flies to *Laban* at 77 years old, and ſerves 20 years,	2245	589	162	268	1759
He marries *Leah*, and afterwards *Rachel*, at 84 years old,	2252	596	169	261	1752
Levi born of *Leah*,	2255	599	172	258	1749
Joſeph born of *Rachel*,	2259	603	176	254	1745
Jacob returns to his Father after 20 years Sevice with *Laban*	2265	609	182	248	1739
Joſeph ſold at 16 years old, and ſerves *Potipher*,	2276	620	193	237	1728
Iſaac dies 12 years after the ſelling of *Joſeph*,	2288	632	205	225	1716
Joſeph is preſented to *Pharo* at 30 years of Age,	2289	633	206	224	1715
Jacob goes into *Egypt* at 97 years of Age,	2298	642	215	215	1706
Jacob dies at 147 years old, having been in *Egypt* 17 year	2315	659	238	198	1688
Joſeph dies after he had Ruled in *Egypt* 80 years,	2369	713	286	144	1635
Levi dies,	2392	736	309	121	1612
Aaron born,	2430	774	347	83	1574
Moſes born,	2433	777	350	80	1571
He flies to *Jethro*, and ſerves 40 years,	2473	817	390	40	1531
The *Iſraelites* going out of *Egypt*,	2513	857	430	0	1491

All

All that which is taken notice of in this *Table* is taken from the *Scripture* it ſelf, and conſequently admits of no doubt; only this reflection is to be made upon all the foregoing *Tables*, that as *Adam* lived 56 years, with *Lamech*, *Lamech* 93 years with *Sem*, *Sem* 50 with *Iſaac*, and *Iſaac* 33 with *Levi* who was the Father or Grandfather of *Moſes*, his Mother named *Jacobed*, whom for certain he had ſeen. It is apparent that *Moſes* wrote nothing which was not in the memory of Man, ſince he was not above 4 or 5 Generations from *Adam*. *Iſaac* likewiſe lived in their time, that had known thoſe Perſons that ſaw the *Deluge*, which conſequently he could not be ignorant of, no more than what paſt at the *Creation* could be unknown at the time of the *Deluge*, ſince there were People then living who had ſeen thoſe that knew *Adam* himſelf. So *Adam* could not be unknown to *Noah*, and *Sem*, nor they to *Abraham* or *Jacob*, nor *Jacob* to *Moſes*, eſpecially at a time when there were no *Hiſtories* which men could make uſe of, or have recourſe unto. We ſhall make a further enlargement on this *Age*, or *Period* of the *World*, which is as followeth:

In the 70*th* year of *Abram*, and of the *World* 2078, he began his *Travels*, which continued for the ſpace of 105 years, which was to the end of his life, *Gen.* 25. 7. And from the vocation of the *Patriarch*, and the beginning of his *Travels*, till the departure of the *Iſraelites* out of *Egypt*, are found the 430 years mentioned, *Exod.* 12. 40. *Galatians* 3. 17. of which the firſt 215 are for *Abraham*, *Iſaac* and *Jacob*, and the other 215 for the abode and ſervitude of their Poſterity in *Egypt*: Yet here is found ſome diſagreement between the moſt exact *Chronologiſts*; for ſome begin the 430 years only at the year 75, and others at the year 85 of the *Patriarch*; but we are for keeping to what beſt agrees with the *Text* of *Scripture*, beginning from the Birth of *Iſaac*, in the year 160 of his *Father*, and the 400 ſpoken of, *Gen.* 15. 13. *Acts* 7. 6.

Abram being entred into *Canaan*, paſt on as far as *Sichem*, and the Plain of *Morea*, and pitched his *Tents* after the manner of the *Nimades* in the *Fields*, which perhaps then not belonged to any one, the Country being not much Peopled; and from thence he ſets forth towards the Eaſt of *Bethel*. Here in his firſt Poſt *GOD* appeared to him, and promis'd the Country to his *Poſterity*, where he erected an *Altar*, and worſhiped, *Gen.* 12. 6, 7, 8. But as he advanced towards the South, the *Famine* makes him deſcend into *Egypt*, whence he departs, extreamly obliged by the *King*, who deſigned to eſpouſe his Wife (which by a criminal weakneſs is ſaid to be his *Siſter*) but he was divinely hindred from it, 12. 10, *&c.*

Abram and *Lot* departing from *Charan*, travell'd for ſome time together; but by the diſagreement of their Servants, they peaceably parted, the *Uncle* giving his choice to his *Nephew*; perhaps, as repreſenting his elder Brother, the *Nephew* retiring towards *Sodom*, and the *Uncle* ſojourning between *Bethel* and *Hai*; where the *LORD* appeared to him again, and encourages him by freſh Promiſes; whence he ſets forth to the Plains of *Mamre*, where he erects an *Altar*, and makes ſome ſtay, *Gen.* 13. 1, 2, *&c.* Whilſt he abides here, ſeveral very conſiderable things happen to him. A *War* aroſe between 4 *Kings* on one ſide, *viz. Amraphel* of *Caldea*, *Arioc* of *Suſiana*, *Kedorlahomer* of *Perſia*, and *Tidhal* of *Nations*; and 5 others on the other ſide, *viz. Berah* of *Sodom*, *Birſah* of *Gomorrha*, *Scinab* of *Adma*, *Semeber* of *Tſeboim*, and him of *Tſohar*. Theſe were all little Kings, and perhaps *Satrapes*, that is, as it were *Governours* of *Provinces* under the great Monarchy of *Aſſyria*. Theſe laſt had ſerved 12 years to *Kedorlaomer*, in paying him ſome *Tribute*; but in the 13*th* year they revolted. He gets to him 3 others, and having joyn'd their Forces together, they drive all before them, and obtain great *Victories*: The Revolters take the *Field* with all their ſtrength, but are beaten and put to flight, abandoning their *Towns* to the will of the *Conquerors*, who there get great booty, and bring *Lot* along with all his ſubſtance. *Abram* receiving the *News* of this, arms 318 of his *Servants*, and accompanied with *Mamre*, *Eſcol*, and *Haner*, which were *Amorreens*, and his Allies, purſues theſe *Pillagers*, defeats them, and recovers his *Nephew*, with all the Booty, and returns Victorious.

Melchiſedec, King of *Salem*, who was alſo a *Prieſt* of the true *GOD*, who came before him with *Bread* and *Wine*, for the refreſhment of his *Men*, and to congratulate him for his happy ſucceſs, and as in quality of a

Prieſt, bleſt him, and received from him the Tenths of the *Spoils* taken from the *Enemy*. The King of *Sodom* offered him all the Booty recovered, asking of him only the Perſons brought back; but he generouſly refuſed it, contenting himſelf that his 3 Allies ſhould take their part, *Gen.*14.1,*&c.* This was the ſucceſs of the firſt, and moſt ancient *War* recited in *Scripture*, after which GOD renew'd to the *Patriarch* his great *Promiſes*, and confirmed them by *Federal Victims*, determining to him the time in which his Poſterity ſhould be Strangers in the World, and oppreſt by Servitude, and the *People* which they were to diſpoſſeſs, to obtain the *Country*, Gen.15.1.2,*&c.*

Sarah his Wife, impatient at her being barren, gives him *Hagar* her Servant, to be (as ſhe ſpeaks) edified from her *Knees*; ſhe finding her ſelf pregnant, triumph'd over her *Miſtreſs*, who obliges her to fly; but the *Angel* of the *LORD* orders her to return, and according as he had told her, ſhe was delivered of *Iſhmael*, who was born to the *Patriarch* in the *60th* year of his departure from *Caldea*, *&c.* as mentioned in the foregoing *Table*, *Gen.* 16. 1, *&c.* being *Anno Mundi* 2094. 13 years after GOD changed his Name of *Abram* to *Abraham*, and that of his Wife *Sarai* into *Sarah*, enjoyns him to *Circumciſe* himſelf, and all that belonged to him, and promiſes, That of *Sarah* ſhould be born a *Son* whom he ſhould call *Iſaac*, Gen. 17. 1. 2, *&c.* In the ſame year *Sarah*, aged 90 years, became pregnant, according to the Aſſurances which GOD had lately given them both. *Sodom*, and the neighbouring *Towns* (conformably to what the *LORD* had declared to the *Patriarch*,) are deſtroyed by *Fire* and *Brimſtone*, which GOD cauſed to rain from *Heaven*, and their whole Territory changed into the Lake of *Aſphaltites*. *Lot* is warned thence, having teſtified an utter diſlike of the impudent attempts of the Men of *Sodom*, who would abuſe his Gueſts (who were *Angels* in the ſhape of *Men*) offering them his *Daughters* to ſatisfie their *Luſts*, rather than to ſuffer the *Laws* of *Hoſpitality* to be violated; but thoſe to whom he had betrothed his *Daughters*, refuſed to follow him. His *Wife* looking behind her, out of trouble for the *Goods* ſhe had left, is changed into a *Pillar* of *Salt*. He inceſtuouſly pollutes himſelf with his two *Daughters*, who make him *drunk*, and are delivered in their time, the one of *Moab*, and the other of *Benhammi*, the Fathers reſpectively of the *Moabites* and *Ammonites*, Gen. Chap. 18, & 19. But *Abraham* gets far off this horrid and diſmal Neighbourhood, and retires towards the South into the Land of *Gerar*; *Abimelech* being King thereof, takes *Sarah* from him, who he ſaid was his Siſter; but he is warned from GOD, not to meddle with her, and made to reſtore her to her *Husband*, which he does with many Preſents, *Gen.* 20. 1, 2, *&c.* In fine, According to the *Promiſes* of GOD, *Iſaac* was born in the hundredth year of his Fathers age, being 30 years after his departure from *Caldea*, *Anno Mundi* 2108. The *Child* is *Circumciſed* on the *8th* day, grows up, but is derided, and ill treated by *Iſhmael*; which *Sarah* being not able to bear, his *Mother* and he are put out of the Houſe, and without the aſſiſtance of an *Angel*, being in danger of periſhing with *Thirſt*, in the Deſart of *Beerſheba*; but notwithſtanding this diſgrace, he becomes great, eſpouſes an *Egyptian Woman*, brought to him by his *Mother*, and ſets up his abode in the Deſart of *Paran*, Gen.21.1,2, *&c.* About this time, *Abimelech* King of *Gerar*, attended with *Picol*, General of his Troops, treats a League which *Abraham*, for them and their Poſterity; and reſtores to him the *Wells* of *Beerſhebah*, where he plants an *Oak*, there to perform Divine Rites, *Gen.* 21.22,23, *&c.*

To all theſe Proſperities of the *Patriarch*, ſucceeds a great Proof, by the command of ſacrificing *Iſaac* on the Mount of *Moriah*, where he ſignaliz'd his *Faith* and *Obedience*; and being hindred to execute it, at the very point of ſlaying him, he returns home exceedingly comforted; where he hears good News of *Nachors* Family, his Brother, being multiplyed in *Meſopotamia*, Gen.22.1,2, *&c.*

From *Beerſhebah*, where he made a conſiderable ſtay, he returned towards *Hebron*, where *Sarah* died, Aged 127 years, being 37 years after the birth of *Iſaac*, in the 137*th* year of *Abraham*, and of the *World* 2145. And her Husband buys of *Hephron* a Cave of *Macpela* for her Burial, *Gen.* 23.1, 2, *&c.* This Purchaſe made by *Abraham* is well joyn'd, *Acts* 7.16. with that which *Jacob* made ſince, near *Sichem*, Gen. 33.19. *Joſhua* 24.32.

Three years after the death of *Sarah*, *Iſaac*, aged 40 years, eſpouſed *Rebecca Labans* Siſter, the Daughter of *Bethuel*, whom his Father's

Fathers Servant went to fetch in *Mesopotamia*, Gen. Chap. 24. & 25. 20. *Abraham* having married his Son according to his desire, takes himself a 2*d* Wife, named *Keturah*, of whom he had several *Children*, who being sent towards the East, by their *Fathers* order, grew up in a small time, and were the *Fathers* of several *People*, Gen. 25. 21, *&c.*

Isaac, 20 years after his *Marriage*, in the 60*th* year of his age, and the 160*th* of that of his Father, becomes by *Rebecca*, the *Father* of two Twins, *Jacob* and *Esau*, who strugling in their *Mothers Womb* (their quarrel being elder than their *Birth*) obliged him to consult on this Accident the Mouth of the *LORD*, whether by *Abraham* himself, or *Melchisedec*, or by some one of the *Patriarchs*, who were then alive, (as *Sem* and *Heber*) and obtain'd for Answer, That 2 *People* were in her *Womb*, and that the greatest would serve the lesser; as a presage of which, when they were born, *Jacob*, who was the 2*d*, took hold of the *Heel* of the first, who was *Esau*, Gen. 25. 21, &c. *Abraham* having seen his *Sons*, 2 Twins, aged 15 years, he Departed this Life aged 175 years, *Anno Mundi* 2183, and was honourably buried by *Isaac*, and *Ishmael*, Gen. 25. 6, &c. *Isaac* being sometime after prest by *Famine*, had orders not to go into *Egypt*, but to retire to *Gerar*; *Rebecca* was not so old, but that *Isaac* might well say, she was his *Sister*, lest he should lose his Life on her account; but *Abimelec* (this being the common Name of the Kings of *Gerar*, as it seems of *Picol*, was that of their *Generals*) having observed thro' the *Window*, that *Isaac* behaved himself towards *Rebecca* with greater freedom than is lawful with a Sister, thereby he knew she was his *Wife*; reprehending him for using this disguisement, strictly prohibited all his *People*, to offer him or her any abuse; yet at length, being jealous of his Prosperity, he made the *Wells* to be stopt, which *Abraham* had digg'd, and entreating him to depart out of his *Country*, he retreats much lower, caused the *Wells* to be cleansed, which the *Philistins* had stopt up since *Abraham's* departure; sees some Contest to arise on this occasion, between his *Herdsmen* and those of *Gerar*, and goes up unto *Beersheba*. There the *LORD* appeared unto him, and assured him of his Favour; he there erects an *Altar* for his Service, where *Abimelec* comes, and treats an Alliance with him, according to the terms of that which his Predecessor had made with *Abraham*, Gen. 26. 1, *&c.* Whilst these things hapned, *Jacob* and *Esau* became Men, but of a very different humor; for *Esau* apply'd himself to *Hunting*, spending his whole time in the *Woods* and *Forests*; whereas *Jacob* led a sedentary and studious life. *Esau* returning from *Hunting*, being very hungry, and finding his Brother *seething Broth*, he was so desirous of it, that he made over his *Birthright* to him, that he might satiate himself therewith, *Gen.* 25. 27, *&c.* This was the first act of his Prophaness; to which he added a second, *viz.* the taking at 40 years of Age (which was the time wherein his Father was Married) 2 *Heathen Women* for his Wives, *Judith* the Daughter of *Beeri*, and *Basmath* the Daughter of *Elon*, which was a great grief to his *Father* and *Mother*, Gen. 26. 34, 35. This was in *Anno* 2208. Yet these two *Twins* divided in some sort the Affections of their *Parents*; for *Isaac*, who loved *Venison*, with which *Esau* often presented him, had more love for him; but *Rebecca*, who it seems had in this particular a better understanding, was more inclin'd to *Jacob*; so that *Isaac* being become old, and so weak-sighted, that he could no longer distinguish People; ('tis thought he was about 137; *Anno* 1242; 13 years before died his Brother *Ishmael*, having left 12 *Sons*, who possest and Peopled all *Arabia*, Gen. 25. 12.) he desired to give his Blessing to *Esau* before he died, whereupon he declares to him his intention, and sends him to hunt for some *Venison* for him. *Rebecca*, who was hearkning at what past, immediately makes ready a *Kid*, and dresses it according to her Husbands relish like *Venison*, wraps the *Neck* and *Hands* of *Jacob* with the Skin of the *Kid*, that in touching him he might take him for *Esau*, who was an hairy Man; and obliges *Jacob* in this dress to present the Dish to his *Father*, under the name of *Esau*, and to obtain the *Blessing*, which accordingly succeeded: For *Esau* being returned a while after from *Hunting*, found out the Deceit, weeps for vexation, designs to kill *Jacob*, as soon as his Father was dead. *Rebecca*, as well to prevent this Misfortune, as to hinder *Jacob* from marrying, as *Esau* had done; she perswades *Isaac* to let him go into *Mesopotamia*, to *Laban* his Uncle, to seek there a Wife, *Gen.* 27. 1, &c. and 28. 1, &c. After that *Isaac* had dispatch'd him for this Voyage, with his repeated Blessing, *Esau*

ſeeing that his *Heathen Wives* diſpleaſed his *Father* and *Mother*, went towards *Iſhmael*, that is, towards his Family; for he was already dead, to eſpouſe one of his Daughters, named *Mahaleth*, Gen. 28. 6, 7, 8, 9. She is called *Baſmath*, and his 2 other Wives are named *Ada* the Daughter of *Elon*, and *Ahilobama* the Daughter of *Hava*, Gen. 36. 2, 3. it being likely the other had 2 Names, or rather, that being dead without *Children*, *Eſau* ſubſtituted to them theſe 2 other *Canaanites*; having had a particular Affection for her, who was called *Baſmath*, he gave the Name to *Iſhmael's* Daughter, after he had taken her to Wife.

The Bleſſing of *Jacob*, and his Voyage to *Laban*, being coincident with the year 137 of his Father *Iſaac's* Life, muſt be the 77th of his own, and the year of the *World* 2245. In the Way, *GOD* appeared to him in a *Dream* by a myſterious *Ladder*, to aſſure him of his Protection in his *Travels*, both forwards, and in his return, *Gen.* 28. 11, *&c.* Being arrived near *Haran*, he addreſſes himſelf to *Laban*, familiarizes himſelf with *Rachel*, is favourably receiv'd by his *Uncle*, in whoſe ſervice he engages himſelf for 7 years, on condition of eſpouſing his youngeſt Daughter; but the time being come, he has *Leah* put upon him, and 7 years more Service is exacted of him for *Rachel* the younger; ſo that in 7 days time he eſpouſes them both, he himſelf being at 84 years of age, *Anno Mundi* 2252. His Father-in-Law gives each of his Daughters a Servant, *Zilpa* to *Leah*, and *Bilha* to *Rachel*, who by order and conſent of their *Miſtreſſes*, ſtrove who ſhould have moſt *Children*, and ſerved the *Patriarch* as *Concubins*. And from theſe 4 Women (in *Meſopotamia*) he had 11 *Sons*, and 1 *Daughter*, Gen. 29. 30, *&c.* and 31. 1, *&c.* Here is near the order of their *Birth*; *Reuben* the eldeſt of *Leah*, was born in the 8th year of his Fathers ſervice, *Simeon* in the 9th, *Levi* in the 10th, and *Judah* in the 11th. *Rachel* ſeeing this her Siſters Fruitfulneſs, was vexed with Envy, and by *Bilha* her Servant obtains *Dan* in the 12th year, and in the year after *Nephthali*. *Leah* imitates her Siſter, and by *Zilpah* her Servant ſhe obtains *Gad* in the 12th year, and *Aſhur* in the 13th, having alſo during the pregnancy of her Servant, obtain'd of her Siſter *Rachel*, by her Sons *Mandrakes*, that their common Husband ſhould lie that Night with her, and he begat of her *Zabulon*, who was born in the 14th year; and a while after in the ſame year *Joſeph*, of *Rachel*; but *Dinah* his only Daughter was born of *Leah*, after the 14 years accompliſh'd, and in the 15th year of his abode with *Laban*; ſo that *Joſeph* began probably the 7th year of his Life, and *Dinah* the 6th, when he parted thence. For beſides the 14 years Service given to *Laban* for his Daughters, he ſuffered himſelf ſtill to be retain'd under certain Conditions, which were not obſerved, *Gen.* 30. 31, *&c.* And therefore at the end of 20 years, and by *GOD's* expreſs Command, he leaves him without bidding him adieu, with his *Wives*, *Children*, and *Cattel*. *Rachel* ſecretly ſeizes on her Fathers *Tutelar Gods*, who being informed of *Jacob's* Retreat, haſtily purſues him, and overtakes him in the Mountain of *Gilead*; but he is divinely hindred from offending him, and parts good Friends, *Gen.* 31. 1, *&c.*

Jacob being thus got clear of *Laban*, almoſt at the entrance of *Canaan*, *Anno Mundi* 2265, and in the 97*th* year of his life, ſends to advertize his Brother *Eſau* of his Return, who comes to meet him with 400 Men, of whom he is afraid. He prepares him a great Preſent, and cauſing it to paſs with all his Family before him, remains alone on this ſide the Brook *Jabbok*, and wreſtles all Night with *GOD*, who bleſſes him, and changes his name of *Jacob* into that of *Iſrael*. The next Morning theſe 2 *Brethren* meet, and Fraternally embrace, and ſo part, *Gen* Chap. 32, *&* 33.

Eſau, who is *Edom*, retires to the Mount of *Seir*, to which he was much addicted of a long time, as is ſeen *Gen.* 33. 16. *&* 36. 1, &c. and where *Moſes* gives a long Liſt of his Deſcendents; but *Jacob* marching ſmall Journies, takes his Poſt at *Succoth*, on this ſide *Jordan*, where he built a *Houſe*, and ſet up *Tents* for his *Cattel*; and 'tis thought his abode here laſted a year and an half; from thence he paſſes over *Jordan*, and encamps near *Sichem*, where he purchaſes an Inheritance, and erects an *Altar* to the honour of *GOD*, Gen. 33. 17, 18, 19, 20.

The *Jews* imagine his abode there was 8 years and an half; but the laſt year was very grievous to him, by reaſon that his Daughter *Dinah*, aged 15 or 16 years, was raviſh'd and violated by *Sichem*, who endeavours to make her amends after this Affront, by demanding her in *Marriage*. But *Jacob's*

Children

Children deceive the *Sichemites*, by obliging them to be Circumciſed; which theſe having admitted, *Simeon* and *Levi*, Brother-Germans of *Dinah*, enter the Town with *Swords* in their hands (and theſe poor People in the midſt of their Dolours, being unable to defend themſelves) kill all the *Males* of them, and carry away much Booty; at which *Jacob* is greatly troubled, *Gen.*34.1,*&c.* and 49.5,6,7. This Violence ſo cruelly exercis'd, oblig'd him to depart from thence, and GOD (who aſſiſted him) orders him to draw towards *Bethel*, where he had heretofore appeared to him, and there to remain. Before he ſet on his *Journy* he reforms his Family, purging it of all *Idolatrous Images*, which he burns at the Foot of an *Oak* near *Sichem*, Gen. 35.1,*&c.*

Anno Mundi 2275. At *Bethel* died *Deborah*, Nurſe to his Mother *Rebeccah*, whether he had brought her from *Meſopotamia* with him, or whether ſhe was ſent thither to call him thence, or whether from *Iſaac*, after *Rebecca's* death, ſhe went in ſearch of him to *Sichem*, Gen. 35.8. But in parting from *Bethel*, to come to his Father *Iſaac*, who dwelt near *Hebron*, his dear *Rachel*, being big with *Child* the ſecond time, was delivered in the way of *Ephrat*, or *Bethlehem*, of her ſecond Son *Benjamin*, and died, *Gen.* 35. 16, &c. From thence he advances further towards *Migdal-Eder*, which was between *Bethlehem* and *Hebron*, where his Father reſided; and there *Reuben* committed Inceſt with *Bilha* his Mother-in-Law, *Gen.*35. 21, 22. and 49.3. As he made but ſmall Journies, by reaſon of his great Train, ſo was his ſtay in every place very ſhort; but at length he arrives in *Hebron*, where *Iſaac* was, and this was his laſt ſourny in the Land of *Canaan*.

Joſeph was born to *Jacob* in the 14*th* year of his ſervice, and the 91*ſt* of his life; for *Joſeph* was 30 years old when he appeared before *Pharaoh*, Gen. 41. 46. and 7 years of Plenty, and 2 of *Famine* were already paſt, ſince the time that *Jacob* came into *Egypt*, aged 130 years, *Gen.* 47. 9. which makes up our reckoning; ſo that *Joſeph* being 17 years old, when he began to be hated by his Brethren, *Gen.*37.2. *Jacob* in the 121*th* year of his Return into the Land of *Canaan*, and which might be the firſt of his more near approaches to his Father, *Gen.*35.27. muſt be aged about 108 years. And this age of *Jacob* and *Joſeph* falls in with the year of the World 2276. Then *Joſeph's* Brethren, eſpecially thoſe of the 2*d* Rank, who were born of *Leah*, and *Rachels* Servants, began to proſecute him with their Hatred, as well for the relation of his *Dreams*, which preſaged the Dominion over them, as the Reports which he made to his Father, of their naughty Behaviour. But GOD having hindred (by *Reuben* and *Judah*) the Murthering of him, which theſe unnatural Wretches projected, he was ſold to the *Midianite Merchants*, and by them to *Potiphar*, a great Officer under the *Egyptian* King, *Gen.*37.1,*&c.* Whilſt *Jacob* bewails the loſs of his *Joſeph*, the bloody *Coat* which was brought him, cauſed him to believe that he was torn by ſome *wild Beaſts*.

Iſaac his Father quietly ends the reſt of his days, *Anno Mundi* 2288, which were concluded with the 180*th* year of his life, after the Death of *Rebecca*, already deceaſed before his Return into *Canaan*. His 2 *Sons* were preſent at his Death, and honourably buried him, *Gen.*35.27,28,29. This was in the 120*th* year of *Jacob's* Life, and the 12*th* ſince the ſale of *Joſeph*; after which hapned what's recited of *Judah* and *Tamar*, Gen. 38. The ſhort of which is thus; *Judah* was about 10 years old when his Father return'd into *Canaan*; having ſoon contracted too great familiarity with *Hira*, he was perſuaded to eſpouſe the Daughter of a *Canaanite*, who was ſcarce at the years of Puberty; yet he had a Son of her named *Er*, in the 13*th* or 14*th* year of his Life; at which we need not be aſtoniſh'd, if we remember the *Jews* hold by an old Tradition, That a Man is obliged to Marry at 13 years of age. His 2 other Sons, *Onan* and *Selah*, were born in the two following years. 13 or 14 years after, *Er* his eldeſt Son eſpouſes *Tamar*; but he immediately dies, the Father then gives to *Onan*, whom *GOD* likewiſe puniſhed by a ſpeedy death for his filthy Crime. *Judah* promiſes to give her to the third, when he ſhould be of Age, and obliges her in the mean time to remain a *Widow* in her Fathers Houſe; but ſeeing her ſelf deluded, ſhe diſguiſes her ſelf in the Garb of an *Harlot*, and becomes a Proſtitute to *Judah* himſelf, without knowing who ſhe was. Having underſtood ſhe was with Child, he proſecutes her to Condemnation for an *Adultereſs*, as being betrothed to his 3*d Son*; but ſhe diſcovers to him who it was by, and was Delivered of 2 Twins *Phares* and *Zara*. See the Hiſtory of this *Gen.* 38. 1. And ſuppoſing the

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Marriage of *Judah*, and the Birth of *Er*, hapned in the 14*th* year of his Life, and 4 years after the Return of *Jacob* into *Canaan*, and that 14 years after followed the Marriages of *Er* and *Onan* with *Tamar*, and that she past one year of Widowhood in her Fathers House; the Birth of *Pharez* and *Zara* may be terminated to the 19*th* or 20*th* year of *Jacob*'s Return into *Canaan*; and so moreover may have been born of *Pharez* in the same Country, *Hezron* and *Hamul*, *Gen.* 46. 12. *Judah* must needs have been Married much sooner than his other Brethren, seeing he alone went down into *Egypt*, having already Children of his Children. 'Tis thought *Job* was born about this time, tho' the *Scripture* doth not take notice thereof. Whilst these things past in *Canaan*, *Joseph* serv'd in *Egypt*, and remain'd several years with *Potiphar*, till refusing the impure solicitations of his Masters Wife, he was by her Calumnies shut up in Prison; to whom the *Gaoler*, in time, committed the chief Care of the place. Here he interprets the Dreams of *Pharaoh*'s *Cup-bearer* and *Baker*; he informs the *Cup-bearer* of his Innocency, and entreats him, when at liberty, (which was 3 days after) that he would remember him; but he forgets him till 2 years after he was delivered out of Prison, to interpret *Pharaoh*'s *Dream*, touching the years of *Plenty* and *Famine* which were to happen; whereupon (for this and the prudent Advice he gave on this occasion, the whole Government of *Egypt* was committed to him, and the Second place of the Kingdom, that is next unto the King, given him, *Gen.* Chap. 39, 40, & 41. This was in *Joseph*'s first year, *Gen.* 41. 46. and the 121*st* of *Jacob*, in which he was exalted in this high Dignity, and married *Asenath* the Governour of *Onan*'s Daughter, *Gen.* 41. 45.

Anno Mundi 2289. *Manesses* and *Ephraim* were born to *Joseph* before the *Famine* began, *Gen.* 41. 50. *Jacob* sends at the first Year of Scarcity his Sons into *Egypt*, to buy Corn: *Joseph* knew his *Brethren*, but is not known of them; retains *Simeon* as an *Hostage*, and enjoyns them to bring *Benjamin*, Gen. 42. 1. &c. They return the year following, having *Benjamin* with them, and at the last he discovers himself to them, and sends *Chariots*, Gen. 44.

Jacob then comes into *Egypt* in the second Year of the *Famine*, being in the 130*th* year of his Life, with all his Family, which (reckoning *Joseph* and his two Sons) are 70 *Souls*, and were entertain'd in *Egypt*, in the Land of *Goshen*, Gen. 46. 27, 28. and Chap. 47. 9. *Anno Mundi* 2298. He lived moreover 17 years in *Egypt*, Gen. 47. 18. and having stipulated to be Interr'd in *Canaan*, Gen. 47. 30. he blesses and adopts *Joseph*'s 2 Sons, *Gen.* 48. 5. and Prophetically declares to all his *Children* what would happen to them, *Gen.* 49. 1, *&c.* He died aged 147 years, and his *Body* was Embalm'd after the *Egyptian* manner; carried back in great solemnity into *Canaan*, and laid with his *Fathers*, Gen. 50. 1, &c. 'Tis thought that *Job* at 30 years of Age, *Anno* 2315, almost about the same time when *Jacob* expired in *Egypt*, espous'd his Wife, whom the *Greek* Interpreters call *Balsorra*, originally of *Arabia*, of whom he had 7 *Sons* and 3 *Daughters*, Job 1. 2.

Levi going down into *Egypt* with *Jacob* his *Father*, had 3 Sons, *Gershon*, *Kehath*, and *Marari*, all very young and unmarried; of *Kehath* was born *Amri*, the Father of *Aaron* and *Moses*: And tho' the *Scripture* does not define the time of his Birth, we may conveniently refer it to the 91*st* year of *Joseph* and the 103*d* year of *Levi*, which is 11 years before the death of *Joseph*, who lived 110 years, *Exod.* 6. 16. A term which falls into the 60*th* year of the descent of the *Israelites* into *Egypt*.

Joseph having gotten into the *Kings* possession all the Lands of the *Egyptians*, except those of the *Priests*, provided for his *Father*'s Family, assured his *Brethren* of his affection, happily governed *Egypt* 80 years, dies 54 years after his *Father*, and orders his *Bones* to be carried into *Canaan*, *Gen.* 50. 24, 25, 26. The Vulgars making the History of *Genesis* of 2300 years, is partly to make the Number run smooth, and partly to place the Birth of *Abraham* in the 70*th* year of his Father *Terah*, altho' he was not born till the year 130, as has been already observed. A while after the Death of *Joseph*, those of *Gath* kill'd the Sons of *Ephraim*, who was thereat greatly afflicted, 1 *Chron.* 7. 20. The *Scripture* does not mark the years, nor the death of *Jacob*'s other Sons, excepting *Levies*, who died aged 137 years, *Exod.* 6. 6. And thus supposing he was 4 years older than *Joseph*, he must have lived 24 years more than he. We may presume, that the others more aged nearly followed *Joseph*; but 'tis certain none of them died before him, as may be seen *Gen.* 50. 24. where he charges them to carry

his *Bones* with them, when in their Poſterity they ſhould depart out of *Egypt*. Suppoſing that *Kehath* was aged 70 years when *Amri* was born, for the *Scripture* is ſilent, having lived 133 years, *Exod.* 6. 18. he muſt have died in the 123*d* year of the deſcent of *Jacob* into *Egypt*, 54 years after *Joſeph*, and 33 years after *Levi* his Father; which we diſtinctly repreſent, to verifie, that all *Moſes* Anceſtors were dead, to wit, *Jacob*, *Levi*, *Kehath*, and *Amram*, who lived 137 years, *Exod.*6. 20. when he was ſent to the deliverance of the People, ſeeing that ſince the 60*th* year of *Jacob*'s deſcent into *Egypt*, to the 215*th* year, in which his Poſterity went out, there are 155.

The death of *Joſeph*, and that of his Brethren, whom we may ſuppoſe not to have lived longer than *Levi*, was followed with the Perſecution which their Deſcendents ſuffered in *Egypt*, of which ſee *Exod.*1.6,8,&c.

Amram in the 67*th* year of his Life, and 127 of the deſcent of *Jacob* into *Egypt*, eſpouſes *Jokebed* his Kinſwoman, either his Aunt, his Father *Kehath*'s Siſter, or his Couſin German, the Daughter of *Gerſhon*, or of *Merari*, one of his Uncles, *Exod.* 2. 1. and 6.20. Of this Marriage was born, firſt *Mary*, whom the Father called by this Name, by reaſon of the bitter condition in which all the People then lay, being under the violent Tyranny of this *Pharaoh*, whom common Writers have named *Amenophis*. Four years after the Birth of *Mary*, *Aaron* was born, and *Moſes* 3 years after him.

After the Birth of *Aaron*, the *King* ſeeing the means heretofore uſed for the oppreſſion of the People did not ſucceed, and that the more they were afflicted, the more they multiplied, *Exod.* 1.12. took a reſolution ſecretly to put to death all the Males, intending to oblige the Midwives *Siphora* and *Puah* to ſtifle them in the Birth; which they would not do, excuſing themſelves to the Tyrant by an ingenious Artifice, *Exod.*1.15, &c. But he afterwards uſed open Violence, enjoyning that all the Males ſhould be drown'd in the *Nile*. *Moſes* being Born under this cruel Edict, in *Anno* 2428, was expos'd on the *Nile* 3 Months after. The Daughter of *Pharaoh*, whom ſome name *Thermutis*, others *Merris*, cauſes the Thing in which he was, to be brought her from amongſt the *Ruſhes*, where the current of *Water* had carried it, and being moved with Commpaſſion, reſolv'd to ſave its life, which *Mary* (a little Girl of 7 or 8 years old) obſerving, offers her ſelf to the *Princeſs* to find out a *Nurſe*, and brings her the *Mother*, who is charged to ſuckle and take care of it, *Exod.* 2. 1, *&c.* When he was grown up, *Jokebed* his Mother brings him to the *Princeſs*, who Adopts him for her own, gives him the Name of *Moſes*, becauſe ſhe had taken him out of *Water*, Exod. 2. 10. and has him carefully brought up in all the *Egyptian* Learning. *Acts* 7.22,*&c.*

'Tis thought he had ſeveral great Offices in the *Kings Court*, where he was conſidered as the preſumptive Heir of the *Crown*; but he ſlipped all the Honours and Advantages in the World, when they ſtood in competition with his ſervice of *GOD*, *Heb.*11.24, 25, 26. For at the Age of 40 years, he reſolv'd to go and viſit his Brethren, kills an *Egyptian* who had wronged an *Iſraelite*, endeavours to reconcile 2 *Iſraelites* who were at Variance, and finding the Murther of the *Egyptian* was known, and that the King was offended thereat, reſolving to puniſh him, he fled into the Country of *Midian*, Exod. 2. 11, &c. *Acts* 7.23 &c. He began to diſcover himſelf by the aſſiſtance he gave to *Rehuels* Daughters, the *Prieſt* or *Governour* of *Midian*, againſt the Violence of *Shepherds*, who would hinder them from watering their Flocks. This *Rehuel* was the Father of *Jethro*, called alſo *Hobad*, whoſe Daughter *Moſes* eſpouſed, the Grand daughter of *Rehuel*, named *Zipporah*, Exod.2.16.&c. and 3.1. and 18. 1.

Deucalion's Flood is referred to the 67*th* year of *Moſes*, and the Conflagration of *Phaeton* to the following; which is to ſay, That the firſt of theſe years ſuffered great Inundations, and the following was tormented with intolerable Heat: Which *Heathenijh* Narrations have riſen from an Hearſay, of what the *Holy Scripture* recites of the *Deluge* of *Noah*, and the *Burning* of *Sodom*.

After *Moſes* had paſt the firſt 40 years of his Life at the *Court*, and the 2d in his Exile at *Midian*, the 3d was conſecrated to the Deliverance and Guidance of the *People*; for he was aged 80 years when *GOD* ſent him into *Egypt*, and *Aaron* 83, Exod. 7. 7. *Moſes* in this Age began his Journy towards *Egypt*, being in the Year 2508, he ran a Riſk of his Life for neglecting the *Circumciſion* of his Son; whereupon *Zipporah* grew outragious, and is ſent back to her Father, *Exod.*4.24,*&c.* *Aaron* comes and meets *Moſes*, where-

whereupon they go together to the executing of their Charge, *Exod.* 4. 27, *&c.* See how they acquit themselves of it, *Chap.* 5, *&c.* The first *Passover* is celebrated the 14th Month of *Nisan*, and in the same Night the *Israelites* go forth, and begin their Journy, not only with the consent, but even at the instance of the *Egyptians*, after the 10th *Plague*, with which *GOD* had smote them that Night, *Exod.* 12. 29, *&c.* This was the 430*th* year after *Abraham* departed out of *Ur*, Exod. 12. 40. *Galat.* 3. 17. the 400*th* year after the Birth of *Isaac*, Gen. 15. 13. *Acts* 7. 6. the 215*th* from the descent of *Jacob* into *Egypt*, the 145*th* year after the death of *Joseph*, the 80*th* of the Life of *Moses*, and of the *World* the 2508th.

CHAP. V.

Of the Fourth Age, or Period of the World.

THis Fourth *Age*, or *Period*, as hath been already said, begins at the *Children* of *Israels* deliverance out of *Egypt*, being in the Year of the *World* 2513, and ends at the Foundation of the *Temple* of *Solomon*, which is in the Year of the *World* 2992, making an Interval of 479 years; which may be divided in such a manner as is to be seen in this *Table*, which shews who were the *Leaders* and *Rulers* of the People of *GOD*, from *Moses* to *Solomon*.

The Table of the Fourth Age, or Period of the World.

Year of the World			Year before Christ
2553	*Moses* died after the Deliverance out of *Egypt*	40 years	1451
2559	From the Death of *Moses*, to the Rest given by *Joshuah*	6 years	1445
2599	From thence, to the Peace made by *Othoniel*	40 years	1405
2679	From thence, to the Peace made by *Ehud*	80 years	1325
2719	From thence, to the Peace made by *Debora*	40 years	1285
2759	From thence, to the Peace made by *Gideon*	9 years	1245
2768	*Gideon* being dead, the Children of *Israel* served *Baal* for some years, probably about	9 years	1236
2771	Afterwards *Abimelech* Governed the People	3 years	1233
2794	THOLA	23 years	1208
2816	JAIR	23 years	1188
2822	JEPTHA	6 years	1182
2829	ABESAN	7 years	1175
2839	AHIALON	10 years	1164
2847	ABDON	8 years	1157
2887	ELI	40 years	1117
2905	SAMUEL	21 years	1095
2949	SAUL	40 years	1055
2989	DAVID	40 years	1015
2992	The Foundation of *Solomon's Temple* was laid in the beginning of the 4th Year of *Solomon's* Reign	4 years	1012
	The Total	480 years.	

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There is nothing in this *Table*, which is not taken from *Holy Scripture*: But nothing is there said of *Sampson*, as great and mighty in the Atchievments which he acted in the time of *Eli*; so that we must take half the years of *Eli* (that is to say, 20) and give them to *Sampson*; as several have done before. But to proceed according to our former Method in the foregoing Ages. This *Period* is expresly defined 1 *Kings* 6. 1. and in effect the Children of *Israel* were under the Conduct of *Moses* 40 years, 17 under that of *Joshuah*, under *Judges* 299, under *Eli*, *Samuel* and *Saul* 80, under *David* 40; and it was in the *4th* year of *Solomon*, when the Foundations of the *Temple* were laid.

This expres *Text* of the *Old Testament* can't be opposed by the Passage of the *New*, in *Acts* 13. 20. which seems to denote about 450 years since the destruction of the 7 Nations to *Samuel*. For not to alledge here whatever may be said for the reconciling of these 2 Passages, all the difficulty will be removed, if we keep to some ancient *Greek Copies*, followed by the vulgar Version in the Book of the *Acts*; which contain, That *GOD having destroyed 7 Nations in the Land of Canaan, he delivered their Lands by Lot about 450 years after, and afterwards gave them Judges, till the Prophet* Samuel. So that this term of 450 years agrees with what is said in the *17th* Verse, That *GOD* had chosen our Fathers (in the Vocation of *Abraham*, and in the Birth of *Isaac*) and that after the *450th* of this Election, the People who were descended, had obtain'd under *Joshuah* the division or portion of the *Country*; and this term will be easily found, if we joyn the 400 years which slipt till the Birth of *Isaac*, to the departure of the *Children* of *Israel* out of *Egypt*, and the 40 years which past in the *Desart*, with the 7 first of *Joshuah*, after which began the dividing of the *Country*; and 'tis far better to keep to this, than to attempt the correcting of either *Text*, and to say, therein is an Error, whether in the first of 480 for 580, or in the second of 450 for 350. 'Tis not necessary to cut the Knot, when one may unty it.

Moses then conducted the People 40 years in the *Wilderness*, which the *Scripture* asserts in so many places, that the matter is beyond all question. In the first year of the Month *Nisan* was celebrated the first *Passover*. In the same Night the *Israelites* part from *Rameses* to the number of 600000 Foot, without their *Wives* and little *Children*, and encamp in *Succoth*, Exod. 12. 37. of this number were *Joshuah* and *Caleb*, the first younger than *Moses* by 27 years, and the 2d aged 39 years, when the People went out; *Joshuah* 14. 7. From *Succoth* they came into *Etham*, Exod. 13. 20. from *Etham* to *Pihahiroth*, where the first Murmur arose, *Exod.* 14. 2, 11. and whence they past the *Sea* dry, *Exod.* 12. 16, &c. Their *4th* Post was in the *Desart* of *Shur*, which seems likewise to be named the *Wilderness* of *Etham*, Exod. 15. 22. *Numbers* 33. 8. Thence they came to *Marah*, where again they Murmur for the bitterness of the Waters, *Exod.* 15. 23, *&c.* Then they encamped in *Elim*, where they find sweet Waters, *Exod.* 15. 27. *Numbers* 33. 9. In parting from *Elim* they made towards the *Read Sea*, Numb. 33. 10. whence they came to the *Desart* of *Sin*, between *Elim* and *Sinai*, the *15th* day of the second Month after their departure from *Egypt*; *Exod.* 16. 1. There arose another Murmur for *Bread* and *Flesh*, whereupon *GOD* gives them *Quails* and *Manna*, with which they were fed 40 years, *Exod.* 16. 12, 13, 14, 15. from thence they removed towards *Dophka*, next to *Alus*, and from thence to *Rephidim*, wich was their *11th* Post, *Exod.* 17. 1. *Numb.* 33. 12, 13, 14. Here they murmured for want of Water, which the Rock of *Horeb* (struck with *Moses* Rod) furnish'd them with, and under the Conduct of *Joshua*, by the Prayers of *Moses* they beat and repress the *Amalekites*, Exod. 17. 1, *&c.* Here also *Jethro*, *Moses* Father-in-Law comes to him, and brings his Wife and 2 Sons *Exod.* 18. 1, *&c.* Being parted from thence they arrived at the *Desart* of *Sinai*, famous for the publication of the *Decalogue*, 50 days after the *Passover*, on the *6th* day of the Month of *Sivan*, answering partly to our *May*, and partly to *June*, in memory of which the Feast of *Pentecost* was Anniversary among the *Jews*. The People being terrified, prayed *Moses* to interpose between *GOD* and them, and *Moses* communing separately with *GOD*, receives at several times sundry Judiciary and Ceremonial *Laws*, which may be seen *Exodus* Chapters 20, 21, 22, 23. He is sent to publish them to the People, and exact their obedience, who promises it; and having added these *Laws*, and those of the *Decalogue*, to what he had already writ-

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ten by the divine Command, *Exod.* 17. 14. not only in *Geneſis*, written under the divine Inſpiration, or during the time whilſt he and *Aaron* ſolicited in *Egypt* the diſmiſſion of the People, or immediately after the paſſage over the *Red Sea*; but alſo in the 18 firſt Chapters of *Exodus*. He erects an *Altar* at the foot of the Mountain, environed with 12 *Stones*, and there offers Federal Victims, and ſprinkles with their Blood the *Altar* and the *People* (repreſented as well by the 12 *Columns* which joyn the *Altar*, as by the 70 *Ancients*, who aſſiſted at it) and the *Book* of the *Covenant*, which then contained *Geneſis*, and the 23 firſt *Chapters* of *Exodus*, having firſt read the 4 laſt, in which were contained the Clauſes ſtipulated, and promis'd in this *Covenant*, Exod. 24. 2, 3, 4, 5, 6, 7, 8. This Act being finiſh'd, *Moſes* receives a new Order to aſcend the *Mountain*, Exod. 24. 1, 2. but whilſt he there communes with GOD for 40 days together, without *eating* and *drinking*, and is divinely inſtructed of whatever is requiſite for the ſtructure of the *Tabernacle*, and the conſecration of *Aaron*, and his Sons, *Exodus* Chapters 25, 26, 27, 28, 29, 30, 31. The *People* being impatient, require of *Aaron*, to have *Gods* to carry before them; whereupon the *Golden Calf* is melred, and they worſhip it: See the Hiſtory and Sequel thereof, *Exodus* Chap. 32, & 33. *Moſes* being vexed at theſe Peoples Idolatry, had broken by a juſt Indignation the 2 *Tables* of the *Law*, which *GOD* had given him, to be ſhut up in the *Ark* of the *Covenant*; but after the cenſure of the *People*, and the calcination of the *Golden Calf*, and the *Levites* had kill'd 3000 of theſe *Idolaters*, and *Moſes* by his *Prayers* had obtain'd pardon for the reſt, he made 2 other *Tables* like to the firſt, and goes up again towards the *LORD*, there tarrying 40 *days* more, and returns with his *Countenance ſhining*, *Exodus* Chapter 34.

All this paſt in the firſt 7 Months of the departure of the *Iſraelites*, and the reſt of this firſt year is employed in building the *Tabernacle*, Exodus Chap. 36, *&c.* In the beginning of the 2*d* year the *Tabernacle* of *Aſſignation* is prepared and conſecrated, and *Aaron* and his Sons eſtabliſh'd in the *Prieſthood*, according to the order preſcribed, *Exod.* 29. 35. *&c.* *Nadab* and *Abihu* are puniſh'd from Heaven for uſing ſtrange Fire, *Levit.* 10. 1, *&c.* and the *Paſſover* is celebrated in its Seaſon, *Numb.* 9. 2. A while after the *Blaſphemer* is ſtoned, *Levit.* 24. 10, *&c.* and the *People* are numbred, *Numb.* Chap. 1, & 3. After *Iſrael* had ſojourned near a year in this place, they parted in the 2*d* year of their Exit, in the 20*th* of the 2*d* Month, and drew from *Tabhera*, or *Kibrothtaava*, towards the *Deſart* of *Paran*, where aroſe alſo another murmuring for the difficulty of the Way, for which *GOD* puniſh'd them by Fire, which conſumed ſome of the Authors, *Numb.* 11. 1, *&c.* In the ſame place alſo began another murmuring for *Fleſh*, which *GOD* appeaſed by a great quantity of *Quails*, of which they eat for a Month, *Numb.* 11. 4, *&c.* at the end of which *GOD* puniſh'd them with a great *Plague*, of which ſeveral died, whereupon this place was called, *The Sepulchre of Covetouſneſs*, Numb. 11. 33, &c. Here was ſet up at the divine Appointment the great Council of *Seventy*, Numb. 11. 16, 17, 24, 25. of which 2 remaining in the Camp, *Eldad* and *Medad* do alſo Prophecy, *Numb.* 11. 26, 27. Thence they come into *Hatſeroth*, where *Mary* and *Aaron* quarrel with *Moſes*, about his *Ethiopian Wife*; for which *Mary* is ſtruck with a *Leproſie*, and ſhut up for 7 days, *Numb.* 11. 35. and 12. 1, *&c.* After *Mary* was healed, they came to *Rithma*, Numb. 36. 18. which made a part of the great *Deſart* of *Paran*, Numb. 13. 1. which was called *Kadesbarnea*, Deut. 1. 2, 20, &c. becauſe the Town of this Name confin'd on it. From hence were ſent the *Spies* into the Land of *Canaan*, who returning at the end of 40 days, diſcouraged the People, as if it were inacceſſible, and impregnable; but *Joſhuah* and *Caleb*, who had been there, contradicted the others, and encourage the People, *Numb.* 13. 1, *&c.* However the People Mutiny on this occaſion, and are for returning into *Egypt*, which made *GOD* pronounce, that none of them ſhould enter into *Canaan*, except *Joſhuah* and *Caleb*; and that they ſhould abide ſtill in the *Deſart* until the 40 years of their Exit were expired. The cowardly *Spies* are puniſh'd with death, *Numb.* 14. 1, *&c.*

The *Iſraelities* (having by a kind of Repentance) attempted to open a paſſage into the *Promis'd Land*, notwithſtanding *Moſes* Diſſuaſives, are beaten both by the *Amalekites* and the *Canaanites*, Numb. 14. 39, &c. Thence in the third year of their Exit, they turn towards the *Read Sea*, and encamp near

Rimmon-

Rimmon-perets, and in the other following ſpecified places, *Numb.* 33. 19, *&c.* Some conjecture, that the *Breaker* of the *Sabbath* was ſtoned in *Rimmon-perets*, Numb. 15. 32. and that the Schiſm of *Korah*, *Dathan*, and *Abiram*, with all its conſequences happned in *Kehulah*, Numb. Chap. 16, & 17. in the 38th year of their Exit; but as to the particularities of the 35 other years, the *Scripture* ſays nothing, only in general, that they often changed their Poſts, *Numb.* Chap. 33. *&c.*

The laſt place of their abode was remarkable; *Mary*, Siſter to *Moſes* dies in the Deſart of *Tſin* in *Kadeſh*, in the firſt Month, *Numb.* 20. 1. The *Iſraelites* Murmur again for want of *Water*, whereupon *Moſes* and *Aaron* are doubtful, *Numb.* 20. 12. They deſire a paſſage thro' the Land of *Edom*, which is refuſed them, *Numb.* 20. 14, &c. *Aaron* dies 4 Months after his Siſter on the Mount of *Hor*, aged 123 years, and his Son *Eleanor* ſucceeds him, *Numb.* 20. 25. & 33. 38. The *Iſraelites* defeat *Harad* King of the *Canaanites* in *Horma*, Numb. 21. 1, &c. Paſs from *Hor* into *Tſalmona*, and from thence to *Punon*. They murmur again againſt GOD, who puniſhes them with *ſcorching Sepents*, againſt the biting of which the *Brazen Serpent* is ſet up, *Numb.* 21. 5. Paſſing from thence they go over the Brook *Zered*, and that of *Arnon*, whence they ſend an Embaſſy to *Sihon* King of *Heſhbon*, to deſire paſſage, which is refuſed, raiſing an Army to hinder them, whereupon he is defeated, and his Country conquered, *Numb.* 21. 21. and *Deut.* 2. 24, *&c.* *Hog* or *Og*, King of *Baſhan*, is treated after the ſame manner, *Numb.* 21. 33. and *Deut.* 3. 1.

After theſe Victories, the *Iſraelites* poſt themſelves in the Campains of *Moab*; *Balac* King of *Moab* entreats *Balaam* to Curſe the People, the *LORD* hinders him, *Numb.* 22. 23. 24. But by his pernicious Council *Balac* ſends *Harlots* into the *Iſraelites Camp*, who draw them to *Corporal* and *Spiritual Fornication*; on account of which *Phineas* ſhews his Zeal in piercing with a Javelin *Zimri* and *Cozbi* (who was a *Midianite Woman*) in the very act of their filthineſs, *Numb.* Chap. 25. This *Debauchery* having been ſeverely and ſpeedily puniſh'd, the People were numbred again, that the Country might be divided amongſt the *Tribes* proportionably to their number, *Numb.* Chap. 26. *Moſes* advertiz'd of his death, eſtabliſh'd *Joſhuah* for a Guide after him *Numb.* 27. 12, *&c.* He is ſent with *Phineas* againſt the *Midianites*, who are defeated, and *Balaam* kill'd amongſt them, *Numb.* 31. 1, *&c.* The 2 Tribes of *Ruben* and *Gad*, and the half Tribe of *Manaſſes*, have for their portion the Country conquered on this ſide *Jordan*, *Numb.* Chap. 32.

The laſt Month of the year was employed by *Moſes* in the repetition of the *Law*, whence the Book of *Deuteronomy* has taken its name; and having *Sang his Song*, and pronounced his *Benediction* touching each Tribe, *Deut.* Chap. 32 & 33. he goes up to the top of the Mountain of *Nebo*, where the *LORD* ſhewed him all the Country, after which he dies aged 120 years, and his Body was diſpoſed of by GOD himſelf, never any one having known the place where it lay.

Anno Mundi 2549. *Joſhuah* takes then in hand the Reins of the Government, ſends from *Shittim* Spies to *Jericho*, who lodge at *Rahabs*, Joſh. 2. 1, &c. After their return the People march, having carried before them the *Ark* of the *Covenant*, and paſs over *Jordan* dryſhod the 10*th* day of the firſt Month, *Joſh.* Chap. 3, & 4. The next Morning the People are Circumcis'd in *Gilgal*; the *Paſſover* is kept on the 14*th*; the *Manna* ceaſeth, and the Son of GOD appears to *Joſhuah*, to encourage him, *Joſh.* 5. 1, *&c.* The next Morning of the *Paſſover* *Jericho* is inveſted; on the 7*th* day its *Walls* fall of themſelves, and is burnt and deſtroyed; yet *Rahab* is ſpared, whom *Salmon* the Son of *Nahaſſon*, chief in the Tribe of *Judah* takes to Wife, *Joſh.* 6, *&c.* *Math.* 1. 4. 5. Some days after *Hai* is attack'd, and at firſt the *Iſraelites* are repuls'd with loſs, for *Achans* Crime, who had ſinn'd in *Jericho*; but the Fact being diſcovered, and puniſh'd, *Hai* is taken by Stratagem, is fired, and its King hang'd, *Joſh.* Chap 7, 8. After the taking of this Town the *Law* is again publiſh'd with its *Bleſſings* and *Curſings* on the Mountains of *Gerizim* and *Hebal*, Joſh. 8. 30, *&c.*

The *Gibeonites* craftily provide for their ſafety, *Joſh.* 9. 3. *Joſhuah* ſeeing them attack'd by 5 *Canaanitiſh Kings* Leagu'd againſt them, marches to their aſſiſtance, and defeats their *Enemies*, Heaven it ſelf fighting for him with *Hail-ſtones*, and the *Sun* ſtoping in the midſt of its courſe, to

give

give him time to purſue his Victory, *Joſh.* 10. 1, *&c.* This Victory is crown'd with the ignominious death of the 5 Kings, who had hid themſelves in a *Cave*, and with the taking of *Makkeda*, *Libna*, *Lakis*, *Heglon*, *Hebron*, and *Debir*, where all are put to the Sword, *Joſh.* 10. 16, *&c.* After theſe Exploits of the firſt year, the People retir'd into their *Camp* at *Gilgal*, Joſh. 10. 43. to the beginning of the next, in which they obtain Victories againſt *Jabin* King of *Hatſor*, and his Confederates, which are recited, *Joſh.* 11. 1, *&c.* The 5 following years were ſpent in other Military Expeditions, of which we read *Joſh.* 11. 16, *&c.* and 12. 1, *&c.*

In the following was made the diſtribution and diviſion of the *Country*, *Joſh.* Chapters 13, 14, 15, 16, 17, 18, *&* 19. for this diviſion began not till after the *7th* year of the Peoples entrance into *Canaan*, which clearly appears from what *Caleb* ſays, *Joſh.* 14. 10. *He was*, ſays he, 40 *years old when ſent with the other Spies to diſcover the Country of* Canaan; *and when he ſpake to* Joſhuah *about making of a diviſion he was* 85. The *Cities* of *Refuge* are eſtabliſh'd, *Joſh.* 20. 11, *&c.* and thoſe of the *Levites*, Joſh. 21. 1, &c. The *Rubenites* and *Gadites*, with half the Tribe of *Manaſſes* are ſent to their Quarters beyond *Jordan*, who ſatisfie the reſt touching the erecting an *Altar*, before they paſs over it, *Joſh.* 22. 1. In fine, a good while after this, *Joſhuah* being old, calls all *Iſrael* to him at *Sichem*, ſets before them their Duty, renews the Covenant between GOD and them, conjures them to ſerve him in all purity, and dies aged 110 years, *Joſh.* Chap. 23, *&* 24.

According to the calculation of the moſt exact *Chronologiſts*, *Joſhuah* governed the People the ſpace of 17 years; for he could be no leſs aged than 53 years when the People came out of *Egypt*, ſeeing that in the ſame year he was made their *Captain General* againſt the *Amalekites*. At the ſame time alſo died *Eleazar*, the Son of *Aaron*, who had ſucceeded his Father in the *High-Prieſthood*, which he left to *Phineas* his Succeſſor, *Joſh.* 24. 33. being about the year 2566.

The Hiſtory of the *Judges* is ſomething harder to calculate, to reckon from the time it aſſigns to each *Judge*, and therein comprehending that of the oppreſſion, to the death of *Sampſon*, 'twill only contain the term of 299 years. Thoſe who will reckon ſeparately the time of the Servitude and Oppreſſion, find more difficulty, becauſe the term will increaſe full 111 years; whereas in joyning to theſe 299 years, the 57 years of *Moſes*, and of *Joſhua*, the 40 of *Heli*, the 40 of *Samuel* and of *Saul*, Acts 13. 21. the 40*th* of *David*, 1 Kings 2. 11. the 4*th* of *Solomon*, 1 Kings 6. 1. which are all marked in *Scripture*, we ſhall have preciſely the 480 years which are ſpecified 1 *Kings* 6. 1.

And it ſignifies nothing to alledge, that in the time of *Jephtha*, the *Iſraelites* were ſince 300 years in poſſeſſion of the Country, *Judges*, 11. 26. ſeeing that often in *Scripture* the even Number is put for the broken: If one would then reckon the Preſcription which *Jephtha* alledges, ſince the *Iſraelites* came out of *Egypt*, and were conducted by GOD to the taking and poſſeſſing the Country, there muſt have been more than 300 years to *Jephtha*; if it be taken from the poſſeſſion, which was in the laſt year of *Moſes*, there will be ſomething leſs. And foraſmuch as 'tis denoted in the Argument of the Book of *Judges*, that the Hiſtory begins (according to the calculation of ſome) in the year 2511, and ends in the year 2810. this principally ariſes from the *Hypotheſis* of thoſe, who think *Abraham* was born in the 70*th* year of *Thares*, whereas we reckon he was born 60 years after. And as in this Argument we have followed the *French*, ſo we believe 'tis by the *Printers* fault, there's inſerted 2511 for 2541. and 2810 for 2840, to which if you add 5 years of the firſt vocation of *Abraham*, whence we begin the 430 to the *Exit*, this calculation will amount to ours. Let us then reckon from the death of *Joſhuah* in the year of the World 2565, to that of *Hothniel* 40 years, *Judges* 3. 11. under which are comprehended the Anarchy which followed the death of *Joſhuah*, of which ſee Examples, *Judges* Chapters 17, 18, 19, 20, 21. the defection of the People to the worſhip of *Idols*, the vexation of 8 years, which they ſuffered by the King of *Meſopotamia*, Judges 2. 10, 11. and 3. 7, 8. and the re-eſtabliſhment of all by *Hothniel*, to the time of his death, which was the 40 years after that of *Joſhuah*, Joſh. 3. 11. ſo that the Hiſtory of the Idolatry of *Micah*, and the taking of *Lais* by thoſe of *Dan*, *Judges* Chap. 17, & 18. and that of the War of the other Tribes againſt the *Benja-*

...ffers, for the Injury committed by them of *Gibeah* against a *Levite* and his Concubine, whereby it came to pass, what *Judges* Chapter 19. 20, 21. belong to these first 40 years of *Judges*. But the rest of the *People*, which *GOD* had procured them by *Hothniel*, made them some return to their first train, and therefore they fell under a fresh Oppression from *Heglon* King of *Moab*, which lasted 18 years, till *Ehud* was rais'd up for a Deliverer, who having kill'd *Heglon*, the Country was at rest till the 80*th* year after the death of *Hothniel*, Judges 3. 30. excepting some slight Incursions of the *Philistins*, which hapned in that time; whom *Shamgar*, also ill Arm'd, Heroically repress, *Judges* 3. 31.

The death of these 2 was followed, as it were, by a new corruption of the People, as also with a violent oppression of them by *Jabin* King of *Hatsor*, and *Sisera* the General of the Forces, which lasted the space of 20 years, and till *Deborah*, who then Judged the People, animated *Barac* to Arms, and then they together defeated *Sisera*, who saving himself on Foot, and being retired into the Tent of *Jubel*, the Wife of *Heber Kenian*, was there killed by her, which procured more rest, till the year 40, since the death of *Ehud* and *Shamgar*, *Judges* Chapters 4, & 5. 31.

After this signal Deliverance, *Anno Mundi* 2725. the *Israelites* being return'd to their Vomit, *GOD* raised the *Midianites* to chastise them, and after a 7 years molestation, *Gideon*, called *Jerubbal*, was sent to deliver them. See the History *Judges* Chapters 6. 7, 8. which lays down till other 40 years, to the decease of *Gideon*, Judges 8. 28. He modestly refused the *Scepter*, which was offered him, *Judges* 8. 22, 27. His Death was followed by a new corruption of the *Israelites*, Judges 8. 33. of their Ingratitude against his House, *Judges* 3. 34. of the Murther of 69 of his legitimate Children by *Abimelech*, his Natural Son induced by those of *Shichem* to Tyranny, *Judges* 9. 1, &c. This Domination of *Abimelech* was as short as violent, lasting only 3 years, *Judges* 9. 22. for a misintelligence hapning between the *Shichemites* and him, at the instigation of *Gahal*, he took and razed the *Town*, burnt all the principal Persons in a *Tower* where they had retired, and besieging that of *Tebets*, a *Woman* bruised his Head with a great *Stone*, whereupon he made his Servant put an end to his Life, *Judges* 9. 23, &c. whereby it came to pass, what *Jotham* the youngest of his Brethren, who had escaped his Violence, had foretold in his Apology, *Judges* 9. 7, &c.

Anno 2768. Afterwards came *Tolah*, who Judged *Israel* 23 years, *Judges* 10. 1, 2. Now as the Wastes which the *Midianites* made every year before *Gideon* defeated them, caused without doubt a great Dearth in *Israel*, which obliged *Elimelech*, and *Nahomi* his Wife, to retire with their Family into the Land of *Moab*; so 'tis very likely that *Nahomi* return'd to *Bethlehem* with *Ruth* his Daughter-in-Law, under the Government of *Tolah*. *Jair* succeeded him in the like Office for the space of 22 years, *Judges* 10. 3. These 22 years were not very peaceable, nor consecrated by the *Israelites* to the Service of *GOD*: And therefore in the 18*th* year of his Government *GOD* began to chastise them, on one hand by the *Philistins*, and on the other, chiefly and more violently by the *Ammonites*, Judges 10 7, 8, 9. whereupon *Jeptha* the *Gileadite*, whom his Brothers had driven away, is recall'd by those of *Gilead* to be their *Captain*: He defeats the *Ammonites*, executes on his Daughter (by a Formal death) the rash Vow he had made, *Judg.* 11. 1, &c. severly chastises the *Ephramites*, who had Mutined against him, *Judges*, 12. 1, &c. and dies; having governed 6 years, *Judges* 12. 7. The taking of *Troy* is referred to the time of *Jeptha*.

Anno Mundi 2819. *Ibtsan* the *Bethlemite*, who had 30 Sons and as many Daughters, governed 7 years, *Judges* 12. 8, 9. *Eglon* the *Zabulonite* 10 years, *Judges* 12. 11. and *Habdon* the *Pirathonite* 8 years, *Judges* 12. 13, 14. which makes 25 years for the 3. In the same time as the *Ammonites* (towards the end of the Government of *Jair*) used their endeavours against the People of *GOD* whom *Jeptha* repress; the *Philistins* also made new Attempts, *Judges* 10. 7. after the first Essay, in which *Shamgar* had resisted in his time; and they continued the space of 40 years, *Judges* 13. 1. until *Sampson* the *Israelites Hercules*, who Judged *Israel* 20 years, began to encourage them; for afterwards the *Israelites* lay not still without Retaliations, frequently opposing the *Philistins* even under *Eli*, altho with different Successes, sometimes beating, and other whiles being beaten, till *Samuel*, Judges 16. 31. He is

alſo called *Bedan*, 1 Sam. 12. 11. See the miraculous Hiſtory of *Sampſon*, Judges Chapters 13, 14, 15, 16. After his Death, in which expired the Year 299 from that of *Joſhuah*; *Eli* the *High Prieſt* Judged *Iſrael* 40 years, 1 *Sam.* 4. 18. The Sacred Hiſtory does not denote, when died *Phineas* the Son and Succeſſor of *Eleazer* in the *High Prieſthood*; nor how this Dignity paſt from *Eleazers* Family, who was *Aarons* eldeſt Son, into that of *Ithamar*, who was the youngeſt: For *Eli* deſcended of *Ithamar*, as is ſeen 1 *Sam.* 8. 3. 4. and 1 *Chron.* 3. 4. So alſo it return'd in *Zadock* to its firſt Branch, 1 *Kings* 2. 27. and 1 *Chron.* 6. 8. Some make *Eli* to ſucceed immediately to *Phineas* about the time when *Sampſon* began to act againſt the *Philiſtins*; but there appears no reaſon for giving of *Phineas* ſuch a long life, which muſt have exceeded the term of 300 years. Some ſay *Phineas* was depoſed on occaſion of *Jeptha's* Vow; Some ſay for having approved of the bloody Execution, and others for deſigning to hinder it.

Joſephus pretends, that after *Phineas*, ſucceeded in their order *Abiſhah* his Son, and *Bukki* his Grandſon, of whom is mention, 1 *Chron.* 6. 50, 51. And perhaps after the immature death of *Bukki*, we ſhould paſs by *Eli* to the branch of *Ithamar*, not to find any one in that of *Eleazer*, who was of competent age, or who had all the requiſite Conditions for this employ.

Samuel was born under him, and grew up with the time, fit for the *Tabernacle*, which was then at *Shiloh*, 1 *Sam.* Chap. 1, & 2. The Sons of *Eli*, *Hophni* and *Phineas* behave themſelves ill, at which he is reprehended by a *Prophet*, 1 *Sam.* 2. 22, 27, &c. and alſo by the Miniſtry of *Samuel*, 1 *Sam.* 3. 1, &c. Towards the end of the Government, and life of *Eli*, there was a great Fight between the *Philiſtins* and *Iſraelites*, in which theſe later were worſted, *Eli's* 2 Sons kill'd, and the *Ark* taken; at this ſorrowful News brought to *Shiloh*, *Eli* aged 98 years, and deprived of the uſe of his ſight, falls from his Chair and breaks his Neck; and his Daughter-in-Law, the wife of *Phineas*, dies in *Child-Bed*, and calls her Son *Ichabod*, more afflicted for the taking of the *Ark*, than for the death of her Husband, 1 *Sam.* 4. 10.

Anno 2984. The *Ark*, altho' a Priſoner, yet triumphs over the *Philiſtins*, 1 *Sam.* 5. 1, &c. who ſent it back again into *Iſrael* at the end of 7 Months; and arrives at *Bethſhemes*, and the People of thoſe parts are puniſh'd with a great *Plague*, for having look'd into the *Penetralia* of it; for there died 70070 Men, 1 *Sam.* 6. 1, &c. From *Bethſhemes* its carried to *Kirjathjeharim* to *Aminadab*, where it remained 20 years without being removed, 1 *Sam.* 7. 1, 2. for it ſeems not to have been till *Samuel* made it be brought and ſet down at *Gilgal*, for a while after the Anointing of *Saul*, which is thought may be collected from 1 *Sam.* 12. 14. & 13. 4.

Now altho' 'twas ſome Conſolation to the People to ſee the *Ark* returned, yet they found their Affairs in great diſorder after the loſs of ſo great a *Battle*: But *Samuel* having convocated the People at *Mitſpa*, the *Philiſtins*, who took hold of this occaſion to invade the *Iſraelites*, are put to flight by means of a great *Thunder*, and purſued as far as *Bethcar*, 1 *Sam.* 7. 3, &c. From that time the *Philiſtins* were kept in ſome awe, till after the deceaſe of *Samuel*; for he retook the *Towns* which they had obtain'd from the *Iſraelites*, and continued in his Magiſtracy as long as he lived, 1 *Sam.* 7. 13, 14, 15. And tho' *Saul* was eſtabliſh'd King by him, yet he ſtill retain'd ſome remains of his firſt Authority till his death.

S. *Paul* attributes 40 years to *Samuel*, and to *Saul* conjoyntly, *Acts* 13. 21. But we are not certain how many years *Saul* reigned, nor how many he ſurvived *Samuel*, whoſe death is mentioned 1 *Sam.* 25. 1. 'Tis certain that *Samuel* being old, and his Sons, whom he began to eſtabliſh *Judges* over *Iſrael* degenerating from his Vertue; the Ancients of the People ask'd a *King* of him, and he ſet before them, what they muſt then expect, 1 *Sam.* 8. 1, &c.

Saul the *Benjamite* is divinely directed to *Samuel*, who Anoints him as *King*, and preſents him to all the People convocated at *Mitſpa*, 1 *Sam.* Chap. 9, & 10. His firſt Exploit of War was to raiſe the Siege, which *Nahaſh* the *Ammonite* had laid againſt *Jabeſh* of *Giliad*; which ſucceeding, he thereby won the Affection of the People, even of thoſe who had at firſt deſpiſed him, and he is by *Samuel* ſolemnly confirmed in his Dignity, 1 *Sam.* 11. 1, &c. *Samuel* takes occaſion in this Aſſembly to juſtifie his Conduct, to reprehend the People for their lightneſs, to exhort them to their duty, and to aſtoniſh them by a great Miracle, 1 *Sam.* 12.

12. 1, &c. In the 2d year of King *Saul*, *Jonathan* his Son repels the *Philiſtin Garriſon*, which lay near *Gilboa*; whereupon they reinforce themſelves, and come to *Michmaſh*. *Samuel* in this publick Conſternation had charged *Saul* to expect him at *Gilgal*; but he being impatient, and under pretence of *Devotion*, offers *Sacrifices*; for which he is ſharply reprehended by *Samuel*, who makes known to him his Rejection, and that another ſhould be ſubſtituted in his place, 1 *Sam.* 13. 1, &c. Now in this Terror the People being half Unarm'd, *Saul* ſtands only on the defenſive, and contents himſelf with guarding the Paſſages: But *Jonathan* having only his *Shield-Bearer* with him, aſcends between 2 *Rocks*, to attack the *Philiſtins Corps de Gard*, and does great Execution amongſt them, and thereby puts the *Enemies Army* into great confuſion and diſſention: Upon which *Saul* (with his Army) purſues them; and thoſe *Iſraelites*, whom Fear had made to hide themſelves, now come out and joyn themſelves to him; ſo that the Defeat was very great. See all the particulars, 1 *Sam.* Chap. 14. Being heartned by his Victory, he beats this Enemy on all ſides, 1 *Sam.* 14. 47. receives Commandment by *Samuel* to fall on the *Amalekites*, over whom he gains a ſignal Victory; but ſpares King *Agag*, and great ſtore of *Cattel* and *Booty*, contrary to the Divine Command. But *Samuel* put *Agag* to death of his own Authority, and from that time he ſaw *Saul* no more, 1 *Sam.* 15. 1, *&c.*

David, when as yet young, not exceeding 20, or 22 years, is ſecretly Anointed by *Samuel* King over *Iſrael*, 1 Sam. 16. 13. But *Saul* being troubled with an Evil Spirit, *David* is ſent for to play on *Muſical Inſtruments* before him, during theſe vexatious Paroxiſms, 1 *Sam.* 16. 18 &c. The *Philiſtins* having reaſſembled their Forces, have *Goliah* in their Army, who braving that of the *Iſraelites*, and offering to decide the Quarrel by a ſingle Combat, is undertaken, and kill'd by *David*; which conciliates a real Kindneſs from *Jonathan*, and the Envy and Hatred of *Saul*, 1 *Sam.* 17. 1. From hence aroſe divers Perſecutions againſt *David*, which the Sacred Story gives a particular account of, 1 *Sam.* Chap. 18, &c. to which we owe ſeveral of his *Pſalms*. Firſt, *Saul* endeavoured to pierce him with his *Javelin*, 1 Sam. 18. 10, 11. Then he makes him a Colonel of a 1000 Men, to make him periſh by his Enemies; but he met every where with Succeſs, 1 *Sam.* 18. 13, &c. He afterwards promiſes him *Merab* his eldeſt Daughter, but gives her to *Hadriel*, 1 Sam. 18. 17, &c. but in her ſtead he gives him *Michal*, the youngeſt, and demands of him for her Dowry, 100 of the *Philiſtins* Fore-skins. *David* furniſhes him with double the number, and Eſpouſeth her, 1 *Sam.* 18. 20, &c. After this Marriage, *Saul* deſigns to Aſſaſſinate him; but *Jonathan* hinders him the firſt time, 1 *Sam.* 19. 1, *&c.* and *David* being well received again by the King, obtains from him a notable Victory againſt the *Philiſtins*, 1 Sam. 19. 7, 8. This laſted not long, for being vexed with his Evil Spirit, as *David* played on the Harp before him, he tries again to kill him with his *Javelin*. *David* declines the Stroak, and haſtens to his own Houſe: *Saul* beſieges it; but by the prudence of *Michal* he eſcapes alſo this Danger, 1 *Sam.* 19. 11, *&c.* He comes then towards *Samuel*, and retires with him to *Naioth*; where *Saul* ſends firſt, and then comes himſelf to take him, but in vain, 1 *Sam.* 19. 18, *&c.*

David being afterwards come ſecretly to *Jonathan*, they contrive together how to provide for his Safety; he is determin'd for *Nob*, where *Abimelech* the *High Prieſt* gives him the *Conſecrated Bread*, for want of other, and *Goliah*'s *Sword*, with which he goes towards *Achiſh* King of *Gath*; where ſeeing his Life in danger, he counterfeits himſelf Mad to eſcape, and is on this account driven from the Court, 1 *Sam.* Chap. 20, *&* 21. This *Achiſh* is alſo called *Abimelech*, Pſal. 34. 1. But as to the *High Prieſt*, *Abimelech*, he was the Son of *Ahitub*; and this was of *Phineas* the Son of *Eli*, 1 Sam. 14. 3. and 22. 11. ſo that *Ahitub* obtain'd the *High Prieſthood* after his Fathers and Grandfathers death, and left it afterwards to his Son *Abimelech*, who was alſo called *Ahijah*, 1 Sam. 14. 3. Thence he ſaves himſelf in the Cave of *Adullam*, where his near Friends came and found him, together with others, to the number of 400 Fighting Men. He ſecures his Father and Mother in the County of *Moab*, whence he parts by the advice of *Gad*, an holy Prophet of great eſteem in that time, to come into Land of *Judah*, in the Foreſt of *Hereth*, 1 *Sam.* 22. 1, *&c.* In the mean time *Doeg* the *Idumean* tells *Saul*, he had ſeen him at *Nob*, and how *Abimelech* received him; wherefore *Saul* not only puts him, but all the

Prieſts of his Family to death, to the number of 85. deſtroys the whole Town of *Nob*, and puts all the Inhabitants (without diſtinction of Sex or Age) to the Sword. *Abiathar* the Son of *Abimelech* having only eſcaped this Slaughter, retired towards *David*, and brought him the News, and ſucceeded him in his time in the Dignity of *High Prieſt*, 1 Sam. 22.9,&c.

Tho' *David* was only arm'd for his own preſervation, yet he ceaſed not on all occaſions to uſe his Arms for the Publick, and therefore he goes and Charges the *Philiſtins* at *Kehila*, and delivers the Town from their hands. *Saul* thinks to ſurprize him, and the Inhabitants were ready to deliver him; but being warned of their deſign from GOD, he departs, and retires to the Deſart of *Ziph*, where *Jonathan* comes and finds him. The *Ziphians* advertize *Saul* thereof, and offer themſelves for his Guides to purſue him: But *David* having notice of his March, ſhifts from him, until the *Philiſtins* being entred into the Country, obliged *Saul* to deſiſt from his Purſuit, 1 *Sam.*23.1,*&c.*

David being delivered from ſo eminent a danger in the Deſart of *Mahon*, retires to the ſtrong Places of *Engeddi*, of which *Saul* being advertiz'd, goes in ſearch of him, and falls into the hands of *David*, in a *Cave* where he was hid, and contented himſelf with cutting off a piece of his *Garment*, as a token that he might have killed him, if he would, whereupon *Saul* acknowledges his innocency and deſires of him that when he ſhould come to the Crown, he would not deſtroy his Family. 1 *Sam.* 24. 1. Not long after this *Samuel* dies, and *David* retires with his Friends to the Deſart of *Paran*; he ſends to demand Proviſions of *Nabal*, whoſe People had received all manner of good Offices from him in the Deſart, yet he refuſes them; but *Abigal* his Wife dexterouſly prevents the Miſery which her Husband's Churliſhneſs had drawn on him, at which he dies with Vexation, and *David* Marries his Widow, whom he adds to *Ahinoam* his other Wife, which he had eſpouſed after *Saul* had taken *Michal* from him, and Married her to *Palti*, 1 *Sam.* 25.1,&c. After this the *Ziphians* go to *Saul* the 2d time, and advertize him, that *David* was again returned towards them; whereupon he again purſues him with 3000 Men. *David* enters by Night into his *Camp*, goes into his *Tent*, takes his *Javelin* which ſtuck at his Beds-head, and his *Pot of Water*, and paſſes on the other ſide, rowzes *Abner* and *Saul*, and ſhews them again, that the Kings Life was in his hands; at which *Saul* confus'd, acknowledges his fault, and promiſes to deſiſt from perſecuting him, 1 *Sam.*26.1,&c. Yet *David* durſt not confide in his word, but retires into the Country of the *Philiſtins* towards *Achis* King of *Gath*, who gives him *Ziklag* for a place of ſurety and retreat, which he made his place of reſidence 16 *Months*, until the death of *Saul*; whence he made his Inroads on the inveterate Enemies of *Iſrael*, and always return'd laden with *Booties*, which *Achiſh* thought to be taken from thoſe of *Judah*, 1 Sam.27.1,&c.

Achiſh being confirmed by this Opinion which he had of *David*, declares to him, that he would make uſe of him and his Men, 1 *Sam.*28. 1,*&c.* And thereupon a new Expedition is form'd by the *Philiſtins* againſt the *Iſraelites*. *Saul* deſtitute of Counſel addreſſes himſelf to a *Witch*, to call up the Spirit of *Samuel*; and the *Spectrum* which appeared (by means of her Charms) foretels him of the Misfortune he ſhould meet with the next Morning, 1 *Sam.* 28. 7, *&c.* This was in *Anno* 2944. The *Armies* being almoſt in ſight of one another, *David* and his Men, on the Miſtruſt which the other *Philiſtins* conceived at him, are ſent away by *Achiſh*, 1 *Sam.*29.1,*&c.* But whilſt *Ziklag* was burnt and plunder'd by the *Amalekites*, who had carried away the *Women* and *Children* Captives. *David* in this ſorrowful Accident purſues the *Amalekites*, overtakes them in diſorder, and recovers the *Perſons* and the *Booty* which they had brought away from *Ziklag*. He equally divides the *Booty* amongſt the People, and returns to *Ziklag*, and ſends Preſents to his Friends in *Iſrael*, 1 Sam. 21. 1,*&c.* In the mean time the *Battel* is given between the *Philiſtins* and *Iſraelites*; theſe laſt being beaten, *Saul* falls on his Sword; his 3 Sons, *Jonathan*, *Abinadab*, and *Malchiſhuah*, are killed, and their Bodies with their Fathers ignominiouſly hang'd on the Wall of *Bethſhan*, whence the Inhabitants of *Jabeſh* carry them off in the Night, to the end they might have an honourable Burial, 1 *Sam.* 31. 11. The News of this is brought to *David*, 2 days after his return to *Ziklag*, and 3 days after the *Battel*: He put the Meſſenger to death, who vaunted of his having fallen upon *Saul*, altho' at his Re-

queſt

queſt to haſten his Death; and utters a Funeral Elegy on this occaſion, 2 *Sam.* 1. 1, *&c.*

We have repreſented all this at large, to ſhew how much thoſe miſreckon themſelves, who allow only 2 years to the Reign of *Saul*, ſeeing all the things mentioned do require a longer term. He may indeed have abſolutely Reigned but 2 years after the death of *Samuel*, who retain'd the Dignity of a *Judge* all the time of his life; or that he did not Govern properly, but only the two firſt years; after which he was rejected of GOD, and *Samuel* ſaw him no more; but 'tis certain, many years more paſt ſince his Anointing by *Samuel* till his death, of which here is an unqueſtionable Proof. *David* was 30 years old when he began to Reign, and Reigned 40, 2 *Sam.* 5. 4. and the 2d of *Saul* was ſpending, or ſpent, 1 *Sam.* 13. 1. when *David* was Anointed by *Samuel*, being the youngeſt of his Brethren, 1 *Sam.* 16. 13. And when *Goliah* was kill'd, *David* was then but a youth; on which account alſo *Saul* durſt not hope for good ſucceſs in this Duel; *Goliah* himſelf likewiſe deſpiſing him for this reaſon, 1 *Sam.* 17. 33, 42. So that in the time of this Combat he muſt be above 22 years old; whence it evidently follows, we may reckon 10 years from the Anointing of *Saul* to his death; ſo that he Reigned at leaſt 2 years as legitimate King, the 6 following in the unjuſt proſecution of *David* till the death of *Samuel*, and the 2 laſt to his death. And as *Samuel* could have no leſs than 60 years, when being old the People demanded a King of him, 1 *Sam.* 8. 1, 5. ſo 'tis eaſie to conceive he was at the age of 34 years when he began to Judge the People after the death of *Eli*, and thus more than 60 years when the People required of him a *King*, becauſe he was ſaid to be then old: So that he Judged above the ſpace of 30 years, and retain'd ſtill the Dignity 8 years from *Saul's* Anointing, and that dying aged 72 years, *Saul* ſurvived him by 2. which makes up 40 years, aſſigned joyntly to *Samuel* and *Saul*, Acts 13. 20.

Saul dying, *David* comes to the Crown in the year 2944, being 8 years after the death of *Sampſon*, 40 years after that of *Eli*, and 436 after the *Iſraelites* Exit; for parting from *Ziklag* he comes into *Hebron*, where thoſe of *Judah* Anoint him, and acknowledge him for their King. *Abner* ſets up *Iſhboſheth*, *Saul's* Son, againſt him, who having already Reigned 2 years over the other *Tribes*, made his Troops to advance under the Conduct of *Abner* againſt thoſe of *David*, led on by *Joab*, near *Gabaon*, where *Abner* is worſted, and loſes *Hazael* his Brother, 2 *Sam.* 2. 1, *&c.*

This *War* continued ſtill above 5 years, until *Abner* grew offended by *Iſhboſheth*, quitted his Intereſts and Party, ſends *Michal* to *David*, diſpoſes the other *Tribes* to receive him, and comes to inform *David* of this at *Hebron*, where he is well received; but having forſaken the *King*, *Joab* and *Abiſhai* his Brother baſely kill him, whereat *David* was greatly offended, 2 *Sam.* 3. 1, *&c.* A while after *Iſhboſheth* is Aſſaſſinated by two of his own Captains, *Rechab* and *Bahana*, who bring his Head to *David*; but inſtead of thanking them for their Preſent, cauſed them to be put to death as Vile Fellows, 2 *Sam.* 4. 1, *&c.* Then the other *Tribes* reſolve to acknowledge *David*, and hereupon wait on him at *Hebron*, where he had already Reigned over *Judah* 7 years and an half; whence he departs to ſeize on the Fort of *Sion*, and to drive the *Jebuſites* from *Jeruſalem*. There *Hiram* King of *Tyre* ſends to him *Embaſſadors* and *Cedar-Wood*, with Workmen to build his Court, 2 *Sam.* 5. 1, *&c.* This was in *Anno Mundi* 2950.

In the 9*th* year of his Reign, he obtains 2 notable Victories over the *Philiſtins*, the firſt in *Bahal-Peratſim*, and the 2d in a place where there were a great many *Mulberry-Trees*, 2 *Sam.* 1. 17, *&c.* And it ſeems 'twas on this occaſion that 3 of *Davids* Valiant Men went to *Bethlehem* for *Water* for him through the midſt of the Enemies Forces, 2 *Sam.* 23. 15, 16, 17. After theſe *Victories* he again eſpouſeth more Wives 2 *Sam.* 5. 13. and tranſports the *Ark* from *Kriathjearim*, called *Bahale* of *Judah*, deſigning to ſettle it in *Sion*; but being affrighted by the death of *Uzzah*, he durſt not receive it in within his own Houſe, till having known that *Obed Edom* was bleſt by it, to whoſe Houſe he had ſent it; he made it be brought thence into *Sion* with great ſolemnity, his Wife *Michal* blaming him for having Danced publickly before it: He is greatly offended with her Reproof, 2 *Sam.* 6. 1, *&c.* He afterwards deſigns the building of the *Temple*, which *GOD* by the Prophet *Nathan* orders him to remit to his *Succeſſor*, 2 *Sam.* 7. 1, *&c.* yet he then prepared, or Divinely received the Model

of it; of which see 1 *Chron.* 28. 11, *&c.*

He beats again the *Philiſtins*, and wins them the Fort of *Metheg-amma*, 2 *Sam.*8.1. ſubjugates the *Moabites*; and 'twas in this Expedition that *Benaja* ſlew 2 of the moſt Mighty Men amongſt them, and a *Lion* in a Snowy day, 2 *Sam.*23.30. He deſeats *Hadad-ezer* King of *Zobah*, ſubdues the *Syrians*, 2 *Sam.*8.3, *&c.* and overcomes the *Idumæans*, 2 *Sam.*8.12,13,14. Then he took *Mephi-boſheth* the Son of *Jonathan* home to him, (who was but 5 years old when his Father died, 2 *Sam.*4. 4.) and committed the care of his Lands to *Ziba*, 2 *Sam.* 9. 1, *&c.* which ſeems not to have hapned till about the 15*th* of *David*'s Reign, ſeeing *Mephiboſheth* had then a Son named *Micah*, 2 *Sam.*9.12.

Its not certain, whether the *War* againſt the *Ammonites* preceded that which *David* had againſt the *Syrians*; yet it ſeems the one had great Coherence with the other, of which you may ſee the occaſion in *David*'s Embaſſy violated by *Hanun*, 2 *Sam.*10.1, &c. and the end of it, by taking of *Rabba*, 2 *Sam.*12.28, *&c.*

Whilſt *Joab* carried on the Siege, *David* commits Adultery with *Bathſheba* the Wife of *Uriah*, and procured ſecretly by *Joab* her Husbands death at the Siege of *Rabba*, 2 *Sam.*11.1, *&c.* *Nathan* is ſent to *David*, to reprehend him for this double Crime, and the Child born in Adultery died at the end of 7 days, 2 *Sam.*12.1, *&c.* But in the year following, which may be was the 17*th* of *David*, was born of her *Solomon*, 2 *Sam.* 12.24, *&c.* And hence it appears that *Solomon* was the eldeſt of all thoſe which ſhe had ſince her Marriage with *David*, altho' *Shammuah*, or *Shimha*, and *Shobab*, and *Nathan* be named before him, 2 *Sam.* 5. 14. and 1 *Chron.*3.5. The *Famine* which the Country ſuffered, and the Expiation made by the Crucifixion of *Saul*'s 7 Sons, at the inſtance of the *Gibeonites*, 2 *Sam.*21. 1, *&c.* is commonly referred to the 20*th* year of *David*'s Reign. New *Wars* againſt the *Philiſtins* deſcribed, 2 *Sam.*21.15, *&c.*

Being delivered from all Enemies round about him, he ſings to *GOD* the *Canticle* which we read 2 *Sam.*22. 1, *&c.* and *Pſalm* 18. 1, *&c.* But being puſt up by all theſe Proſperities, he cauſes the People to be numbred, altho' *Joab* diſſuaded him from it; and was reduced (by the Miniſtry of *Gad*) to one of theſe three Points, *viz.* to ſuffer from GOD either *War*, *Plague*, or *Famine*, 2 *Sam.* 24. 1, &c.

A while after followed the Diſorders of his Houſe: *Ammon* (one of his Sons) violates *Thamar*; but *Abſalom* her own Brother reveng'd himſelf 2 years after, by killing him, and flies into *Geſhur*, where he remains 3 years; at the end of which (by the addreſs of *Joab*, and the interceſſion of a *Tekoite*) he comes again to *Jeruſalem*, where he lives 2 years without ſeeing his Father; but at length is reconciled publickly, 2 *Sam.*1.13,14. From that time he began to make Cabals, and to aſpire to the Crown, till at length he openly Conſpired againſt his Father, and forceth him to fly from *Jeruſalem*, and to paſs over *Jordan*. This hapned at the end of 40 years, that is, either after the Election of *Saul*, or ſince the Birth of *Abſalom*, 2 *Sam.*15.1.7, &c. In this flight *Zeba* obtain'd by Calumny, the confiſcation of *Mephiboſheth*'s Eſtate: *Shimei* Curſes *David*; *Cuſhai* pretends to joyn himſelf to *Abſalom*, and diſſipates the Counſel of *Achitophel*; who hence perceiving that *Abſalom*'s Enterprize would have ill ſucceſs, makes an end of himſelf. The Battel was given between *David*'s and *Abſalom*'s Forces, the latter of which is beaten, and he flying through a *Foreſt*, remains hanged by the *Hair* of his Head between the Branches of an *Oak*, where he was ſlain: *David* bears his Death with great impatience; but at length ſhews himſelf to the People, and is ſolemnly brought into *Jeruſalem*, 2 *Sam.*Chap.16,17, 18,19.

Sheba the Son of *Bicri* takes occaſion from ſome Miſintelligence which hapned amongſt the *Tribes*, on the account of *David*'s Reſtitution, to raiſe a new Faction againſt him; but *Joab* beſieged him in the City of *Abel*, and had his Head given him, having firſt Aſſaſſinated *Amaſa*, whom *David* ſeemed to have preferred before him, 2 *Sam.* 20. 1, *&c.* After theſe Civil and Domeſtick Broils, *David* obtaining ſome Reſt in the laſt years of his Reign and Life, applies himſelf entirely to the eſtabliſhment of good Order in the Service of *GOD*, as 'tis repreſented 1 *Chron.* Chap.23,24,&c.

Being now grown in years, he Eſpous'd *Abiſhag*, to give him Warmth. *Adonijah* treads in *Abſalom*'s ſteps, and draws *Joab* and *Abiathar* to his Party; but whilſt he Feaſted with his Conſpirators, *Nathan* and *Bathſheba* inform *David* of it, who on this occaſion

makes

makes *Solomon* to be Anointed King, which diſſipated *Adonijah's* Faction, yet whom *Solomon* at firſt pardon'd, 1 *Kings* 1.1, *&c.*

David having given divers Orders to *Solomon*, dies, after he had Reigned 40 years, 1 *King* 2. 1, *&c.* and *Solomon* ſucceeds him, who Reigned as long. He immediately puts to death *Adonijah*, who had demanded *Abiſhag* to Wife, depoſes *Abiathar* from the *Prieſthood*, which he transfers to *Zadock* of the Branch of *Eleazer*, and cauſes *Joab* to be ſlain at the Horns of the *Altar*, giving the charge of this to *Benaja*, 1 Kings 2. 1. he alſo confines *Shimei* to *Jeruſalem*, who going out thence 3 years after (contrary to his Order) was alſo put to death, 2 *Kings* 2. 36, *&c.* Theſe things hapned about *Anno Mundi* 2984.

Having eſpous'd the Daughter of *Pharaoh*, obtain'd of GOD a ſingular Wiſdom in governing, of which he gave the firſt inſtance between 2 *Harlots*, and reduces the Officers of the *Crown* into great Order, and the People live under his Conduct in abundance and great ſecurity, 1 *Kings* Chap. 3, & 4.

CHAP. VI.

Of the Fifth Age, or Period of the World.

THE farther we go from the *Creation* of the *World*, the more perplexity we meet with in *Holy Scripture*, in adjuſting the Accounts of Time; but this is in ſome part recompenc'd by the Light which on the contrary we have cleared in the greateſt diſtance from the Writings of *Profane Authors*.

This Fifth Age of the *World*, begins at the Foundation of the *Temple* of *Solomon*, in the Year 2992; and ends at the *Jewiſh Captivity*, in the Reign of King *Cyrus* *Anno Mundi* 3468; which *Period* contains the ſpace of 476 years.

The *Temple* was 7 years and an half in Building, and was Dedicated in the year 3001, which began the Fourth *Millenary* of the World. *Solomon* Reigned 40 years, and died in the year of the *World* 3029, being 975 years before the Birth of *Jeſus Chriſt*. But it is incredible to think what a confuſion in *Chronology*, is cauſed by the diviſion of his *Kingdom* between the Kings of *Judah* and *Iſrael*, which hapned after his Death. Even thoſe that have taken moſt pains in this matter, have had much ado to reconcile the Difficulties that here occur.

[*In the Large Volumes of the* Hiſtory *of the* Bible, *there comes in here a double Table of the Kings of* Judah *and* Iſrael, *which can't be ſo brought into a Page in this ſmall ſized Volume, to which I refer the Curious; as alſo for the* Table *of the* Kings *of* Judah, *after the Ruin of* Samaria.]

Anno Mundi 2988. *Solomon* having treated with *Hiram* King of *Tyre*, for Materials for the *Temple* which he deſigned, began the Building in the 4*th* year of his Reign, and the 480*th* ſince the *Iſraelites* Exit out of *Egypt*, 1 Kings 6.1.

See the Hiſtory of his *Buildings*, both Sacred and Civil, 1 *Kings* Chap. 6 & 7. The *Temple* finiſh'd at the end of 7 years, he makes the Dedication of it in the 11*th* year of his Reign, 1 *King* 7. 37, 38. and 8.1, *&c.*

Having ſpent 7 years in Building the *Temple*, he conſum'd 13 more in building his *Houſe*; and at the end of theſe 20 years, which is in the 24*th* of his Reign, *GOD* appeared to him again with *Promiſes* and *Threats*, 1 Kings 9. 1, 10. Of his other Buildings, Navigations into *Ophir*, the Viſit he received from the Queen of *Sheba*, ſee 1 *Kings* 9. 15, *&c.* and 10. 1, *&c.* Alſo his ſtrange and numerous *Wives*, having 700 that were *Princeſſes*, beſides 300 that were *Concubines*; how towards the declenſion of his Life he turned away his Heart after other *Gods*, to connive (at leaſt at their Worſhip) and tolerate them againſt his duty. See 1 *Kings* 11. 1, &c. *GOD* denounces to him, whether immediately in a *Dream*, or *Viſion*, or by the Prophet *Ahijah*, who then flouriſh'd; the tearing away of his Kingdom, and raiſing up *Enemies* to him, in the perſons of *Hadad* the *Idumæan*, in *Rezon* the *Syrian*, and in *Jeroboam* the *Ephramite*, to whom *Ahijah* foretold, he ſhould be King of 10

Tribes, 1 Kings 11.9, *&c.* In fine, He dies, having Reigned 40 years, and having lived 62 or 63, leaving his Crown to *Rehoboam* his Son, aged 41; which shews, that what he said in his Prayer, 1 *Kings* 3.7. concern'd the confession of his Incapacity, and not his want of years.

Rehoboam, for following the Counsel of the youngest, saw himself abandon'd by the 10 *Tribes*, who rebelled against him, and set up *Jeroboam* the Son of *Nebat* for their King, 1 *Kings* 12.1, *&c.* From that time was made a distinction between the Kings and Kingdom of *Judah*, and those of *Israel*; and some will have this to be the beginning of the 390 mystical Days in *Ezek.* 4.4. which is to say, of 390 years, during which GOD bore with the Sins of this People.

Rehoboam, whom *Solomon* had of an *Ammonite* Woman, 1 *Kings* 14. 22. not being able either to retain by Love or Force the 10 *Tribes* Obedience to him, and *Adoram* whom he had sent to them having been Stoned, 1 *Kings* 12.16, *&c.* and GOD himself having forbidden him by the Prophet *Shemaiah*, and those of *Judah* and *Benjamin*, to take up Arms on this account against those of *Israel*, 1 Kings 12. 22, &c. underwent another vexation 5 years after, by means of *Shishack* King of *Egypt*, 1 *Kings* 14.25.

Jeroboam, who began with him in *Israel*, to settle himself in this new Authority, did set up an Idolatrous and vicious Worship, 1 *Kings* 12.26, *&c.* *Zadock* having exercised the Office of *High Priest* under *Solomon*, after the deposing of *Abiathar*, transmits it to his Son *Ahimaha's*, who Officiated in the time of *Rehoboam*, 1 Chron 6.8,53. An anonymous Prophet came to *Bethel*, to reprehend *Jeroboam*, and to foretel, that *Josias* would one day overthrow the *Altar*, which he came now from setting up; but he himself having not followed *GOD's* Order, was kill'd by a *Lion*, 1 *Kings* 13.1, *&c.*

Jeroboam having by his Wife (disguis'd) consulted *Ahijah* the Prophet on his Sons sickness, is severely censured with the Prediction of the entire ruin of his House, and the approaching death of his sick Son, 1 *Kings* 14.1, *&c.*

Rehoboam dies *Anno* 3046, having Reigned 17 years, and lived 58, 1 *Kings* 14.21. leaving *Abijam* (called also *Abiah*) his Son Heir of his Crown of *Judah*, and Quarrels against *Jeroboam* King of *Israel*, in the beginning of the 18*th* year of his Usurpation. But *Abijam* Reigned only 3 years, as little religious and happy as his Father, 1 *Kings* 15. 1, *&c.* (In his time flourish'd the Prophet *Iddo*, the Compiler of this History, 2 *Chron.* 12. 15.) yet GOD gave him some advantagious Successes against *Jeroboam*, 2 *Chron.* 13.1, *&c.*

Anno Mundi 3049. To *Abijam* succeeds his Son *Asa*, who comes to the Crown at the 20*th* year of the expiration of *Jeroboam*, a Prince of great Piety, and who (without concerning himself at his Grandmother *Maacha*, the Daughter of *Abiscalom* of *Gibeah*) purged the Land of *Idols* and *filthiness*, 1 *Kings* 15.2,9, *&c.*

In the beginning of *Asa's* 2d year, *Nadab* the Son of *Jeroboam*, having Reigned over *Israel* 22 years, 1 *Kings* 14.28. succeeds his Father; but scarce had he began to enter into the 2d year of his Reign, but *Bahasa*, or *Baasha*, King of *Israel*, of the Tribe of *Issachar*, Conspired against him at the Siege of *Gibbethon*, and kill'd him before the 3d year of *Asa* was ended, and exterminated *Jeroboam's* whole House, 1 *Kings* 15.25, *&c.*

This *Baasha* also undertook a War against *Asa*, and design'd to build *Ramah*, to serve him as a Fort against *Judah*: But *Asa* gives him so great a diversion by *Benhadad* King of *Assyria*, that he of all *Israel* was constrained to lay aside his design, 1 *Kings* 15. 16, *&c.* Therefore this proceeding of *Asa* was not approved of from Heaven; for GOD reprehended him for it by the Prophet *Hanani*, 2 Chron. 16.7, &c.

Anno Mundi 3090. *Asa* Reigned 41 years, and died, being only ill of his *Feet*, for having put greater confidence in *Physicians* than in GOD, 1 *Kings* 15. 10, 23. under *Asa* and *Ahijam* his Father; the *High Priesthood* was administred by *Azariah* the Son of *Ahimaaz*, *Zadock's* Grandson, and perhaps by *Johanan* his Son, 1 *Chron.* 6. 9. In the mean time *Baasha* continuing in the Sin of *Jeroboam*, was reprehended by *Jehu* Son of *Hanani* the Prophet, and threatned with the like punishment; and having Reigned 23 years, died in the beginning of the 24*th*, 1 *Kings* 15.33 leaving his Crown to his Son *Elah*, in the 26*th* year of *Asa*, 1 *Kings* 16.8. whence it appears that *Asa's* 36*th* year, in which he was attack'd by *Baasha*, 2 *Chron.* 16. 1. is not to be understood of the Reign of *Asa*, in the 26*th* of which *Baasha* died; but

out of the *Kingdom* of *Asa*, which had taken its birth in the separation of the *Tribes*, since which he found these 36 years: For *Rehoboam* had Reigned 17, and *Abijam* 3, and *Asa* 15 or 16, when *Baasha* openly invaded him. Now it hapned the same to *Elah*, as to *Nadab* the Son of *Jeroboam*; for at the entrance of the 2d year of his Reign, in the 27*th* of *Ahabs*, *Zimri* kill'd him at *Tirza*, and afterwards put to death all those of his House, and got into his place, 1 *Kings* 16. 1, 2, &c. But *Zimri* was not King above 7 days; for *Omri* (General of the Army, with which he besieg'd *Gibbethon*) having heard of *Zimri*'s Fact, raised the Seige, sat down before *Tirza*; which *Zimri* seeing was taken, entred into the *Royal Palace*, and burnt himself in it, that he might not fall alive into *Omri*'s hands, 1 *Kings* 16. 15, *&c.*

After the Death of *Zimri*, altho' *Omri* had already been declared King by all the Army, yet there were formed two Parties amongst the People, one for *Tibni* Son of *Ginah*, and the other for *Omri*; but this latter prevailing, assured himself of the Crown by the death of his Competitor. This Contest having lasted about 4 years, he began to Reign absolutely without any Controuler: As the 31*st* year of *Asa* ended, and continued 8 years; having transferr'd the Royal Seat from *Tirzah* to *Samaria*, which he built; and having bought the Ground of *Shemer*, who was Lord thereof: So that the 12 years that are attributed to him must be reckoned, not from the death of *Tibni*, but from that of *Elah*, for the revenge of which he had been Tumultuously declared King, 1 *Kings* 16.15, *&c.* He left *Ahab* his Son Successor to the Crown of *Israel* in the 38*th* year of *Ahab*. He was a wicked Prince, doing great mischief, 1 *Kings* 16. 29, *&c.* *Asa* having Reigned 41 years, *Jehoshaphat* his Son succeeded him; an Imitator of his Father's Piety and Vertue. He came to the Crown 35 years of Age, and Reigned 25 years, 1 *King* 22.42. There's some cause to suspect that *Azariah*, who exercised the *High Priesthood* under *Jehoshaphat*, 2 *Chron.*19.11. is the same as *Johanan*, 1 Chron. 6. 9. and that he continued in this Office (under the Name of *Jehojada*) in the time of *Joash*. *Jehoshaphat* strengthens himself against *Israel*, seeks the *Baalites* to exterminate them, and from the 3d year of his Reign procures by his Officers, that the People be well instructed in the Law, 1 *Chron.*17.1, *&c.*

Anno Mundi 3095. 'Tis thought that in the 10*th* year of *Jehoshaphat*, and the 14*th* of *Ahab*, began the *Famine* foretold by the Prophet *Eli*, which lasted 3 years and an half, during which *GOD* several ways provided for the Prophet's Nourishment, 1 *Kings* 17. 1. This term expiring, *Elijah* presents himself to *Ahab*, evidently verifies that the LORD is the true *GOD*; causes the 450 Prophets of *Baal* to be put to death, and obtains *Rain* for the Land, 1 *Kings* 18.1, *&c.* This falls in with the 14*th* year of *Jehoshaphat*. After this Execution, *Elijah* gets away to avoid the Fury of *Jezabel* the Wife of *Ahab*, 1 *Kings* 19.1 &c. *Benhadad*, King of *Syria*, imagining, that the *Famine* of the *Israelites* had much weakned them, therefore hoped to make *Asa*, and his Kingdom, Tributaries to him; but he is twice defeated and beaten, losing in the last Battel 100000 Foot, besides 27000 who perished under the Walls of *Aphek*, where they had retired; he is constrain'd himself to surrender to *Ahab*, who spares him, and treats an Alliance with him, which the *LORD* reproves by a Prophet, 1 *Kings* 2.1, *&c.* These *Prosperities* of *Ahab* against the *Syrians*, were immediately followed by the Violence executed against *Naboth* for his *Vineyard*, 1 *Kings* 21. 1, *&c.* *Jehoshaphat* enjoying particular Blessings, contracted an unfortunate Alliance with *Ahab*, and so order'd it, that his Son *Joram* espoused *Athaliah* Daughter of *Ahab*, 2 *Kings* 8. 16. and 2 *Chron.* 18. 1. and in the 17*th* year of his Reign, he associated to the Crown his Son *Joram*, *Ahab*'s Son in-Law.

Anno Mundi 3106. In the same year *Jehoshaphat* comes (in pursuance of this Alliance) to Visit *Ahab*, who made him great Feasts, and engaged him with him in the War against the *Syrians*, to have *Ramoth* of *Gilead*, which they should have surrendred by virtue of a Treaty made with *Benhadad* 3 years past. In this Combat *Jehoshaphat* was in great danger, and *Ahab* was there killed (according to *Michaiah*'s Prediction) in the 2d year of his Reign. See 2 *Kings* 8.28. and 9.1. and 2 *Chron.*18. 2, &c. *Jehoshaphat* being returned safe from so great a danger, is censured by *Hanani* the Prophet, for having joyn'd his Arms with *Ahabs*, and establishes *Judges* for Civil and Ecclesiastical Affairs, 2 *Chron.*19.1, &c. But he saw himself

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in the mean time attack'd by the *Moabites* and *Ammonites*, over whom *GOD* gave him the Victory by their own *Arms*, they not being obliged to draw their Swords, 2 *Chron.* 2.1,&c.

After *Ahab*'s death, the *Moabites* Revolt; *Ahaziah* his Son and Succeſſor having had a great Fall, conſults *Baalzebub*, and would have *Elijah* brought to him; who at the ſecond Summons comes to him, and foretels him he would never be cured of his Wound, 2 *Kings* 1. 1, &c. He would have had *Jehoſhaphat* been Partners with him in the Trade to *Tarſis*: This Project did not ſucceed, for *Jehoſhaphat* (who ſeemed at firſt inclinable to this *Navigation*, for which he was reprehended by the Prophet *Eliazar*, who denounced to him the Shipwreck of his Veſſel, 2 *Chron.* 20. 35.) at laſt refuſed it, 1 *Kings* 22. 50. Thus died *Ahaziah* without Children in the 2d year of his Reign, which was the 18*th* of *Jehoſhaphat*, and the 2d of the firſt Aſſumption of this good Princes Son *Joram* to the Crown, 2 *Kings* 1. 17. At the ſame time *Elijah* was taken up into *Heaven* in a *fiery Chariot*, leaving *Eliſha* the Heir of his *Cloak* and *Office*, 2 Kings 2. 1. &c. having firſt written for King *Joram*, *Jehoſhaphat*'s Son, what concerned him. *Eliſha* works extraordinary things, of which ſee 2 *Kings* 4. 1, *&c.*

Joram, the Brother of *Ahaziah*, and *Ahab*'s Son, ſucceeds him in the 18*th* year of *Jehoſhaphat*, and Reigned 12 years. *Jehoſhaphat* and the King of *Edom* joyn together, in the 18*th* year of *Jehoſhaphat*, and Reigned 12 years. Alſo *Jehoſhaphat* and the King of *Edom* joyn together againſt the *Moabites*, who were Revolted ſince *Ahab*'s death. *Eliſha*, who was in this Expedition, obtains *Water* for the Army, and the *Moabites* are defeated, and their King reduced to ſuch Extremities in his Capital *City*, that for deſpair he Sacrificed his own Son on the *Walls*, 2 Kings 3.1 &c.

Anno Mundi 3112. *Jehoſhaphat* in the 22*th* year of his Reign, which was the 5*th* of *Joram* King of *Iſrael*, renewed the Title of King to his Son *Joram*, aged 32 years, with ſome enlargments of Authority, greater than that he conferr'd on him 5 years before, in the 17*th* year of his Reign, 2 *Kings* 1.17. and thence ſhould be taken the term of 8 years, which the *Scripture* aſſigns him, 2 *Kings* 8.17. and 2 *Chron.*21. 5. ſeeing the firſt of theſe 8 years falls with the 5*th* of *Joram*, 2 Kings 8. 16. which was alſo the 22*th* of *Jehoſhaphat*, 2 Kings 3.1. And therefore 'tis ſaid, 2 *Chron.*21. 3. that *Jehoſhaphat* had given the Kingdom to *Joram*, becauſe he was the eldeſt, having made other Donations to his youngeſt.

Anno Mundi 3115. *Jehoſhaphat* in the 25*th* year of his Reign, and in the 4*th* of this Royal Dignity, conferr'd on his Son *Joram*, died aged 60 years, 1 *Kings* 22. 24. much about the time the *Shunamite Woman* was raiſed to Life by *Eliſha*, 2 Kings 4. 16. It was alſo in this time that the 7 years *Famine* began, predicted by him, 2 *King.*4, 38. and 8.1,2,3,&c. *Joram* Reigned alone (after the death of *Jehoſhaphat*) 4 years, or thereabouts. He followed the Courſes of the Houſe of *Ahab*; put to death all his 6 *Brethren*, with ſome of the Chief of *Iſrael*, and advanced *Idolatry* as much as he could: He ſaw the Revolt of the *Idumæans*, and of *Libna*; he ſuffered the *Philiſtins* and *Arabians* to pillage his Treaſures, and to lead his *Wives* and *Children* into Captivity; and having been ſick for 2 years, he died aged 40 years (without being lamented by any one) of a filthy and languiſhing Diſtemper, according to all which was denounced to him in the Writing of *Elijah*, 2 Chron.21. 1, &c. The 8 years Reign which the *Scripture* gives him, were not compleat; for the 1*ſt* concurring with the 5*th* of *Joram* King of *Iſrael*, the 8*th* year ſhould come in with the 12*th*, with which is alſo adjuſted the beginning of *Ahaziah* in *Judah*, 2 Kings 8. 16, 25. And as to what is ſaid, That *Ahaziah* began to Reign in the 11*th* year of *Joram* the Son of *Ahab*, 2 Kings 9. 27. this muſt be underſtood of the 11*th* year expiring, or expired; it being moreover eaſily conceived, That the 1*ſt* year of *Joram* in *Judah*, preceded by ſome Months the 5*th* of *Joram* in *Iſrael*; and thus he muſt have begun his 8*th* and laſt year a little before the 12*th* of this Prince; whence 'tis that the *Scripture* puts the 1*ſt* year of *Ahaziah* in *Judah*, beginning at the end of the 11*th* year, and concurring with the 12*th* of *Joram* King of *Iſrael*, in the Paſſages above-cited.

During the Reign of the 2 *Jorams*, *Naaman* was ſent into *Iſrael* by the King of *Aſſyria*, to be cleanſed of his *Leproſie*, 1 King. 5.1, &c. The Deſigns of the *Syrians* are diſcovered to the King of *Iſrael* by *Eliſha*, and

and those whom the King of *Assyria* had sent, to seize on him at *Dothan*, are conducted by him to *Samaria*, 2 Kings 6.8,&c. A while after *Benhadad* besieges *Samaria*, which otherwise had suffered a long time under a grievous *Famine*; but a panick Fear made him raise the Siege on a sudden, whereby the City was furnish'd with supplies, according as *Elisha* had Prophecied, 2 *Kings* 6.24. It was after this Siege, so miraculously raised, that happened the things recited touching *Benhadad*'s Sickness, and the sending of *Hazael* to *Elisha*, to consult him, which was followed by his death; after which *Hazael* becomes King of *Syria*, 2 Kings 8.7, &c.

Licurgus (the famous Legislator amongst the *Lacedemonians*) flourished about this time.

Anno Mundi 3119. *Joram* King of *Judah* being dead at the entrance into his 8*th* year, the 4*th* after the death of his Father *Jehoshaphat*, and at the beginning of the 12*th* and last of *Joram* King of *Israel*, *Ahaziah* his Son (sometimes called *Ochozias*, and *Jehoahaz*) succeeds him aged 22 years, 2 *Kings* 8.24,25,26. and to what is said to his having been then 42 years, those who would cut the knot, think that in the *Hebrew Text*, by the ignorance of *Transcribers*, are here joyned to the 2 Numerical Letters *Mem* and *Beth*, which stand for 42, instead of *Caph* and *Beth*, which stand for 22; but this Conjecture seems to others the less justifiable, in that this Number is expresst at length in the *Original Hebrew*, and is not there denoted by *Cyphers*; and therefore those that are for untying it, think, that in the last place is not mark'd the age of *Ahaziah*, but the term which past since the Crown of *Israel* was in the House of *Ahab*, and the King's Seat at *Samaria*.

Ahaziah following the Train of the House of *Ahab*, and of which he was by *Athaliah* his Mother, the Daughter of *Ahab* and *Jezabel*, the Grandchild of *Omri*, joyn'd himself to *Joram* his Uncle, against *Hazael* King of *Assyria*, who seemed to design the taking of *Ramoth-Gilead*, which *Ahab* had heretofore recovered with the price of his Life: But *Joram* in some Rencounter, was wounded by the *Assyrians*, and carried to *Jezreel* for his Cure, 2 *Kings* 8.27. whilst he was under the *Physicians* hands, and that *Ahaziah* King of *Judah* came to Visit him, *Elisha* sends one of his Disciples to *Ramoth-Gilead*, to Anoint *Jehu* King; who parts the next Morning with the other *Officers* of the *Army*, Conspirators with him, to come to *Jezreel*: *Joram* and *Ahaziah* come to meet him; the 1*st* is immediately killed and thrown into *Naboth*'s *Field*, the 2*d* mortally Wounded, and is thence carried to *Jerusalem*, and there buried, 2 *Kings* 9.1,&c. Thus died *Joram* King of *Israel* in the 12*th* year of his Reign, and *Ahaziah* his Nephew, King of *Judah* in his first year.

Jehu comes to *Jezreel*, causes *Jezabel* to be thrown out of the Windows, who is eaten with Dogs, 2 *Kings* 9. 30. and causes the Heads of 70 of *Ahab*'s Sons to be brought him from *Samaria*, whereunto he bends his course, and finds in the Way the chief of *Judah* and *Ahaziah*'s Kindred, to the number of 42 Men, and puts them all to the Sword. Being arrived at *Samaria*, he convocates the Servants of *Baal* in the Temple of the *Idol*, and there causes them to be destroyed, 2 *Kings* 10.1,&c. his Reign was long enough, to wit 28 years, 2 *Kings* 10. 36. but he suffered many Vexations from the *Syrians*, who retook *Ramoth-Gilead*, and possest much of the Country, 2 *Kings* 10. 32, 33.

Anno Mundi 3120. *Athaliah*, the Mother of *Ahaziah*, seeing her Son dead, Tyrannically seizes on the Sovereign Authority, and to confirm her self in her Usurpation, put to death all she could find in *Jerusalem* of the *Blood Royal*: But *Jehoash* the Son of *Ahaziah*, was pluckt out of the Paws of this Lioness by the dexterity of *Jehosheba*, the Daughter of King *Joram*, the Consanguin-Sister; but not a German of *Ahaziah*, Aunt to *Joash*, and Wife of *Jehojada* the *High Priest*, 2 King 11. 1, &c. some think (and there's probability of it) that this *Jehojada* is the same which is called *Jehonan*, amongst the Descendents of *Zadock*, 1 Chron. 6.9,10. and he seems to be called thus distinctly with these 3 Names, to wit, *Jehonan*, *Amaziah*, and *Jehojada*.

Anno Mundi 3126. During 6 years *Joash* remains hid in the *Temple*, whilst that *Athaliah* sways the *Scepter*; but in the 7*th* year she is killed, and *Joash* is declared King of *Israel*, 2 Kings 11.1,&c. The Reign of *Joash* was of 40 years; and as long as *Jehojada* lived, he took particular care of the Service of GOD, 2 *Kings* 12.1,&c. and 2 *Chron.* 24.1. As the 22*th* year of *Jehu* King of *Israel* ended with his Life, so *Jehoahaz* his Son suc-

ſucceeded him in the 23*th* year of *Joaſh*, and Reigned over *Iſrael* 17 years, 2 *Kings* 13.1.

After the death of *Jehoiada*, aged 130 years, *Jehoaſh* grew looſe even to the ſuffering the re-eſtabliſhment of *Idolatry*, and to cauſe to be Stoned *Zacharias* the Son of *Jehojada* (named alſo *Johanan*, 1 Chron. 6. 9. and *Azariah*, 2 Chron. 19. 11. and *Barachias*, Matth. 23. 35.) between the *Temple* and the *Altar*, 2 Chron. 24. 15. &c. But for this he did not go long unpuniſhed; for having redeemed himſelf of *Hazael* King of *Syria*, by all the Treaſures of his Fathers, 2 *Kin.* 12. 17, &c. a ſmall Troop of *Aſſyrians* entred into *Judea*, defeated his great Army, and carried away much Booty. The Affairs of *Jehoaſh* proceeded no better in *Iſrael*; but 2 years before his death, he aſſociates to the Crown his Son *Joaſh*, of the ſame Name as the King of *Judah*, in the 37*th* year of this Prince; which *Joaſh* Reigned in *Iſrael* 16 years, 2 *Kings* 13.1. &c. the 2 firſt of which preceded the death of his Father, and the ſecond concurr'd with the laſt of *Joaſh* King of *Judah*, who was killed by his own Servants, Leagu'd againſt him, 2 *Kings* 12. 20. and 2 *Chron.* 24. 25, &c.

Anno Mundi 3165. *Amaziah* of 25 years of age, ſucceeds in the Kingdom of *Judah*, in the 2*d* year of *Joaſh* King of *Iſrael*, and Reigned commendably 29 years; and as ſoon as ever his Authority was confirmed, he put to death thoſe who had ſlain his Father, 2 *Kings* 14.1, &c.

Joaſh was a great Deliverer in *Iſrael*; he Viſits *Eliſha* on his Death-Bed, who foretels his happy Succeſſes againſt the *Syrians*, and he recovers from *Benhadad* the Son of *Hazael* King of *Aſſyria*, all the places he was poſſeſt of in *Iſrael*, 2 Kings 13.15, &c.

Amaziah had likewiſe good ſucceſs over the *Idumeans*, againſt which he went out with a ſtrong Army conſiſting of 100000 *Iſraelites*, which he had taken into pay; but having disbanded them by the Advertiſement of an Anonymous *Prophet*, they made a great diſorder in the Frontier Towns of his Kingdom, and carried away much Booty; yet with his own ſingle Troops he killed 10000 *Idumeans*, and having taken 10000 others Priſoners, his *Souldiers* precipitated them from the top of a Rock; herein uſing his Victory ill, that having taken the *Idumeans Idol*, he fell down before them, 2 *Kings* 14.7. and more at length, 2 *Chron.* 25. 5, &c. puft up with this Victory, and vext with the Diſorders which the *Iſraelites* disbanded from his Army had made on his *Frontiers*, he ſent a *Cartel* of defiance to *Joaſh* King of *Iſrael*, who not being able to diſſuade him from this War, comes out to meet him with his Forces at *Bethſhemeſh*, he overthrows his Army, takes him Priſoner, enters Victoriouſly into *Jeruſalem*, cauſes a great Tract of the Wall to be taken down, and carries thence all the Treaſures, 2 *Kings* 14. 8, &c. 2 *Chron.* 25. 17, &c. This hapned towards the end of the Reign and Life of *Joaſh*, whom *Amaziah* ſurvived by 15 years, 2 *Kings* 14. 17. and 2 *Chron.* 25. 25. After *Joaſh* ſucceeds his Son *Jeroboam*, the 2d of the Name, in the 15*th* year of *Amaziah*; and Reigned 41 years, 2 *Kings* 14.21.

About this time flouriſh'd the Prophet *Jonah*, who foretold *Jeroboam* the Victories which he won over the *Aſſyrians*, 2 Kin. 14. 25. and was ſent afterwards to *Nineveh*, *Jonah* 1.1, &c.

Amaziah died 15 years after *Jonah*, and attempting to ſave himſelf out of *Jeruſalem* from a Conſpiracy which was formed againſt him, he was purſued to *Lachiſh*, and there killed, 2 *Kings* 14.19, 20.

Anno Mundi 3194. *Azariah*, named alſo *Oſias*, or *Uzziah*, his Son, ſucceeds him in the Throne of *Iſrael*, at the age of 16 years, and Reigned 52. Some pretend he Reigned a while with his Father, or for him, whilſt he was a Fugitive at *Lachiſh*, which his few years will not admit. Others (on the contrary) pretend, there was an *Inter-regnum* of ſeveral years between him and his *Father*, (tho' the *Scripture* be ſilent of it, making him to ſucceed his *Father*) after a recital of his death, at the age of 16 years, 2 *Kings* 14. 21. and 15.2. and 2 *Chron.* 26. 11. The Opinion of the *Inter-regnum* is grounded on what we read in 2 *Kings* 15. 1. But we may underſtand it of the continuation of his Reign, which began immediately after his *Father's* death, in the 16*th* year of his Life; for he was in full Vigor, as well in reſpect of Body, as that of the State; and ſhould we ſuppoſe that he was but 1 year old when his *Father* died, and that he was not declared Competent till the age of 16, falling in with the 27*th* of *Jeroboam* the 2*d*, this would make no *Inter-regnum*, becauſe that in a ſucceſſive Kingdom, as that of *Judah*, a King that is

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Minor, is however a *King*; ſo that ſtill there will be only to reckon from the death of *Amaziah* to his, no more than 52 years, which the *Scripture* allots him.

The firſt Inſtitution of the *Olympiads*; which ſerv'd as an *Epoche* to the *Greeks*, is referr'd to the *5th* year of his Reign, which was the *20th* of *Joroboam*. Under this King began *Iſaiah*, *Hoſea*, *Joel* and *Amos* to Prophecy; he rebuilt *Elath*, 2 Kings 14. 22. apply'd himſelf to Piety, thro' the wiſe Counſel of the Prophet *Zachary*, beat the *Philiſtins* and *Arabians*, obliged the *Ammonites* to acknowledge him, fortified *Jeruſalem*, took great care of the Tillage of the *Earth*, and of the *Militia*, 2 Chron. 26. 1, &c.

Jeroboam the *2d* having Reigned 41 years, 15 of which falls in with the *1ſt* of *Oſias*, muſt have died in the *26th* year; whence is gathered, there was an *Inter-regnum* in *Iſrael*, after the death of *Jeroboam*, ſeeing his Son *Zachary* (who ſucceeded him, and Reigned but 6 Months, and in whom the Race of *Jehu* was extinct) did not come to the Crown till towards the end of the *38th* year of *Oſias*, 13 years after the death of his Father, and that *Shallum* killed him; and in the *39th* year of the ſame *Oſias*, *Menahem* having killed *Shallum*, poſſeſt the Throne of *Iſrael*, which he held 10 years, 2 *Kings* 15. 18, *&c.* This *Menahem* exerciſed great Cruelties at *Tipſah*, and loaded the People with a great Tribute, to furniſh him with the 1000 Talents of *Silver*, which he was to pay to *Pull*, King of *Aſſyria*, 2 Kings 15. 16, &c.

During theſe Revolutions in the Kingdom of *Iſrael*, *Oſias* having undertaken to offer Incenſe in the *Temple*, notwithſtanding the Remonſtrances and Oppoſitions of *Azariah* the *High Prieſt*, is ſtruck from Heaven with a *Leproſie*, and obliged to live apart according to the Law; ſo that he remained a Recluſe the reſt of his life, which hapned (according to the Opinion of ſeveral) 7 years before his death, during which his Son *Jotham* adminiſtred the Affairs of the Kingdom, 2 *Kings* 15. 5. and 2 *Chron.* 26. 16, *&c.* This zealous *Prieſt* ſeems to have been the Son of *Johanan*, 1 Chron. 6. 10. and thus that of *Jehoiada* (who was the ſame, and the Brother of *Zachary*) who having ſucceeded his Father *Jehoiada* in the *High Prieſthood*, was Ston'd between the *Temple* and the *Altar*, under King *Joaſh*, by his Order, and towards the end of his Reign, 2 *Chron.* 24. 20, *&c.*

Menahem being dead at *Samaria*, his Son *Pekahia* ſucceeds him in the *50th* year of *Oſias*, and governs but 2 years, being kill'd by *Pekah* the Son of *Remalia*, 2 Kings 15. 26, 27.

Thus died *Oſias*, having Reigned 52 years in *Judah*, and ſeen 6 Kings ſucceed in the Kingdom of *Iſrael* with great confuſion. Now, becauſe 'twas from the beginning of the *52d* year of *Oſias*, that *Pekah* the Son of *Remaliah* began to Reign, and Reigned 20; the *Scripture* makes the *1ſt* year of *Jotham*, the Son of *Oſias*, (Reigning in *Judah*) to concur with the *2d* of *Pekah* in *Iſrael*, 2 *Kings* 15. 32.

Anno Mundi 3245. *Jotham* was a wiſe and pious Prince, who ſucceeded his Father at the Age of 25 years, and Reigned 16 years, 2 *Kings* 15. 32, *&c.* and 2 *Chron.* 27. 1, *&c.* and in that there is mention of the *20th* year of *Jotham* 2 *Kings* 15. 30. 'Tis not to ſay that *Jotham* Reigned 20 years alone; but either to declare, that *Pekah* was ſlain 20 years after *Jotham* came to the Crown, or that *Jotham* before he Reigned alone; which he did for 16 years together, after the death of his Father, had yet exerciſed the Office of a Regent, and King ſome years before, during his Fathers Confinement. Under him *Micah* began to Propheſie, and *Obadiah* was contemporary with him; and the City of *Rome* was built at the ſame time. Touching the *Buildings* and *Victories* of *Jotham*, ſee 2 *Chron.* 27. 3, *&c.* and of the Diſgraces on the contrary which *Pekah* ſuffered by the Arms of *Tiglah-Phileſer* King of *Aſſyria*, 2 *Kings* 15. 29.

Anno Mundi 3262. *Ahaz*, Son of *Jotham*, Aged 20 years, ſucceeded in the Throne of *Judah*, and Reigned 16 years; but ill, with Injuſtice and Impiety, 2 *Kings* 16. 2. and 2 *Chron.* 28. 1, *&c.*

Pekah King of *Iſrael*, who was now 17 years old when *Ahaz* came to the Crown, 2 *Kings* 16. 2. Joyn'd himſelf with *Rezin* King of *Aſſyria* to invade *Judea*, which deſign did not ſucceed, 2 *Kings* 16. 5. yet did they great miſchief for *Rezin* took away *Elath* from the Kingdom of *Judah*, and made great Spoils, and *Pekah* kill'd in one day 120000 Men of *Judah*, and his *Souldiers* in one courſe carried away 200000 Priſoners with great Booty; but *Obed* the Prophet made them be ſent back free, and their Booty to be reſtored, 2 *Chron.* 28. 5, *&c.*

Ahaz

Ahaz obtain'd indeed some diversion by *Tiglath-Pileser* King of *Assyria*, but all this assistance turn'd to a Snare, and his Ruin; and he brought from *Damascus*, which *Tiglath-Pileser* had taken from *Rezin*, the model of an *Altar* which he caused to be set up in a place wherein stood that of the Lord, to which *Uriah* the *High Priest* (apparently the same which is named *Amariah*, 1 *Chron.* 6.11.) lent his hand, 2 *Kings* 16.10, *&c.*

Ahaz was also disturb'd by the *Idumeans*, and *Philistins*, who took away several places from him, 2 *Chron.* 28.17, 18. In fine, in the 4*th* year of *Ahaz*, 20 years after his Father *Jotham* was come to the Crown, *Pekah* having Reigned 20 years in *Israel*, died by the conspiracy of *Hosea*, who slew him to possess his place; but his Authority was debated for the space of 8 years, till either thrust in by the *Assyrians*, or Victorious over the contrary party, he began to Reign without opposition in the 12*th* year of *Ahaz*, after which he still subsisted 9 years, and then *Samaria* was taken by *Shalmaneser*, and all the People transported thence, 2 *Kings* 15. 27, 30, & 17. 1. & 18. 10.

Anno Mundi 3265. *Ahaz* being delivered from *Pekah* and *Rezin*, had some respit, and died in the 16*th* year of his Reign, when the 3*d* of *Hosea* ended, the last King of *Israel*, leaving his Crown to *Ezechias*, Aged 25 years, 2 *Kings* 18. 1. so that his Father was not older than his Son but by 11 years; whence its easie to gather, that *Mahasei*, kill'd by *Zicri*, may have been King *Jothams* Son, but not of *Ahaz*, who could not have in the 22*th* year of his life a Son capable to expose himself to the perils of War, and to be kill'd by an Enemy. In the time of this good and wise King, the Son of a wicked Father, and Father of a wicked Son, was *Azariah* High Priest, another than he who opposed King *Ozias*, and the Son of *Oriah*, who obtain'd this Dignity under *Ahaz*, whom some pretend was named *Amaria*, 1 *Chron.* 6. 11.

As soon as *Ezechiah* was come to the Crown of *Judah*, in which Government he continued 29 years, 2 *Kings* 18. 2. of which the 2 first were also the 2 last of his Fathers Reign, as appears from the 2 *Kings* 17. 1. & 19. 9, 10 he set in good order the Service of *GOD*, destroyed *Idolatry*, beats in pieces the *Brazen Serpent*, to which the People offered Incense, refused to pay Tribute to the *Assyrians*, smites the *Philistins*, and is prosperous in all things, 2 *Kings* 18. 4, *&c.* and 2 *Chron.* Chap. 29. 30, 31.

Anno Mundi 3277. Whilst he busies himself in setling Religion, and preserving his Frontiers, in the 4*th* year of his Reign, with which concur'd the 7*th* of *Hosea*, who having a design to revolt from *Shalmaneser* King of *Assyria*, whose Tributary he had been 3 years, he drew on him the Arms of this Monarch, who having held *Samaria* 3 years besieged, took it at the end of the 9*th* year of *Hosea*; and the 6*th* of *Hezechia*; then were the *Israelites* transported into *Assyria*, and other Colonies of People placed, and mixt in their Country, where they set up an Idolatrous Worship. 2 *Kings* 17. 1, *&c.* and 18. 9, 10. whence came the first rise of this *Samaritanism* so often mention'd in the *Holy Scriptures* and *Jewish Writings* with an odious Character; yet it since received a new form, when *Manasses* by the favour of *Sanballet*, one of *Darius* his great Men, built the *Temple* of *Gerrizim*, and drew many Schismatick *Jews* after him. And thus ended the Kingdom of *Israel*, having lasted 256 years since its separation from that of *Judah*.

About 8 years after, *Senacherib* King of *Assyria*, and *Salmoneser*s Successor being angry at *Ezechia*'s refusing the Tribute to which his Father *Ahaz* had submitted himself, 1 *Kings* 18.7. invades *Judah*; whereupon *Ezechiah* treats with him, and redeems himself by a Fine of 300 *Talents* of *Silver*, and 30 of *Gold*; but *Senacherib* violating this Agreement, sends Officers to *Jerusalem*, charged with Invectives against *Ezechias*, and Blasphemies against GOD, to oblige him to surrender himself, against which *Ezechias* opposes his *Prayers* and *Faith* in the words brought him by the Prophet *Isaiah* from the *Lord*, who dismays *Senacherib* by the Expedition of *Tirhaka* King of *Ethiopia* against him, and by the Ministry of his *Angel* kills in one Night 185000 Men in his Camp, which obliges him to retire in confusion into his Capital City *Niniveh* where 2 of his Sons, *Adrammelech* and *Shareezer* kill'd him in the Temple of his *Idols*, and his Son *Esarhaddon* succeeded him, 2 *Kings* 19. 1, *&c.* After this deliverance *Ezechias* falls sick, but is miraculously cured, with a Promise he should live 15 years longer, whereof he obtains an admirable Token, by the retrogradation of the

Sun

Son, on occasion of which *Berodac*, (or *Merodac-Baladan* King of *Babylon*, for he is called by both these Names in the *Scripture*) who is thought to have been the Son of *Nabonassor*, and the Grandfather, or great Grandfather of *Nebuchadnezar*, sends to visit him by a solemn Embassy, as well to congratulate his Recovery, as to be perfectly informed of this Miracle, 2 *Kings* 20. 1, *&c.* *Isaiah* 39 1, *&c.* and 2 *Chron.* 31.31. and under *Ezechias*, *Nahum* began also to Prophesie.

Anno Mundi 3360. To *Ezechias*, at the end of 29 years, succeeded *Manasses* his Son at 12 years of Age, whose Reign was 55 years, and very unfortunate, he having fallen into all sorts of Abominations and Impiety against *GOD*, and Cruelty against *Men*, 2 *Kings* 2. 1, *&c.* and 2 *Chron.* 33. 1, *&c.* 'Tis thought that amongst others he caused the Prophet *Isaiah* to be sawn asunder, unto which the *Apostle* alludes *Heb.* 11. 37. His Crimes did not escape unpunish'd; for he was taken Prisoner by the Enemy, and carried into *Babylon* laden with Chains, whereupon repenting and humbling himself before *GOD*, he was re-establish'd in his first Dignity, 2 *Chron.* 33.11,12,13,14. and died, leaving his Son *Amon* his Heir at the Age of 22 years, not of his Repentance, but of his Crimes, which he exercised for 2 years together, at the end of which his own Servants conspired against him, and kill'd him, 2 *Kings* 21. 19. and 2 *Chron.* 33. 21, *&c.*

An.M. 3370. *Josias* the Son of *Amon* succeeds him at the Age of 8 years, and Reigned 31, with Piety and Vertue, having caused the Temple to be repaired, and the pure Service of *GOD* to be observed, renewed the Covenant of the *Lord* with the People, overthrows the High-places and *Idols*, profanes the Altar of *Bethel*, according as it was foretold, 1 *Kings* 13. 2. and celebrated the *Passover*; The High Priest *Hilkia* much contributed to this holy Reformation, which this good King undertook, as may be seen 2 *Kings* 22. 4, *&c.* This *Hilkia* was the Son of *Shallum*, who after his Father *Sadock*, and the death of *Ahitub* his Grandfather, who was also called *Azariah*, in the time of *Hezechias*, had exercis'd the Priesthood in the corrupt and troublesom times of *Manasses* and *Amon*, 1 *Chron.* 6.11. *Hilkia* repairing the Temple finds the Original of *Deuteronomy*, the reading of which fills the King with Consternation, who sends *Hilkia* and others to consult the Prophetess *Huldah*, from whom they only brought a certain denunciation of Evils, which were ready to fall on the Town and People, with this Consolation for *Josias*, that *GOD* would take him away in peace before these things hapned, 2 *Kings* 22. 8, *&c.* This good King intending in favour of the *Assyrians*, to oppose himself near *Euphrates* against *Pharaoh Neco*, was vanquish'd, and wounded to death, 2 *Kings*, Chap. 22, & 23.

Anno Mundi 3401. Under this King *Zephaniah* the Prophet appear'd; but it seems *Habaccuk* preceded him. His Son *Jehoahaz*, a vicious Prince, succeeds him for 3 Months, Aged 23 years; for *Pharaoh Neco* dethroned him, and carried him Prisoner into *Egypt*, where he died, putting his Brother *Eliakim*, whom he named *Jehoiakim*, in his place, which he held for 11 years together; and certainly by the order of his Birth, the Kingdom was rather due to him than to *Jehoahaz*, who was younger than him by 2 years; but being older, he was not wiser, 2 *Kings* 23. 30, *&c.* so was his Reign unfortunate, and his end Tragical. It appears from *Jeremiah* Chap. 25. 1, 2, 3. that the first year of *Nebuchadnezars*, falls in with the 4*th* of *Jehoiakim*, and the 23*th* of the Predictions of the Prophet, beginning from the 13*th* of *Josias*.

From that time *Nebuchadnezar* continuing the War, which his Father had with *Egypt*, began to become the Scourge, as well of that Country as of *Judea*; which was *Feudatory* since the death of *Josias*, and the Progresses of *Nebuchadnezar* were so quick on this side the *Euphrates*, that in a small time he dispossest *Pharaoh* of whatever he had conquered; so that *Judea* was submitted to him, and *Jehoiakim* forced to follow the Victorious party, and to pay to *Nebuchadnezar* the same *Tributes*, and make the same Acknowledgments, which he had hitherto done to the King of *Egypt*; but about 3 years after, this Prince (thro' ill Counsel) revolts against *Nebuchadnezar*, and by this means in the 3*d* year, not absolutely of his Reign, but of his Reign as Vassal of *Chaldea*, he draws on him the Arms of *Nebuchadnezar*, and his Ruin; for after the wasting of the Country, by the Incursions of the *Chaldeans*, he was at length made his Prisoner, and laden with Chains, to be carried into *Babylon*, 2 *Kings* 24. 1, *&c.* 2 *Chron.* 36. 6

36. 6. *Dan.* 1. 1. But it ſeems he died in the way, and was caſt into the Common Shoar, as *Jeremiah* had foretold, *Jerem.* 22. 19. And then *Daniel* and his Companions were tranſported into *Babylon*, Dan. 1. 3.

Anno Mundi 3405. To *Jehoiakim*, in whoſe Captivity and death began the 70*th* year, ſpecified *Jerem.* 25. 11. & 29. 10. ſucceeded *Jehoiakim* his Son, who is alſo ſometimes call'd *Jechonias* and *Coniah*: he was Aged 18 years, when he would have collected the wrecks of this Crown, and wore it but 3 Months, 2 *Kings* 24. 8. His Father, to confirm it to his Poſterity, had aſſociated himſelf to the Throne, and made him be declared King with him, when he was but 8 years old, 2 *Chron.* 36. 9. but he was 18 when his Father died; and the 18*th* year of his life, in which he began actually to Reign, and alone, concurr'd with the 8*th* of the Reign of *Nebuchadnezar*; who having conceiv'd ſome ill ſuſpicion of this young Prince, who was indeed viciouſly given, 2 *Kings* 24. 9. return'd to beſiege *Jeruſalem*, and *Jehoiakim* choſe rather to ſurrender and ſubmit himſelf to the diſcretion of the moſt powerful, than to ſtand out by reſiſtance; ſo that then was made the firſt great Tranſportation of the *Jews* into *Babylon*, the prelude of which began 3 Months before in the carrying away of *Daniel*, and his Companions, 2 *Kings* 24. 8, *&c.* Matt. 1. 11. And thus is found (near the matter) the Account which we have denoted at the Head of this Period of 482 years ſince the Foundation of the *Temple*, to the end of the Captivity.

Nebuchadnezar ſubſtituted then to *Jehoiakim*, whom he carried away into *Chaldea*, with the principal Forces of *Judea*, (the Prophet *Ezekiel* was of the Company) his Uncle *Mattania*, *Joſias* his 3*d* Son, and whom he named *Zedekias*, who was 21 years old when he came to the Crown, and wore it 11 years, 1 *Kings* 24. 18. But having falſified the Faith he had given to the King of *Babylon*, he drew his Indignation on him, ſo that in the 9*th* year of his Reign and continu'd Captivity, *Jeruſalem* was beſieged, reduc'd to great Extremities, and at length taken after a Siege of 18 Months, the beſieged being vexed with Famine and great Mortality, in the 11*th* year of *Zedekias*, who was the laſt King of *David's* Race, 2 *Kings* 25. 3. *Jerem.* 39. 3, *&c.* & 52, 6. *Jeremiah* does himſelf repreſent how much he ſuffered during this Siege, *Jerem.* 37. 12, 13, *&c.* & 36. 6. as *Ezekiel* repreſented the horrors and ſequels of it in *Chaldea*, *Ezek.* Chap. 4, 5, 6, 7, 9, *&c.* *Zedekias* ſeeing the City taken by the Enemies, would have eſcaped by a private Gate with the reſt of his Troops, and Chief Men of the Nation; but he was purſued by the *Chaldeans*, who took him, and led him to *Riblah*, which is thought to have been ſince call'd *Antioch*, where *Nebuchadnezar* expected the event of 2 important Sieges, to wit, that of *Tyre* and *Jeruſalem*, and there was his Sentence given; his Children had their Throats cut in his ſight, and all the Chief Men of *Judah*, (amongſt which were alſo *Skeraiah*, *Hilkiahs* Grandchild, and *Hazarias* Son, who had ſucceeded his Father in the *High Prieſthood*, involv'd unqueſtionably in this ſlaughter, having been of the Counſel of *Zedekias*) and afterwards he had his Eyes put out, and was carried Priſoner into *Babylon*, where he died: *Anno Mundi* 3405. Then was the *Temple* burnt, and City diſmantled and laid waſte, the Sacred Veſſels carried away, and moſt of the People which remain'd were tranſported, 1 *Kings* 25. 4, *&c.* *Jerem.* 52. 1, *&c.* All this hapned at the expiration of the 18*th* year, and at the beginning of the 19*th* of *Nebuchadnezar*, *Jerem.* 52. 12, 29. In the firſt Tranſportation with *Jehoiakim*, ſometimes call'd *Coniah* (by *Jeremiah*) 3023 *Jews* were carried away into *Baylon*, and in this laſt (ſo grealy had the Miſeries of the Siege conſum'd the reſt) there were only found 832 in all, *Jerem.* 52. 28, 29. Thoſe who could remain in *Judea*, being of the meaneſt of the People, tarried behind, amongſt whom *Jeremiah* was one, *Jerem.* 39. 14. and 40. 5, 6. were put by the Authority of *Nebuchadnezar* under that of *Gedaliah*, *Jerem.* 40. 5, 8, 11. But having been ſoon Aſſaſſinated at *Mizpah*, by *Iſmael*, of the Royal Race, and his Accomplices, *Jerem.* 41. 1, 2, 3. Theſe ſorrowful Remains were carried into *Egypt*, by *Johanan* and the other Officers with *Jeremiah*, againſt his will, and the endeavours he uſed to diſſwade them, and miſerably periſh'd, *Jerem.* Chap. 42, 43, 44. after they had, as 'tis thought, ſtoned the Prophet.

During all theſe ſad times, and from the 13*th* of *Joſias*, agreeing with the year of the World 3362. *Jeremiah* (the Son of *Hilkiah*,

Hah, not of the *High Prieſt*, who flouriſh'd under *Joſias*, but of an ordinary Prieſt, who reſided at *Anathoth*, *Jerem.* 1. 1, 2.) did all he could to diſſwade both ſmall and great from their Debaucheries, without gaining any thing but Injuries and Threats of Impriſonment; *Baruch* always kept him company. 'Tis thought *Zephaniah*, *Huldah*, and He, propheſied at the ſame time; He in the Streets, *Zephaniah* in the Synagogues, and *Huldah* to the Women. 'Tis certain, theſe 2 were Contemporaries with *Jeremiah*, and perhaps *Nahum* likewiſe.

The firſt 16 Chapters of *Jeremiah*, excepting the 10*th*, which concerns *Zedekias*, and the 13*th* which reſpects *Jehojakim* and *Zedekias*, belong to the time of *Joſias*, and contain Cenſures and Threatnings. The 22*th* Chapter belongs alſo to *Jehoiakim* and *Jechonias*, and his Preaching, for which he is blamed to the 26*th* Chapter, wherein he recites the Cruelty exerciſed by *Jehoiakim* againſt the Prophet *Uriah*, whom he brings from *Egypt* to put to death. To this time, about the 8*th* year of *Jehoiakim*, ſhould be referred the Chapters 17, 25, 27, 36, 45, & 46. and to the 7*th* year of this ſame King, the 13*th*, and 35*th*; and to *Jechonias*, the 32*d*, and 33*d* Chapters. What we read in 10, 18, 24, 27, 28, 30, 31, 48, & 49. concerns the firſt years of *Zedekias*. To the 4*th* belong the Chapters 19, 20, 50, 51: and what he ſays Chap. 13. to the King and Queen, 2 *Kings* 24. 20. & 25. 1. To the 9*th*, the Chapters 34, 37, & 47. To the 10*th*, the Chapters 21, 32, & 33. and to the 11*th*, the Chapters 38, & 39. In fine, to the time which followed the taking of the Town, and the deſtruction of the *Temple*, the Chapters 40, 41, 42 43, & 44.

At the time when *Jeremiah* Propheſied in *Judea*, *Ezekiel* who was alſo of the Sacerdotal Order, and had been left Captive in *Chaldea*, treated of the ſame things as *Jeremiah*; and confirm'd what he had writ to the Captives. Chap. 28, 29. to forewarn them againſt the Seducements of *Hananiah* and *Shemaiah*, falſe Prophets, who aſſur'd them of a ſpeedy Return.

The *Scripture* ſaying nothing of the death of theſe 2 *Prophets*, we ſhall not mention any thing of what the Ancients tell us. 'Tis obſervable, that in the 11*th* year of the Captivity, *Ezekiel* being divinely advertiz'd; that the *Tyrians* inſulted over the Miſeries of *Jeruſalem*, propheſically denounces to them their ſudden ruin, Chapters 26, 27, 28; and in the 29*th* Chapter he promiſes, that *Egypt* and its plunder ſhall be *Nebuchadnezars*, and his Armies, for the travel they ſhould ſuffer in the Siege of *Tyre*, After theſe Misfortunes of *Judea*, and the whole Nation, the City of *Tyre* taken, and *Egypt* ſubdued by *Nebuchadnezar*, as the Prophets foretold, he began to ſet up for a Sovereign Monarch, and to reckon the years from that time. It was then in the 2d year of this Monarchy, and in the following, that hapned the things related in *Daniel*, Chapters 2, 3, & 4. it being impoſſible to determine the time of the Expulſion of this Monarch amongſt the *Beaſts*, nor how long it laſted; the 7 Times mentioned, *Dan.* 4. 16. being expounded by ſome of the 7 years, and others, by 3 years and a half.

Nebuchadnezar having Reigned 43 years, *Anno Mundi* 3439. left his Son *Evilmerodac* the Succeſſor of his Kingdom, in the 26*th* year of the death of *Zedekias*, and 37*th* of the Captivity of *Jehoiakim*, or of *Jechonias*, 2 *Kings* 25, 27. *Jerem.* 52. 31. in which this miſerable Prince was taken out of *Priſon*, unladen of his *Irons*, ſet at liberty, and treated as a *King*, by the favour of this Monarch, who is thought to have had ſome knowledge of the true *GOD*, and in deriſion whereof the *Chaldeans* nam'd him *Evilmerodac*, which is, the Fool *Merodac*, for this laſt word was the common Title of their *Kings*.

Since the coming of *Evilmerodac* to the Crown, the 33 years which remain to end the 70 years of the Captivity, muſt be divided between him, *Belſhazar*, and *Darius*, for the *Scripture* ſpeaks only of theſe 3. *Jeremiah* had foretold, that the *Jews* and other Nations ſhould ſerve *Nebuchadnezar*, his Son, and Sons Son, which is, to the 3*d* generation *Nebuchadnezar* in dying tranſmits this great *Empire* to *Evilmerodac* his Son; *Evilmerodac* his Son, to *Belſhazar* his Grandſon, who according to the ſtyle of the *Scripture* is call'd the Son. *Dan.* 5. 2, 18, 22.

Thoſe who allow only 2 years to *Evilmerodac*, ſpeak without grounds, and ſeem to contradict the *Scripture*, 2 *Kings* 25. 29, 30. and this way of ſpeaking that *Jehoiakim* being by *Evilmerodac* ſet at liberty, on the 27*th* day of the 12*th* Month, as expired either the year 37 of the Captivity, or the

1*ſt* of *Evilmerodac*, and eat with him, and was fed by him all the time of his life, doth methinks expreſs a longer time than a year or 2; and therefore ſome of the Ancients attribute to *Evilmerodac* 18 years Reign, and others 12. Thoſe who make him Aſſaſſinated by *Nerigliſſar*, his Brother-in-Law, *Nebuchadnezars* Son in-Law, and *Belſhazars* Father, with whom he Reigned 4 years, and *Belſhazar* alone after his deceaſe, about 9 Months, produce no convincing Proofs, but are feign to borrow from Prophane Hiſtories uncertain Conjectures, finding themſelves more perplext when they be to agree about the time and qualities of *Darius*.

Let us then, without defining the particular time of the Reign of theſe 3, of which the *Scripture* is ſilent, allow them together the 33 years in queſtion. It is true indeed, that *Daniel* paſſes immediately from *Nebuchadnezar* to *Belſhazar*; but 'twill not be gather'd from thence, that *Evilmerodac* ſurviv'd his Father only 2 years; when perhaps *Daniel* was abſent during his Reign from the Court, attending in ſome diſtant Province on the Functions of his Charge; and certainly he muſt have liv'd a long time out of *Babylon*, ſeeing he was ſo little known there when *Belſhazar* died, *Daniel* 5. 13. And therefore neither does he ſpeak of *Belſhazar*, as a Youth, who came now from loſing his pretended Father *Nerigliſſar*, under whoſe Tutelage he had lived; (this great Feſtival which he celebrated would have been little agreeable to the year of Mourning) but he ſpeaks of him as a perfect Man, who Feaſts not only his *Gentlemen*, but likewiſe his *Wives* and *Concubines*, Dan. 5. 2. and diſtinctly recites thoſe Viſions he had in the firſt year of *Belſhazar*, *Dan.* 7. 1. and in the 3*d*, *Dan.* 8. 1. which he could not ſay, had *Belſhazar* Reigned only 9 Months. I would give then 20 or 25 years to *Evilmerodac*, and to *Belſhazar* his Son, and the reſt to *Darius*, Subrogat to *Belſhazar*, after he had been kill'd by the Conſpiracy of his own, in the Night of this Sacrilegious Feſtival in the which the end of a Myſtical Hand, by a Writing which *Daniel* alone could read and expound, had denounced to him his ruin, *Dan.* 5. 30. ſo that ſtill the laſt year of this *Darius*, who is the ſame that Writers have call'd *Nabonides* and *Labonules*, as they name *Belſhazar*, *Labroſoarchodes*, will fall in with the firſt of *Cyrus*, and the laſt of the Captivity.

He was not King of *Media*, but of *Chaldea*, as may be ſeen *Dan.* 5. 31. and 9. 1. and he is ſurnamed of *Mede*, not ſo much for having liv'd amongſt the *Medes*, but becauſe he was an originary, and that *Ahaſuerus* his Father, *Dan.* 9. 1. is the ſame, who is termed by the other Greeks *Cyaxares* (Father of *Aſtyages*, and *Cyrus* his Grandfather) who being King of *Mede* joyn'd his Arms to thoſe of *Nebuchadnezar*, for the taking of *Niniveh*, and the ſuppreſſion of the *Aſſyrians*; for as *Nebuchadnezar* had eſpous'd *Nitocris*, the Daughter of *Cyaxares*, and Siſter of *Aſtyages*, ſo it ſeems he brought into his Court this *Darius*, his Wives Brother, and that he there liv'd in great Credit, ſeeing he was 62 years of Age, when he was ſubſtituted to *Belſhazar*, by the Faction of thoſe who Aſſaſſinated him, and of whom perhaps he was the Chief, *Dan.* 5. 31. And this was the firſt ſtep of what *GOD* had denounced to him, that his Kingdom ſhould be divided, and given to the *Medes* and *Perſians*, *Dan.* 5. 28. ſeeing that this Perſon being originary of *Mede*, poſſeſt it after him, and ſetled the Government of it on the Platform of what was practis'd by the *Medes* and *Perſians*, lately re-united under the Government of *Cyrus*, (after the death of *Aſtyages* his Grandfather) as may be gather'd from *Dan.* 6. 1,8,12,15.

This *Darius* the *Mede* in favouring *Daniel*, and eſtabliſhing him one of the *Triumvirs*, who preſided over the 120 *Satrapes*, or *Governours*, which at his coming to the Crown he had eſtabliſh'd over all the *Kingdom*, to ſhare his Authority with thoſe from whoſe Suffrage he had receiv'd it, expos'd him to the envy and hatred of all others, who deſign'd by a wicked and cruel Edict, to make him be thrown into a Den of *Lions*, where he was miraculouſly preſerved, to the great Joy of the King, and the confuſion of his Enemies, *Dan.* 6. 1, *&c.* As *Daniel* had under *Belſhazar*, the firſt and 3*d* year of his Reign, the *Viſions* he deſcribes in the *7th* and *8th* Chapters of his Book; ſo hapned under *Darius* of *Mede*, in the firſt year of his Reign, what he did and ſaw in the *9th* Chapter.

Some few years after, *Cyrus*, who was mentioned by the name, almoſt 2 Ages before his death, to be the Deliverer of the People

People of GOD, and the Restorer of his *Temple*, Isai. 44. 5, 8. and 45. 1. pursuing his other Conquests, laid Siege before *Babylon*, during which he Storm'd the Castle of *Borsineppe*, where *Darius* the *Mede* had withdrew, whom he received into Favour, as being his Kinsman, and made him Governour of *Caramania*, and in fine took the Town by Stratagem, having cut another course for the *Euphrates*, than that through which it entred into the Town, even when the Inhabitants mock'd at his Attempts, and securely followed their Debaucheries, *Isai.* 21. 5 and *Jerem.* 51. 32, 39, 41. And this is the term or ending of the Empire of *Babylon*, as may be seen *Jerem.* 25. 12.

CHAP. VII.

Of the Sixth Period, or Age of the World.

As from the Foundation of the Temple *(Laid in the Year of the* World 2988*) we reckon about* 482 *years; so from the Taking of* Babylon, *and the Ending of the* Captivity, *to the Death of our* Saviour JESUS CHRIST, *there are (according to some)* 490 *years, and (to others)* 74 *years more, and again (according to others)* 13 *years more.*

Anno Mundi 3470. DANIEL, who had been till then *Darius* Favourite, and remain'd in this quality in the Capital City, insinuated himself so prudently into the Favour of the Conqueror (by the Blessing of GOD) that he continu'd to him the same Employs he had under *Darius*, Dan. 6. 28. And there's great likelyhood 'twas at the *Prophets* perswasion (who without doubt communicated to him the Predictions of *Isaiah* and *Jeremiah*) that he publish'd in favour of the *Jews* the Edict of their Liberty, from the 1*st* year of the taking of *Babylon*, and the *Chaldean* Monarchies submission to the Diadem of the *Persians*, 2 Chron. 36. 22. *Esdr.* 1. 1. in the year of the World 3470. Some Learned Men begin here the 70 Weeks of *Daniel*, and end them at the Death of the *Son of GOD*, Dan. 9. 24. as if GOD would have had the *Septenary* of the Servitude to be followed by another *Septenary*, which would bring us in the Death of *Jesus Christ*, the true *Messias*, the Liberty of our *Souls*. The *Jews* seem in some sort to favour this sentiment, seeing they make their 2*d Temple* to subsist but 420 years; and its apparent, was overthrown by *Titus* and *Vespasian*, in the 70*th* or 72*d* year after the Birth of our Saviour. But others, to adjust the *Holy Chronology* with Foreign Accounts (altho' they differ in several chief Points uncertain, especially in what concerns the *Persian Monarchy*) they hold one must descend lower, and begin the account of 70 *Weeks* in the 7*th* of *Artaxerxes*, in which *Esdras* came into *Judea* with ample Commission, to set the Republick in order, *Esdr.* 7. 7. or what appears more agreeing with the 20*th*, in which *Nehemiah* obtain'd the office of Governour, and the Authority of rebuilding the *Walls* and *Streets* of the Town, *Dan.* 9. 25. *Nehem.* 2. 1. Others have moreover on this Subject, Sentiments less reasonable than the preceding, the last of which is prefixable to all the rest: We intend not to enter into the discussion of these *Chronological Punctilio's*, in which one may sooner guess at, than demonstrate things.

After the Edict of *Cyrus* was publish'd, *Zorobabel* the Son of *Salathiel*, of the Royal Family, call'd otherwise *Shesbat shar* by the *Chaldeans*, Esdr. 1. 8. and *Attirshatta*, which is the Governour for the King, in respect of his Dignity, *Esdr.* 2. 63. compared with *Esdr.* 3. 2. and *Joshuah* the *High Priest* the Son of *Jozadock*, and *Sherajah*'s Grandson, who was executed with *Zedekias* laden with the *Sacred Vessels*, which he caused to be restored, with a great number of Persons specified, *Esdr.* Chap 2. and *Nehem.* Chap. 7. arriv'd in *Judea* in the 2*d* year of *Cyrus*, a while before the 7 Months, and set to rebuilding the *Altar*, and offering their *Sacrifices*, Esdr. 3. 1. In the following year they laid the Foundations of the *Temple*, Esdr. 3. 8. But they immediately met with opposition, by the Credit which their Enemies found at Court, whence it came that *Cambyses* (*Cyrus* his Son, who

was employ'd afar off in the Expedition againſt Queen *Tomyris*) favour'd them not. And this was the cauſe of the Faſting and Prayers of *Daniel*, in the 3*d* year of *Cyrus*, *Dan.*10.1. But the *Prophet* died a while after the laſt *Viſion* which he had, as may be gather'd from the words of the *Angel*, and in ending it, *Dan.*12.13.

This oppoſition cont'nu'd under the Reign of *Ahaſuerus*, and more violently under that of *Artaxerxes*, as is ſeen *Eſdr.* 4. 6, 7, *&c.* And as theſe 2 Names ſeem to have been common to the Kings of *Perſia* and *Mede*, (compared *Dan.*9.1. *Eſther* 1.1. and *Neh.*2.1.) yet it ſeems we ſhould underſtand by this *Ahaſuerus*, the Son and Succeſſor of *Cyrus*, whom the generality of *Hiſtorians* have call'd *Cambyſes*, who was found the Heir of his Scepter 3 or 4 years after the taking of *Babylon*, and Reigned 7 or 8 years; and by *Artaxerxes*, who followed him. This Impoſtor who would paſs for *Smerdis*, *Cyrus* his 2*d* Son, whom the eldeſt had put to death; for his Impoſture having been diſcover'd, and he puniſh'd, *Darius Hiſtaſpis* came to the Crown, and the *Jews* ſeeing him ſetled, and moreover conſidering, that tho' *Cambyſes* (prejudic'd by his Flatterers) had conniv'd at their Oppreſſion, without confirming the Edict which his Father had publiſh'd in their favour, yet there was no contrary and prohibited one, other than that of the falſe *Smerdis*, who is the firſt *Artaxerxes* of the Scripture, and that he not having been lawful King, the Prohibition he had made of Rebuilding was of no validity; they therefore took Courage at the ſolicitation of the Prophets *Haggai* and *Zacchary*, and ſet to work in the 2*d* year of *Darius*, Eſdr. 4. 24. & 5. 1. *Hagg.* 1. 1. *Zac.*1.1. And *Darius* having chang'd the Officers of the Crown on this ſide *Euphrates*, and ſubſtituted to *Biſhlam*, *Metredath*, *Rehum*, *&c.* who in the time of *Cambyſes*, and the Impoſtor *Smerdis*, had ſo hotly oppos'd the Building of the Temple, *Tattenas*, *Shetherboznai*, *&c.* who were more moderate, *Eſd.*5.3. They ſeeing this Work advanced, came to *Jeruſalem*, to inform themſelves on the Spot; hear from *Zorobabel* and *Jeſhuah*, the Authority they had from the Edict of *Cyrus*, and made a faithful Report by their Letters to *Darius*, entreating him to inform himſelf of the Truth of the matter, and to ſend his Commands, touching what he would have them to do in this Point, *Eſdr.* 5. 3,4,5, *&c.* On theſe *Letters Darius* caus'd Search to be made in the *Archives* of the *Empire*, for what might concern this Order of *Cyrus*; and finding the Writing, he confirm'd it by a 2*d* Edict, more careful to maintain the Will of *Cyrus*, whoſe Daughter he had eſpous'd, than had been *Cambyſes* his own Son, *Eſdr.*6. 1, *&c.* Thus was finiſhed the *Temple*, and the Dedication of it was celebrated, and they began to Worſhip in it in the 6*th* year of King *Darius*, *Eſdr.*6.15, *&c.*

If it be alledg'd, That according to this reckoning, the Interruption of this *Temple* muſt have laſted no more than 10 or 12 years at moſt, whereas 'tis ſaid (*John* 2.20.) it had been 46 years in Building; one may anſwer, either that the *Jews* ſaid this at a venture, without any certain Information; or that they miſreckon'd the time employ'd by *Zorobabel* in this Work; or that in giving moreover a year or two to the Life of *Cyrus* ſince the Work began, 7 to *Cambyſes*, 1 to the Impoſtor *Smerdis*, and 36 to *Darius*, they find preciſely theſe 46 years between the 2*d* of *Cyrus*, in which the *Jews* return'd from *Babylon* had follow'd this deſign, and the laſt of *Darius*, their 2*d* Benefactor, under whom the Work was again undertaken and finiſhed.

It ſeems that *Darius*, ſince the *Temple* was finiſh'd, took no more care of the Intereſt of the *Jews*; whether he was otherwiſe employ'd in continual Wars; or whether he thought it was ſufficient the *Temple* was built, tho' the Walls were not rais'd.

To *Darius*, after a Reign of 36 years, which is commonly given him, his Son *Xerxes* ſucceeded, who was born to him by *Cyrus* his Daughter: It's he who is indicated *Dan.*11.2. and of whom is mention *Eſther* 1.1, *&c.* He repudiated *Vaſhti*, eſpouſes *Eſther* in her place, takes *Haman* into favour, who vex'd at *Mordecai* for his refuſal to bow to him, took a deſign, not only of deſtroying him, but at one and the ſame time all the *Jews*, which were to be found in the Empire; but the King having read the publick Regiſters, and the ſignal Service which *Mordecai* had rendred him, would have him worthily recompenc'd by the very hands of his great Favourite; who as he was juſt on the point of oppreſſing the *Jews*, *Eſther* oppoſes herſelf with ſuch ſucceſs, by the Counſel of *Mordecai*, that all the miſchief which this inſolent Favourite had prepared againſt him

ſe-

fell on his own Head, and turn'd to the ſhameful ruin of himſelf and his Family. As *Mordecai* (*Eſther's* Uncle) is without doubt another than he who came up from *Chaldea* with *Zorobabel* and *Jeſhua*, Eſdr. 2.2. and *Nehem.*7. 7. ſo what is ſaid *Eſther* 2. 6. that he had been tranſported with the King *Jechonias*, is not to be underſtood of his Perſon, but of that of his Father or Grandfather: But in ſuppoſing he was tranſported in the Reigns of his Father, or Grandfather, and born towards the end of the Captivity; or after 'twas ended; here will be no longer difficulty.

Thoſe who collect the Hiſtory of *Eſther* as far as *Artaxerxes*, or *Darius Ochus*, increaſe this Difficulty; and thoſe who terminate it in *Darius Hyſtaſpis*, do diſingage themſelves little better. Thoſe who underſtand it of *Cambyſes* are contradicted, becauſe 'twas the 7*th* year of *Ahaſuerus* when he eſpouſed *Eſther*, and *Cambyſes* ſcarcely paſt over the 7*th* of his Reign, having moreover been a conſtant *Enemy* to the *Jewiſh* Nation to his death; and thoſe who would underſtand the *Ahaſuerus* of *Eſther*, of *Cyaxaris*, who was the Father of *Darius* of *Mede*, cannot attribute to him the magnificence and extent of the Empire, deſcrib'd *Eſther*, Chap. 1. beſide, that he was not King of *Media* and *Perſia*.

Zorobabel and *Jeſhuah*, who had the Conduct of the People from *Cyrus* his year, died, apparently under the Reign of *Xerxes*, and by their deceaſe left their new ſpringing Republick in very bad order; to ſpeak humanly, there cannot be given more than 60 years in their Adminiſtration, and in giving moreover 4 to *Cyrus*, after the taking of *Babylon*, 7 to *Cambyſes*, 1 to the Impoſtor, and 36 to *Darius*, according to the common Reckoning, they muſt have liv'd no farther than the beginnings of *Xerxes*, to whom there are allotted 21; at the end of which ſucceeds his Son *Artaxerxes Longemain*, that is, *Long-hand*, who is made to have worn the Crown 40, or 41 years. And in effect it appears from the Relation of *Eſdras*, that Corruption had ſo greatly gain'd ſince their deceaſe, that *Jeſhuah's* Children are reckon'd among the *Prieſts*, who had taken ſtrange Women, *Eſdr.*10.18.

Eſdras, who was of the *Prieſtly Order*, well vers'd in the Law, having without doubt heard in *Babylon*, that by the death of *Zorobabel* and *Jeſhuah*, and apparently from the 2 Prophets, *Haggai* and *Zachary*, who had ſo well ſeconded them, that all things went ill in *Judea*, was Divinely inſpir'd to return there alſo, and to bring along with him a conſiderable Company of *Prieſts*, *Levites*, and *Nethinians*; which he did under the Authority and Favour of *Artaxerxes*, in the 7*th* year of his Reign, with rich Preſents, authentick *Letters Patents*, and a very advantagious *Commiſſion*, to eſtabliſh *Magiſtrates* and *Judges* amongſt the People, *Eſdr.* Chap. 7, and 8.

Anno Mundi 3538. 13 years after the arrival of *Eſdras* in *Judea*, which is to ſay, the 20*th* year of *Artaxerxes*, *Nehemiah*, who is held to have been of the Tribe of *Judah*, and even of the *Royal Race*, yet another than he ſpoken of, *Eſdr.*2.2. and *Nehem.*7.7.) obtains an expreſs *Commiſſion* of the ſame King to go into *Judea*, to reeſtabliſh the City of *Jeruſalem* with a very authentick *Commiſſion* to govern the Nation; of which ſee *Nehem.* Chapters 1, 2, 5, and 14. And it ſeems that this Edict of *Artaxerxes*, is the word, *That they ſhould return and rebuild* Jeruſalem, *and raiſe up the deſolate places*; whence begin the 70 Weeks, *Dan.* 9. 25. ſeeing that of *Cyrus* (confirm'd by *Darius*) ſpake only of building the *Temple*, not of rebuilding the *Town*, encloſing it and putting it into a condition of Defence.

Nehemiah being arrived at *Jeruſalem*, builds up the *Walls*, and makes it tenable in 52 days, *Nehem.*6. 15. See *Nehem.* 12. 27. and the Orders he eſtabliſh'd amongſt the People, as well in Civil as Sacred Matters, *Nehem.* Chapters 5, 6, 8, 9, 10, 11, 12, and 13.

It appears, that in the time of *Eſdras* and *Nehemiah*, *Joakim* the Son of *Jeſhua* exercis'd the *High Prieſthood*, Nehem. 12. 26. but it ſeems he died a while after the arrival of *Eſdras*, ſeeing *Eliaſhib* his Son was already in this Dignity, when the *Walls* of the Town were rebuilt, *Nehem.*3.1, & 20.

Nehemiah was 12 years Governour, or *Attirſhatta*, that is, *Ethnarch*, ſince the 20*th* to the 32*d* of *Artaxerxes*, Nehem.5, 14. and 8.10. but at the end of this term he return'd to the King, as well to give him an account of what he had done, as becauſe his *Commiſſion* was expired, *Nehem.*13.6.

During his abſence new Diſorders aroſe, to which *Eſdras* apparently not being able to withſtand, the King was entreated from the

Jews to ſend them *Nehemiah*, who at his Return us'd his Authority even on the *High Prieſt*, *Eliaſhib*; who allying himſelf with *Tobiah* the *Ammonite*, had went ſo far as to lodge this Stranger in one of the Chambers of the *Temple*, whence *Nehemiah* made his Moveables be thrown out, and appointed for its proper uſe, *Nehem.* 13. 6, 7, & 8. Then alſo *Nehemiah* proſecuted the diſſolution of the Marriages contracted by the *Jews* with ſtrange Women, which had been ſtipulated and began by *Eſdras*, Eſdr. 10. 3. And *Nehemiah* proceeded ſo far on this Point, that he drove away from *Jeruſalem* one of his Sons, who had eſpous'd the Daughter of *Sanballat Honorite*, Nehem. 13. 28.

We cannot certainly determine, how long *Eſdras* and *Nehemiah* liv'd; but theſe are infallible Maxims, which may give ſome light to the *Hiſtory*. Firſt, That *Eſdras* was Divinely inſpir'd, to make the laſt Review of the *Scriptures* of the *Old Teſtament*, and reduce them into a Body; and that he joyn'd with the Book which bears his Name, thoſe of the *Chronicles*, that of *Eſther* (written by *Mordecai*) and that of *Nehemiah*. 2dly, That *Malachy*, the laſt of the *Prophets*, has either been the ſame as *Eſdras*, as ſeveral hold, or at leaſt Contemporary with him; it being certain, that ſince the cloſing up of the Canon by *Eſdras*, there has been neither Writing nor Writer Canonical under the *Old Teſtament*. 3dly, That *Eſdras* had already writ the *Chronical Books*, before *Nehemiah* wrote his Hiſtory, ſeeing they be therein cited, *Nehem.* 12. 23. 4thly, That they have liv'd both of them to the time of *Darius Codomannus*, in whoſe Death (vanquiſh'd by *Alexander* the Great) ended the Empire of the *Perſians*, ſeeing they have both extended the Succeſſion of the *Prieſts*, to the Reign of *Darius* of *Perſia*, as is expreſly read *Nehem.* 12. 22. 5thly, That the Prieſt *Jaduah*, who is the laſt mention'd by *Nehemiah*, was Contemporary with *Alexander* the Great, and went before him with great ſolemnity, as appears from *Joſephus*. 6thly, That *Sanballat* mention'd in *Nehemiah*, was *Manaſſes* his Father in Law, the Brother of *Jadduah*, in favour of whom he ſolicited by *Darius*, and obtain'd at length of *Alexander*, to whom he went and ſurrendred himſelf, the liberty of building the *Temple* of *Garizim*, that he might there exerciſe the *Prieſthood*, Nehem. 13. 28.

Theſe Truths acknowledg'd by moſt *Chronologiſts*, divide them in their Opinions; ſome pretending, that the *Artaxerxes* of *Eſdras* and *Nehemiah*, is he whom Secular *Writers* have Surnam'd *Mnemon*; and others judging it more convenient to ſtop at *Longhand*; and as the ſequel of the *Holy Hiſtory* leads us rather to him; ſo without curtailing the term which profane *Hiſtorians* aſſign to each of the *Kings*, which have followed the Great *Xerxes*, tho' with little certainty and conſent, 'twill be eaſie to find ones Reckoning. Its thought the *Perſian Monarchy* laſted about 200 years, and according to the moſt juſt Account, the 20*th* of *Artaxerxes Longhand* was 86 of it: So that in ſuppoſing *Nehemiah* was then 25, and liv'd 135, which has nothing extraordinary, he might have ſeen *Darius Codomannus* arrive to the Crown; and there's great probability GOD took them both away, *Eſdras* and *Nehemiah*, a while after *Alexander* had paſt the *Boſphorus*, that they might not ſee the entire ruin of an Empire, which had almoſt continually favour'd their Nation. Its not found any one ſucceeded *Nehemiah* in his Office of *Governour*, and it ſeems as if after his death, the ſuperiour Authority remain'd in *Jadduah* the *High Prieſt*.

Darius, attack'd ſo violently and ſucceſsfully by *Alexander*, and in fine wholly vanquiſh'd, inveſted himſelf with the Monarchy by his death in the 7*th* year of his Reign. See with what violence the *Ram* was attack'd by the *Goat*, Dan. 8. 6, 7, &c. Here began the *Monarchy* of the *Greeks*, which is the Kingdom of *Braſs*, Dan. 2. 39. and the third Beaſt like unto a *Leopard*, Dan. 7. 6.

Anno Mundi 3670. *Sanballat*, the *Satrapas* of *Samaria* for *Darius*, had timely joyn'd himſelf to *Alexander*'s Party, and obtain'd by his Favour what *Darius* had refuſed him, to build the *Temple* of *Gerizim*, and to eſtabliſh *Manaſſes* his Son-in Law, the Brother of *Jadduah*, High Prieſt; whence aroſe the Controverſie mention'd *John* 4. 20. and the inveterate Hatred between the *Samaritans* and the *Jews*, Joſeph. *lib.* 11.

Alexander being angry with the *Jews*, after the Taking of *Tyre*, march'd to *Jeruſalem*, to deſtroy it; but *Jadduah* coming to meet him, procur'd not only his Favour, but alſo his Veneration, putting him in mind of a Dream he had in *Macedonia*, in which a Man made and cloathed like *Jadduah*, had exhorted

exhorted him to attack the *Perſians*, and promis'd him the Victory over them. This *Alexander*, who is called by *Daniel* the King of *Javan*, Dan. 8. 21. and 10. 20. outliv'd *Darius* but 6 years, and his Kingdom was divided to 4 Strangers: *Seleucus* had great *Aſia* towards the North for his part; *Ptolomy*, *Egypt* towards the South; *Antigonus*, *Aſia Minor* to the Eaſt; and *Caſſander*, *Macedonia* towards the Weſt, *Dan.* 7. 6. and 8. 8. and 23. and 11. 4. Wars ſoon aroſe between theſe 4 Kingdoms, and namely between the *Seleucides* and the *Ptolomies*; whence ſprang many difficulties to the *Jews*, ſituated between *Egypt* and *Syria*, increas'd by their own Diſſenſions; and the Marriages which theſe *Princes* contracted often together, were rather Snares than Alliances.

The 2*d* *Ptolomy* was the *Philadelphian*, ſo nam'd, becauſe he had married his Siſter, under whom 'tis ſaid there was made at his inſtance, becauſe he gathered a great Library, the *Greek* Tranſlation of the *Old Teſtament*, called vulgarly the LXX.

'Tis ſaid alſo, That this *Prince* better affected towards the *Jews*, than his Father had been, reſtored to liberty 100000 Slaves of that Nation. Then was *Eleazer* High Prieſt, the Brother and Succeſſor of *Simon* the Juſt, who was the Son of the firſt *Onias*, and he of *Jadduah*, according to *Joſephus*. There were already ſeveral Miſunderſtandings between the firſt *Seleucus* the Son of *Nicanor*, and the firſt *Ptolomy* the Son of *Lagus*, conteſting for *Syria*; and according to the viciſſitude of War, the *Jews* were conſtrain'd to obey ſometimes one, and ſometimes another: But the *War* growing more fierce between the 2*d* *Ptolomy* and the 2*d* *Seleucus*, *Seleucus Soter*, to whom ſoon ſucceeded *Antiochus Theos*, the 3*d* of the ſame *Seleucides*; *Philadelphe* by a Treaty of Peace gave his Daughter *Laodicea* in marriage to *Antiochus*, and oblig'd him afterwards to leave her, altho' he had already 2 Sons by her, and to take *Berenice* his other Daughter inſtead of her, which produc'd diſmal Tragedies; for *Antiochus* ſeeing his Father dead, put away *Berenice*, and recall'd *Laodicea*, who poyſons her Husband, and puts to death her Siſter, and a Child ſhe had in a Cradle: But a while after *Ptolomy Evergetes*, the 3*d* of the Name, the Brother of *Berenice* and *Laodicea*, attacks *Callinus Seleucus*, the 4*th* of the *Seleucides*, Son of *Antiochus Theos*, and gains on him great Victories, *Dan.* 11. 5, 6, 7, 8, 9 Yet *Seleucus Ceraunus*, the 5*th* of the *Seleucides*, and his Brother *Antiochus* the Great both the Sons of *Callinicus*, took their Revenge, and eſpecially *Antiochus* the Succeſſor, and Heir of his Brother, the 6*th* King of *Syria*, comes againſt *Ptolomy Philopater* the Son of *Evergetes*, the 4*th* of the Name, who awaking from his Debauches, takes the Field, defeats *Antiochus* the Great, and regains moſt of the places which had been taken from him, *Dan.* 11. 10, 11, 12. See the 3*d* Book of the *Macchabees*, which ſerves as an Explication to theſe *Prophecies*, and relates what hapned to this *Ptolomy*, being withheld at *Jeruſalem*, to enter into the *Holy places* againſt the Law of GOD, who became alſo a Protector in *Egypt* of the Nation, on which this Miſerable *Prince* would have reveng'd himſelf.

During theſe Stirs, *Manaſſes* the Uncle of *Eleazer* had ſucceeded him in the *Sacerdotal Dignity*, and to *Manaſſes Onias*, the 2*d* Son of *Simon* the Juſt; and to *Onias*, *Simon* the 2*d*. *Antiochus* having treated with *Philopater*, watches an occaſion, and ſeeing him dead, and that his Son *Ptolomy Epiphanius*, the 5*th* of the Name, was as yet but a Child, invades *Egypt*, ſtrengthens himſelf with Alliances againſt her, takes *Cæloſyria*, and ſeveral other places, *Dan.* 11. 13, 14, 15. After which he comes into *Judea*, drawn thither by the Factions which divided her, and puts all into great Confuſion, *Dan.* 11. 16. See *Joſephus*, *Book* 12. *Chap.* 3. But being ſtopt by the conſideration of the *Romans*, who became Protectors of *Ptolomy Epiphanes*, he enters into League with him, and gives his Daughter *Cleopatra* in Marriage, who (contrary to the Fathers intention) remains faithful to her Husband; but deſigning againſt the *Romans* themſelves, he was ſmartly handled by them, and in fine knock'd on the Head, as he was plundering a *Temple* in *Syria*, Dan. 11. 17, 18, 19.

Seleucus Philopater his Son, the 7*th* of the *Seleucides*, comes to the Crown, forms a deſign of Pillaging the *Temple* of *Jeruſalem*, and ſends thither *Heliodorus* for this effect; but his Enterprize did not ſucceed, *Dan.* 11. 20. and ſee *Macchabees* Chap. 3. He quickly died, being Poyſon'd by *Heliodorus* and *Antiochus*, ſurnam'd *Epiphanes*, or the *Illuſtrious*; who being an Hoſtage at *Rome*, ſecretly went thence, and came into *Syria*,

and taking on him immediately the Quality and Protector of *Demetrius*, the Son of his Brother *Seleucus Philopater*, invades afterwards the Kingdom. 'Twas this *Antiochus*, not ſo properly *Epiphanus*, as *Epimanes*, or the *Enraged*, whom *Daniel* deſcribes, and offers as the lively Image and Type of *Antichriſt*, Dan. 7. 8. and 8. 9, 10, 11, 12, 13, 14, 23, 24. and 11. 21, &c.

In the beginning of his Reign *Hircanus* kill'd himſelf, according to *Joſephus*, *Book* 12. *Antiq.* Chap. 4. and under him began the Sovereign *High Prieſthood* to be Mercenary, and in the diſpoſal of the King. *Onias*, the 3 Son of *Simon* the Second was then in this Office; but his Brother *Jaſon* obtain'd it by *Money*, in the 137*th* year of the *Seleucides*, and began to introduce Paganiſm amongſt thoſe of his Nation, 1 *Macc.* 1. 11. and 2 *Macc.* 4. 7, 8, 9, *&c.* yet he enjoy'd it not long, for *Menelaus*, whom he had ſent towards *Antiochus* to carry him his Preſents, ſupplanted him, and obtain'd the Dignity, 2 *Macc.* 4. 23. and hence was ſeen the ſequel of his Crimes. About this time prodigious ſigns of Armies were ſeen fighting in the Air over *Jeruſalem*; and *Jaſon* on a Report that *Antiochus* was dead, gathers People and drives away *Menelaus*, who retires towards the *Lacedemonians*, where he dies poor, and without a Sepulchre. 2 *Macch.* 5 2, &c. In the mean time *Antiochus* was employ'd in the War againſt *Egypt*, (where Reign'd *Ptolomy* the *6th*, as yet a young Child, and ſurnamed *Philometer* by *Antiphraſis*, for the hatred which *Cleopatra* his own Mother, and Siſter of *Antiochus* bore him) which he ended by the Treaſon of the Miniſters of *Egypt*, who having admitted him into the Country, as his Nephews Protector, furniſhed him with the means of becoming Maſter of ſeveral important places, by Craft, Bribes, and Intrigues, *Dan.* 11. 22, 23, 24. 1 *Macc.* 3. 30. But *Ptolomy* being grown up in years and courage, found means to retake them, and make them ſhake off the *Syrian* Yoke; who bearing this impatiently, invades *Egypt* with great vigour, gains the Battle againſt *Ptolomy*, who was betray'd by his own People, and renews a fraudulent Peace with him, which was of ſhort durance, *Dan.* 11. 25, 26, 27. For a while after he began new Attempts, upon which the *Romans* interpoſing for *Ptolomy*, he was conſtrain'd to ceaſe, and came and diſgorg'd his Fury on *Jeruſalem*, *Dan.* 11. 28, 29, 30, 31, &c.

It was in the 143*d* year of *Seleucides*, that returning from *Egypt* he enters into *Jeruſalem*, favour'd by thoſe of his Faction; there exerciſes great Cruelties, profanes the *Sanctuary*, and pillages the *Temple*, 1 *Macc.* 1. 21, &c. 2 *Macc.* 5. 11, &c. 2 years after he continues his Cruelties by *Apollonius*, and by a publick Edict commands all the *Jews* to embrace *Paganiſm*, and to conſecrate the *Temple* of *Jeruſalem* to *Jupiter* the *Olympian*, and that of *Garizim* to *Jupiter* the *Hoſpitable*, 1 *Macc.* 1. 30, &c. 2 *Macc.* 5. 22, &c, & 6. 1, &c. Then hapned the cruel Executions on *Eleazer*, 2 *Macc.* 6. 18, and the ſeven Brethren, 2 *Macc.* 7. 1, &c.

Matthias the *High Prieſt* retires to *Modin*, refuſes to obey the Kings Edict, kills the Commiſſioner and a *Jew*, who ſacrific'd to *Idols*, gathers Forces, and reſolves on reſiſtance, 1 *Macc.* 1. 1, &c. In dying in the 146*th* year of the *Seleucides*, he eſtabliſhes *Judas Maccabeus* his Son, Captain General of the People, who refuſed to adhere to Idolatry 1 *Macc.* 2. 64, &c.

Judas defeats in ſeveral Rencounters the Lieutenants of *Antiochus*, *Apollonius*, *Seron*, *Gorgias*, and *Lyſias*; purges the *Temple*, and celebrates the Dedication of it, mentioned *John* 10. 22. 1 *Macc.* Chap. 3, & 4. compar'd with *Dan.* 11. 32, 33, 34, 35. The Abomination of the Deſolation had been introduc'd by the order of *Antiochus*, the 25*th* of the 9*th* Month of the year 145, 1 *Macc.* 1. 62. and in the ſame Day and Month in the year 148 the *Temple* was purified, 1 *Macc.* 4. 52. 54. Whilſt *Judas* proſecuted his Victories, *Antiochus* dies miſerably, in the 149*th* year of the *Seleucides*, 1 *Macc.* 6. 1, *&c.* leaving for Succeſſor his Son *Antiochus Eupater*. In the year 150. *Judas* beſieges the Caſtle of *Jeruſalem*, poſſeſt by the Enemies; but *Lyſias*, to whom the King was given in truſt, bringing this young King into the Wars, obliges him to raiſe the Siege, and after ſome ſlight Skirmiſhes, wherein *Eleazer* ſignalized himſelf, killing the greateſt of the *Elephants*, the taking of *Bethſurah* by *Antiochus*, and the Siege even of the *Temple*, and thoſe who defended it reduced to great neceſſities; a Peace is made, by which is left to the *Jews* their Liberty and Religion, which was not faithfully obſerv'd, 1 *Macc.* 6. 28, *&c.*

Antiochus

Antiochus was perſwaded by *Lyſias* to this Retreat, to go and oppoſe *Philippus*, who relying on the Authority the former *Antiochus* had given him for the Government of his young Son, arrogated to himſelf at *Antioch* the Supreme Power, 1 *Macc.* 6. 15, & 63. In the mean time *Onias*, Son of *Onias* the 3*d*, ſeeing no liklyhood of his coming to the *High Prieſthood*, conferr'd it ſeems by *Eupater* on *Alcimus*, a wicked Man, retires into *Egypt*, and under the favour of *Ptolomy Philometer* builds in the Province of *Heliopolis*, againſt the Ordinances of the Law, a *Temple* like unto that of *Jeruſalem*, and for the ſame uſe, which was ſurnamed *Onion*, of which ſee *Joſephus*, *Book* 12. *Antiq. Chap.* 15. and *Book* 13. *Chap.* 6.

In the year 151, *Demetrius* the Son of *Seleucus Eupater*, being eſcap'd from *Rome*, where *Antiochus* his Uncle had ſent him as an Hoſtage, is receiv'd by thoſe of *Antioch*, and by the Army, puts to Death *Antiochus Eupater*, his Couſin German, and *Lyſias*; and at the ſolicitation of *Alcimus*, who unworthily bore the Title of *High Prieſt*, ſends *Bacchides*, the General of his Troops, againſt the well-meaning People, who were uſed with as much Perfidiouſneſs as Cruelty, 1 *Macc.* 7. 1, *&c.* *Judas* oppoſes himſelf againſt theſe Violences, and reduces *Alcimus* to great Extremities, to whoſe aſſiſtance comes *Nicanor* from the Kings part, who ſucceeds neither under the *Foxes* Skin, nor that of the *Lion*, and loſes his Wiles, his Forces, and his Life, 1 *Macc.* 7. 26, *&c.* *Judas* Victorious ſeeks the Protection and Alliance of the *Romans*, 1 *Macc.* 8. 1, *&c.* But in the year 152 *Bacchides* return'd in *Judea*, the Battle is given between him and the Troops of *Judas*, who was kill'd on the place, and *Jonathan* his Brother was choſen Captain General in his place, 1 *Macc.* 9. 1, *&c.* See what paſt at the entrance of his Generalſhip, 1 *Macc.* 9. 1, *&c.* The year following 153 *Alcimus* dies, *Baccides* retires to the King, call'd back againſt *Jonathan*, is beaten and makes Peace with him, who had laid Siege of his own Authority againſt *Machmaſh*, 1 *Macc.* 9. 58, *&c.*

Seven years after, in the year 160, *Alexander*, who profeſt himſelf (tho' falſly,) the Son of *Antiochus* the Illuſtrious, riſes againſt *Demetrius*, who to oblige and retain the *Jews* to his ſide, permits *Jonathan* to raiſe Men, offers very advantagious Conditions to the whole Nation, ſets *Jeruſalem* at liberty, and leaves the Caſtle at the diſpoſal of the *High Prieſt*: But *Alexander* had prevented him, and made *Jonathan High Prieſt*, the habit and quality of which he had taken in the 7*th* Month of this year, 1 *Macc.* 10. 1, *&c.* In the ſame year *Demetrius* is defeated and kill'd by *Alexander*, who allies himſelf with *Ptolomy Philometer*, and eſpouſes his Daughter; And in the year 165, *Demetrius*, the Son of the preceding, endeavours to amend his Affairs; but *Apollonius*, General of his Troops is ill handled by *Jonathan*, whom *Alexander* congratulates for his Victories, 1 *Macc.* 10. 67, *&c.* In the mean time *Ptolomy* deſigns to dethrone his Son in Law; takes away *Cleopatra* from *Alexander*, and gives her to *Demetrius*; poſſeſſes himſelf of *Antioch* and the Kingdom; defeats *Alexander*, who being fled into *Arabia*, there loſt his Head, which *Zabdiel* ſent to *Ptolomy*. But this was but a ſhort Joy for him, for he died three day after, and his Souldiers disbanded themſelves. *Demetrius* by this means finds himſelf ſetled in his degree, in the year 167, and *Jonathan* enjoys his Favour, and obtains greater Authority and Priviledges for the whole Nation, 1 *Mac.* 11. 1, *&c.* Yet this *Demetrius*, tho' ſo effectually aſſiſted by *Jonathan*, matter'd not the keeping his word with him; and therefore *Jonathan* turns his back on him, and takes part with the young *Antiochus*, *Alexanders* Son, whom *Tryphon* had brought from *Arabia* to ſet up againſt *Demetrius*, whoſe Troops alſo *Jonathan* defeated, 1 *Macc.* 11. 53, &c. Then *Jonathan* renews the League with the *Romans* and *Lacedemonians*, and had ſeveral proſperous ſucceſſes againſt the Troops of *Demetrius*, ſo that *Tryphon*, to whom the young *Alexander* had only ſerv'd as a Pretence, fearing the Arms of *Jonathan*, carried him treacherouſly to *Ptolomy*, in deſign of delivering him up to him, wickedly ſtops him, and in fine puts him to death, and 2 of his Sons, whom he had for Hoſtages of his Brother *Simon*, with an 100 *Talents* to releaſe him, 1 *Macc.* 12. 1, &c. and Chapters 13, 15, 16, &c.

Whilſt that *Simon*, his Brothers Succeſſor, procures him an honourable Burial, *Tryphon* puts to death the young *Antiochus* his Pupil, and poſſeſſes himſelf of the Crown; but *Simon* reconciles himſelf againſt him with *Demetrius*, in the year

year 170, and by the Treaty of Peace, the Fortreſſes of the *Jews* remain to them; a general Peace is eſtabliſh'd, and the Country is again freed from all *Tribute*, and there begins a new *Epocke* for the Nation, 1 *Macc.* 13. 1, &c.

In the year 171, *Gaza* ſurrenders to *Simon*, the Caſtle of *Jeruſalem*, and *John* his Son is made General of the Forces, 1 *Macc.* 13. 43, &c.

In the year 172 *Demetrius*, intending to oppoſe *Tryphon*, is made Priſoner by *Arſaces* King of the *Parthians*; but *Simon* enjoys all manner of Proſperity, 1 *Macc.* 14. 1, &c.

Cleopatra, *Demetrius*'s Wife, ſeeing her Husband Priſoner, and to ſecure her ſelf from the Tyranny of *Tryphon*, offers her ſelf in Marriage with the Crown to *Anticckus Sidetes*, her Brother-in Law, who takes on him the quality of *King*, ſeeks by Letter *Simon*'s Friendſhip, with many fair Promiſes, and draws to him the Forces of the Country.

Then *Tryphon* diſmay'd (in the year 174) takes his flight; but *Antiochus*, tho' *Simon* had ſent him 2000 Men for his aſſiſtance, did not keep his word; re-demands *Joppa*, *Gazara*, and the Fortreſs of *Jeruſalem*, and on refuſal ſends *Cendebæus* to waſte *Judea*, who was beaten and put to flight by the Sons of *Simon*, *Judas* and *John*, 1 *Macc.* 15. 1, &c and 16. 1, &c. But in the year 177, *Ptolomy*, the Son of *Abodi*, and *Simons* Son in Law, kill'd his Father in Law, and *Matthias* and *Juda*, 2 of his Sons, in the Fortreſs of *Doch*, where he had treacherouſly invited them to make Merry. His deſign was alſo to ſuprize *Jeruſalem* and *Gazara*, and to kill *John*, *Simon*'s other Son; but *John* having heard of his Fathers and Brothers Murther, and the deſign againſt his life, took care of himſelf, 1 *Macc.* 16. 11, &c. *Joſephus Book* 13. *Antiq.* Chap. 15.

Antiochus Sidetes, offended againſt *Simon* and *John* his Son, who came from ſucceeding him in the Prieſthood and Sovereign Authority, comes into *Judea* with an Army, beſieges *Jeruſalem*, and conſtrains *John* to Capitulate under Conditions hard enough, but which were not prejudicial to *Religion*. Under this *John*, who was ſurnam'd *Hircanus*, aroſe in the Synagogue the two Sects (ſo famous) of the *Phariſees* and *Sadducees*, *John* highly favouring theſe latter.

We have purſu'd the Series of theſe things the longer, not to place theſe *Books* of the *Macchabees*, nor the Hiſtory of *Joſephus*, in the rank of *Canonical Books*; but becauſe they ſerve to ſhew the fulfilling of the Prophet *Daniels* Predictions. Paſs we more lightly over the reſt, deſtitute as we are of the infallible Light of *Gods Word*.

Each of the *Aſmoneans* who ſucceeded *John Hircanus* bore both the Title of *King* and *High Prieſt*, tho' by the Law of GOD, and by the expreſs order theſe 2 Offices were inconſiſtent, and were not to be appropriated by any but the *Meſſias*, Pſal. 110. 1, 2, 3, 4. And as their Regality was very tottering, ſo there were great Irregularities in all their *Prieſthoods*.

To *John*, after he had ſuſtain'd 30 years this double Dignity, ſucceeded the firſt in one and the other *Ariſtobulus* his Son, who kept it but a year, having dethron'd his Mother, and privately put to death his Brother *Antigonus*.

His younger Brother *Alexander Jammeus* ſucceeds him, and Rules 27 years: He was engaged in ſeveral Wars, as well domeſtick as foreign; the latter againſt *Ptolomy Lathurus*, King of *Egypt*, and died, having been troubled for 3 years together with a *Quartan Ague*. He left 2 Sons after him, *Hyrcanus* and *Ariſtobulus*; but *Alexandra* their Mother governed by the *Phariſees*, poſſeſt her ſelf of the Crown, and obliged the Eldeſt to content himſelf with the *Prieſthood*, continuing in this Authority the ſpace of 9 years.

After her death *Ariſtobulus*, who has only 6 years aſſigned him, takes her place, and deprives *Hyrcanus* his Eldeſt Brother of the *Prieſthood*. *Antipater* the *Aſcalonite*, or *Idumean*, the Father of *Herod*, fear'd one and govern'd the other of theſe. *Hyrcanus* by his direction implores the aſſiſtance of *Aretas* to good purpoſe; yet he was conſtrained by *Scaurus*, *Pompeys* Lieutenant, to leave off his Suit to him: *Pompey* himſelf undertaking the arbitrement of this great Proceſs, comes to *Jeruſalem*, where *Hyrcanus* prevail'd, takes by force the *Temple*, defended by *Ariſtobulus* his Party, reſtores the *Prieſthood* to *Hyrcanus*, makes *Ariſtobulus* and his 2 Sons his Priſoners, and carries them to *Rome*. 22, or 23 years are aſſign'd to *Hyrcanus*, who ſaw the *Temple* plundered by *Craſſus*; *Alexander* his Nephew eſcaped from

from Priſon, returns into *Judea*, but conſtrain'd to render himſelf to *Gabinus*, had his Head taken off by *Pompeys* Order. *Ariſtobulus*, with *Antigonus* his other Son, Fugitive from *Rome*, recovered the *Crown* and *Prieſthood* by the favour of the *Parthians*; but *Antipater*, *Hyrcanus*'s Friend, and who (under his Name) had the Adminiſtration of the Republick, having followed and ſerved *Julius Cæſar* againſt thoſe of *Pompey*'s Party, obtained the confirmation of the *Prieſthood* to *Hyrcanus*. Then was *Antipater* made Citizen of *Rome*, and Procurator of *Judea*.

Antigonus alledg'd for himſelf (before *Cæſar*) that his Father *Ariſtobulus*, whom *Cæſar* had favour'd, and his Brother *Alexander* were dead, the Father by Poyſon, and the Brother by the violence of thoſe who follow'd the Party of *Pompey*; but the favour and credit of *Antipater* prevailed againſt his Reaſons. At length *Hyrcanus* loſt his Right Arm by the death of *Antipater*, who left 4 Sons; *Phaſael*, whom he had made Governour of *Jeruſalem*; *Herod*, whom he had ſet over *Galilee*; *Joſeph* and *Pheroras*, and a Daughter nam'd *Salome*.

Julius Cæſar having been killed in the Senate, *Caſſius* extorts 800 *Talents* from *Judea*; *Antigonus*, thro' the favour of his Father in Law, and other Friends, makes an Attempt on *Galilee*, where he is beaten by *Herod*, who by this means conciliates not only the Favour, but alſo the Alliance of *Hircanus*, by eſpouſing *Mariamne*, *Alexanders* Daughter, Eldeſt Son of *Ariſtobulus*, and of the Daughter of *Hyrcanus*.

Mark Antony, one of the *Triumvirs*, being come into *Judea*, *Herod* did ſo inſinuate himſelf into his Favour, that not only he declared him abſolved in Judgment from all Accuſations, which were laid againſt him, but alſo he and his Brothers were made *Tetrarchs*.

But what follows was a new obſtacle to his riſing Fortune: *Antigonus* having drawn the *Parthians* to his Party, they ſeize on *Jeruſalem*, under pretence of well meaning, make Priſoners *Hyrcanus* and *Phaſaelus*; *Antigonus* cuts and tears with his *Teeth* the *Ears* of the firſt, to make him incapable by this mutilation of exerciſing the *Prieſthood* for the future, and *Phaſaelus* beats out his Brains againſt a Wall. *Herod* ſaves himſelf as well as he could, from *Jeruſalem*, and having left his Brother *Joſeph* for the defence of the Caſtle of *Maſſada*, goes to *Rome* in the midſt of Winter, where by the favour of *Anthony*, and the credit of the *Triumvirate*, he is created King of *Judea* by the *Roman Senate*. Adorned with this Quality, he returns into *Judea*, to do his Office; but *Antigonus* oppoſes him during three years, till at length *Herod* takes *Jeruſalem* by force, makes his Antagoniſt Priſoner, and procures him by *Anthonies* Authority to be Beheaded at *Antioch*. Fearing *Hyrcanus*, who was a Priſoner with the *Parthians*, and gently treated in *Chaldea*, he manages his return to *Jeruſalem*; and having depoſed *Ananel* from the *Prieſthood*, who had obtain'd it after the death of *Antigonus*, he confers it on *Ariſtobulus* his Wives Brother, Aged 17 years; but having moſt baſely cauſed him to be drowned as he bathed himſelf with him, he reſtores *Ananel* to his place.

After ſeveral Domeſtick Intrigues, in which the Ambition, Fraud and Cruelty of *Herod* every day ſignalized themſelves, and the Suits he had before *Anthony* with *Cleopatra*, followed the Battle of *Actium*, and the death of theſe 2, whereupon he puts to death the old *Hyrcanus*, who ſeemed an Eyeſore to him, comes to *Auguſtus* victorious, and is well received by him, and obtains the confirmation of his Authority, and aſſurance of his Amity: being returned home, he puts to death his Wife *Mariamne*, and *Alexandra* his Mother in Law, prejudiced by Calumnies againſt them; obliges his Siſter *Salomas* to give a Bill of Divorce to *Coſtobar* her Husband; rebuilds *Samaria*, which he calls *Sebaſtia* in honour of *Auguſtus*, ſignalizes himſelf by ſeveral other Buildings; relieves the People in Famine; eſpouſes the Daughter of *Simon Boetius* of *Alexandria*, and taking the *High Preiſthood* from *Jeſus Phabetis*, who had held it 6 years after *Ananel*, confers it on his Father in Law; prejudiced by Calumnies and Suſpicions, he put his 2 Sons to death, *Ariſtobulus* and *Alexander*, which he had of *Mariamne*; ſets a *Golden Eagle* on the Gate of the *Temple*, to the great ſcandal of the whole Nation, and makes not only his own dwelling, but the whole Country a *Charnel-Houſe*.

Thus are we arrived to the Birth of our Lord and Saviour *Jeſus Chriſt*.

CHAP.

CHAP. VIII.

Of the Seventh Period, or Age of the World.

Which contains the Hiſtory of the New Teſtament, *from the Birth of* Jeſus Chriſt, *to the Deſtruction of* Jeruſalem.

Anno Chriſti, Altho' the Spirit of *GOD* furniſhes us with conſiderable Marks, *Luke* 2. 1, 2. and 3. 1, 23. to denote to us almoſt the exact time of the coming of *Jeſus Chriſt* into the *World*; yet it ſeems to have in this particular bridled our too great Curioſity, in telling us that in the 15*th* year of the Reign of *Tiberius*, *&c.* he was about 30 years of Age. Yet from hence is gathered, he muſt have been born about 15 years before the death of *Auguſtus*.

This *Prince* (according to *Suetonius*) lived about 76 years; at the Age of 20 he received the Succeſſion of *Julius Cæſar* his Uncle, killed in the Senate by *Brutus* and *Caſſius*; to revenge his death, he aſſociates *Anthony* and *Lepidus*, and thus formed the *Triumviracy*, which laſted about 12 years, after which, terminated in the death of *Anthony*, he Reigned moreover 44 years. Yet *Chronologiſts* begin the years of *Auguſtus* in the Empire by the death of his Uncle; and thus we muſt fix the Birth of the Son of *GOD*, to the end of the 41*ſt* year of *Auguſtus*, or at the beginning of the 42*d*.

S. *John Baptiſt*, of the *Sacerdotal* Rank, the Son of *Zackary* and *Elizabeth*, ordained for a Fore-runner to our *Lord*, was born 6 Months before him, it being already 6 Months ſince his Mother was big of him, when the Angel *Gabriel* declared to the *Holy Virgin* the Conception of *Jeſus Chriſt*, Luke 1. 36. She dwelt at *Nazareth*, a Town of *Galilee* and was betrothed to *Joſeph* when the Heavenly Meſſenger brought her this great News. And a while after, by the ſecret inſtinct of the Spirit of *GOD*, ſhe went to viſit her Coſin S. *Elizabeth*, Luke 1. 39. which ſerved to fortifie them both in the Faith of this great Myſtery.

Whilſt the conſummation of the *Marriage* is deferred by the ſecret Order and Providence of *GOD*, which made innocent Obſtacles to ariſe, ſuch as might be the Journy of the *Holy Virgin* to *Elizabeth*, it happened that *Joſeph* perceiving her pregnancy, reſolved to diſingage himſelf from her without noiſe; but he was divinely hindred by an *Angel*, Matt. 1. 18, &c.

In the mean time comes the Edict of *Auguſtus*, to make the recenſion and numeration of all the Subjects of the *Empire*, to know the Forces of it, *Luke* 2. 1. It ſeems that *Cyrenius*, as he is named, *Luke* 1. 2. that is *Quirinus*, was ſent into *Syria* with an extraordinary Commiſſion for this deſcription, whilſt that *Saturninus* was called home, and that *Q. Varus* had ſucceeded him. Now to proceed to this deſcription in an orderly manner, every one was obliged to render himſelf in his Town and Country; And therefore, tho' *Joſeph* and *Mary* had their habitation at *Nazareth*, they were obliged to go to *Bethlehem* to be Enrolled in the City of *David*, becauſe both how mean ſoever and low their condition was then, drew their original from this great *King*, as appears from the Genealogies which we have of *Jeſus Chriſt*, *Matt.* Chap. 1. and *Luke* Chap. 3.

Being arrived at *Bethlehem*, they found all places of Entertainment ſo full, that they were forced to lodge in a *Stable*, where the hour and pains of Childbirth ſeizing on the Holy *Virgin*, ſhe was happily delivered of this *Holy Child*, *God-Man*, wrapping him up in poor Cloaths, in the beſt manner ſhe could in this ſurprize, ſtrengthened by a particular aſſiſtance of the *Lord*, and laid him in a Manger, *Luke* 2. 6, 7.

His *Nativity* was immediately declared by an *Angel* to *Shepherds*, who watch their *Flocks* in the Night; and a Multitude of the *Heavenly Choir*, made at the ſame time, the Air reſounds with *Canticles* of *Praiſe* on this occaſion. Theſe *Shepherds* come to ſee at *Bethlehem* what had hapned, and publiſh the News thereof to their Neighbours, *Luke* 2. 8, 9, *&c.*

The *Scripture* has not mark'd the Day or Month of our *LORD*'s Birth; but held to be on the 25*th* of *December*: Eight days after his *Birth*, He is *Circumciſed* according to

to the Law, and called JESUS, *Luke* 2.21. A while after, *Wiſe-Men*, called *Magi* in the *Goſpel*, being warned of this *Birth* by a miraculous *Star*, come from the Eaſt of *Judea*, and rather from *Arabia*, than *Perſia*, to inform themſelves at *Jeruſalem*, of the place where the King of the *Jews* was born. Their Demand and Enquiry put them in trouble, and fill'd the Mind of *Herod* with diſquiet, to whoſe Ambition every thing gave place. Being inſtructed by the *Prieſts* and *Scribes* of the place mark'd in the *Scripture*, for the *Birth* of the *Meſſias*, he ſends theſe Strangers into *Bethlehem*, with a ſtrict charge to bring him exact Information of their Diſcoveries, pretending alſo, that he would go and worſhip him. They ſetting forth at Night from *Jeruſalem*, ſee the ſame *Metecrick Star* (for it was not an *Æthereal*) which they had ſeen in their Country, which led them directly to the Place where *Jeſus* lay, ſtopping its courſe on the *Houſe*; where being entred, they find the *Mother* and the *Child*, whom they Religiouſly worſhip, and draw forth *Gold*, *Myrrh*, and *Frankincenſe*, which they brought with them to preſent him; and being warn'd from *GOD*, not to return towards *Herod*, they withdrew another way, *Matth.* 2.1, *&c.*

And this is what the *Holy Hiſtory* teaches us; thoſe who affirm, they were but Three, and make *Kings* of them, have ſpoken without Book, as well as thoſe who make them to arrive at *Bethlehem* the 6*th* of *January*, and 13 days after our *Saviour*'s *Nativity*. So the Feaſt of the *Epiphany* was celebrated anciently in remembrance, either of the *Conception*, or of the *Birth* or *Baptiſm* of our *Saviour*; and not on the occaſion of the Arrival of theſe *Magies*. Its far more probable, they came not into *Judea* till about 5 Weeks after the *Birth* of our *LORD*; and that a few days after they parted from *Bethlehem*, the term of the *Mother*'s *Purification*, and Preſentation of her *Son* in the *Temple* being laps'd. *Joſeph* and *Mary* aſcended up with the Child to *Jeruſalem*, to ſatisfie the Ordinances of the Law, *Luke* 2. 22, 23, 24. There *Simeon* comes to meet and embrace him in the *Temple*, and *Ann* the *Propheteſs* meets them at the ſame inſtant; and as he (before-mentioned) joyfully diſpoſes himſelf for death, having ſeen the *LORD Chriſt*, according to the Promiſe he had; ſo ſhe ſpake of it to all them, whom ſhe knew expected deliverance at *Jeruſalem*, Luke 2. 25, *&c.*

Whilſt theſe things paſt in the *Temple*, and *Herod* (who hatch'd a deteſtable Deſign againſt the LORD's *Life*) expects in vain the Return of the *Wiſe Men*, to execute it with greater Secrecy: *Joſeph* is advertiz'd from *Heaven*, not to bring back the Child to *Bethlehem*, but to carry him with his *Mother* into *Egypt*, and there to tarry till farther Order, *Matth.* 2. 13, 14. It was at *Jeruſalem* that this Command was given *Joſeph*, and thereupon he immediately ſets forth; ſo that S. *Luke* making him return to *Nazareth*, after what had hapned in the *Temple*, Luke 2. 39. muſt be ſupplied from S. *Matthew*, to underſtand that he return'd not into *Galilee*, till he had executed what was preſcribed by *Moſes* Law, and the Command which he received to fly into *Egypt*, as a place of ſhelter againſt *Herod*'s Deſigns: For *Herod* finding himſelf deceived by the *Wiſe-Men*, reſolv'd to uſe the *Lions Claw*, where the *Foxes Skin* had ſerv'd to no purpoſe; and therefore he ſends Officers to *Bethlehem*, who make diligent ſearch in all Houſes of this *Town*, and adjacent places, and kill the *Male Children* which they could find, from 2 years old and upwards, *Matth* 2. 16, *&c.*

It was not 2 years ſince this *Star* had appeared to the *Wiſe Men*, and they had not been 2 years in the Way; but *Herod* ſuppoſing the *Child* might have been Born before the *Wiſe Men* had obſerved the *Star*, and determined to take the ſureſt Meaſures, he took therefore a larger compaſs, and condemn'd to Death all thoſe who might have been Born ſince 2 years, to the time in which the *Wiſe Men* were arrived at *Jeruſalem*, and had carefully informed himſelf of them. And thus, if any *Children* were ſpared, it were only thoſe who were new Born, ſeeing few days ſlipt between his Enquiry, and his cruel Execution.

A while after, and in the ſame year in which JESUS was born, *Herod* falls ſick of the filthy and troubleſom *Diſeaſe*, called *Pediculer*, with which he dies. By the Calumnies of *Antipater*, the eldeſt of his Sons, he had put to death *Alexander* and *Ariſtobulus*, whom he had of *Mariamne*; but *Antipater*, impatient at his Fathers living ſo long, began to Conſpire againſt him, and reſolved

on Poyſoning him. He formed this Conſpiracy with his Uncle *Phroras*, *Herod*'s *Brother*, whoſe Wife was much irritated againſt her Brother-in Law in favour of the *Phariſees*, a great number of whom *Herod* had put to death, and Condemn'd the reſt to great *Fines*; for finding himſelf hated by the *People* for his Avarice and Cruelty, he had extorted from them a new *Oath*, which the *Phariſees* had refuſed, promiſing to themſelves and others, on certain Revelations which they pretended, the *Crown* ſhould be taken from him, and his Brother *Pheroras* ſhould wear it. *Antipater*, the better to carry on his deſign, procur'd by his Friends to be ſent to *Rome*; but *Pheroras* ſurpriz'd by *Sickneſs*, repents of this deſign and dies. *Herod* ſuſpects his Siſter-in-Law to have poyſoned her Husband, and in making an exact Inquiſition, he finds the Poyſon was deſign'd againſt him, by the Conſpiracy of *Antipater*. He ſends for him from *Rome*, accuſes him of *Parricide*, and throws him into Priſon, in expectation of *Auguſtus* his Sentence. Things were in this ſtate when the *Little Children* were Murther'd, which Fact being related to *Auguſtus*, employed in a ſecond Proceſs of the Father againſt the Son, made him utter this ſaying, (cited in *Macrobius*) *That 'twere better to be* Herods *Hog, than his Son.*

This wretched *Tyrant*, laden with Crimes, Vexation, and Years, being about 70, takes his Bed, and thô deſperately ill, he continues in his ordinary Cruelty. Two famous Men, *Juaas* and *Matthias*, Doctors of the Law ſeeing him in a condition not like to recover, had perſwaded their *Diſciples* to beat down the *Golden Eagle*, which he ſet over the Gate of the *Temple* in honour of *Auguſtus*; but he cauſed moſt part of them to be burnt at *Jericho*, where he had cauſed them to be brought: He alſo ſhut up in the *Hypodrom*, the principal Perſons of the *Jewiſh Nation*, with Order, that they ſhould be knock'd on the Head, as ſoon as he was dead, that the *Jews* might have cauſe to lament at his death, tho' not for it. And having known, that *Antipater* (on a falſe Rumor which was ſpread in the *Palace*) believed he was dead, when he called for a *Knife* to pare an *Apple*, and had attempted to kill himſelf with it, and began to treat with the *Gaoler* about his Liberty, he puts him to death, and died himſelf 5 days after, having Reigned (according to *Joſephus*, who relates all theſe things at length) 37 years ſince he had obtain'd at *Rome* the Title of *King*, and 34 ſince *Antigonus*, the laſt of the *Aſmoneans* was dead.

Anno Chriſti 2. *Herod* being dead, *Joſeph* had notice from Heaven thereof in *Egypt*, and receives Order to return home; but having underſtood, that *Archelaus* his Son Reigned in his ſtead, he retired into *Galilee*, *Matth.* 2. 20, *&c.*

Herod, a while before his death had altered his Will, and by a preceding, he made *Herod-Antipas* his Succeſſor of the *Crown*; but in the laſt he appointed *Archelaus* his Succeſſor and King of *Judea*, with reference to the good liking of *Auguſtus*. *Archelaus* being arrived at *Rome*, to be confirmed in his Dignity, found there great oppoſition, as well from the part of *Herod Antipas*, as from all the Nation, who would have no more Kings. And *Auguſtus* having heard the Parties, and the *Jewiſh* Ambaſſadors, to the number of 50, aſſiſted by 8000 other *Jews* reſiding at *Rome*, who formed weighty Accuſations againſt *Herod* and *Archelaus*, and deſired, That their Country might be govern'd as a *Province*, and not as a *Kingdom*, aſſign'd *Judea*, *Idumea*, and *Samaria*, to *Archelaus*, under the Title of *Ethnarc*, that is, leſs than that of a *King*; but with Promiſe to obtain that, if he made himſelf worthy, thô the *Jews* made no difference between theſe two Names: But *Philip* his Brother was made *Tetrarch* of *Iturea* and *Trachonia*; and *Herod-Antipas* was of *Galilee*, *Luke* 3. 1.

Whilſt theſe things paſt at *Rome*, and moreover, an Impoſtor would paſs for *Alexander* the Son of *Herod* and *Mariamne*, whom the Father had put to death; *Judea* was vext with divers *Seditions*, and greatly diſturbed by the Incurſions and Pillagings of this *Theudas*, or *Judas*, mentioned *Acts* 5. 36. He was the Son of one *Ezekias*, Captain of the *Banditi*, who had heretofore given much Trouble to *Herod*. *Archelaus* returned into *Judea*, takes away the *High-Prieſthood* from *Joazar*, and places *Eleazer* his Brother in his room. Theſe two were the Sons of *Simon Boethius*, whom *Herod* (who had eſpouſed his Daughter) had promoted to this Dignity; but had ſince deprived him of it, in putting to death his Wife, who had Conſpired againſt his Life, and had ſubſtituted to him *Matthias*,

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the Son of *Theophilus*; but a while before his death he had deposed *Matthias*, accusing him for having connived at the beating down of the *Golden Eagle*, and put this *Joazar* in his place; but *Eleazer* was since dispossest by *Joazar*, who took his Rank when *Archelaus* was banisht. The principal Persons of *Judea* and *Samaria*, impatient at the rude Treatment which they received from *Archelaus*, put in an Accusation at *Rome* against him, in process of which he is dispoiled of his Dignity 10 years after he had obtained it, being banisht to *Vienna* in *Dauphine*, all his Estate confiscated, and his Country reduced in form of a *Province*, and joyned to *Syria*, where *Quirinus* is sent Governour, and charged with the sale of *Archilaus*'s Goods, of a second description; and 'tis in respect of this second, that that under which our *Saviour* was born is called the first, *Luke* 2.2.

In the time of this second description, *Judas* the *Galilean* interpreting it *Servitude*. and pretending that the Title of *Lord* and *Prince* belonged only to *GOD*, he drew great store of *People* after him, *Acts* 5. 27. In the preceding Verse there is also mention of one *Thudas*, a Ring-leader of *Sedition*, who must have appeared in the time of *Augustus*, or *Tiberius*, and must not be confounded with another of the like Name, who arose since, under *Claudius* the *Emperour*, and after the death of *Herod-Agrippa*, of whom speaks *Josephus*, *lib.* 20. *of the Antiquity of the Jews*, Chap. 2. *Quirinus* having ended his Recension, left *Coponius* as Procurator of *Augustus* in *Judea*, to order Affairs there. Then also *Joazar* is deposed from the *Priesthood*, and *Ananus*, or *Annas* (the Father-in-Law of *Caiphas*) is substituted in his room; and these 2 exercise alternately the Charge, until our *LORD*'s Death, *Luke* 3.2. tho' not so constantly, but that they left the Place sometimes to a Third, as may be verified out of *Josephus*.

Anno Christi 12. Then our *Saviour* at the age of 12 years was led by *Joseph* and *Mary* from *Nazareth*, where they lived, to *Jerusalem*, in the time of the *Passover*, where he stayed unknown to them 3 days; at the end of which they found him in the *Temple*, sitting or standing in the midst of the *Doctors*, hearing and asking Questions, to the admiration of all, *Luke* 2. 40, *&c.* The sacred Records denoting only this of whatever our *Saviour* did, and whatever hapned to him at his *Baptism*; only that being returned from *Jerusalem* to *Nazareth*, he was subject to *Joseph* and *Mary*, applying himself to the labours of a *Carpenter*, and eating his Bread with the sweat of his Brows, *Luke* 2.51. (for we have no reason to amuse with *Apocryphal Writings*) we shall therefore pass lightly over the things that hapned in the World during the 18 years which slipt, till he was manifested in *Israel*.

Anno Christi 13, 14, 15, 16, 17. We may refer to the 13*th* year of our *Saviour*, what was done by the *Samaritans* in the *Temple* of *Jerusalem*, where being secretly entred, and by Night (during the Feast of the *Passover*) they sprinkled it with dead Bones, to defile it. In the 14*th* year *Augustus* sends for Successor to *Coponius*, in the Office of Procurator of *Judea*, *Marc Ambivius*, who remained there but a while; for immediately *Annius Rufus* was substituted in his place. In the 15*th* year expiring, or the 16*th* beginning, *Augustus* dies at *Nola*, and *Tiberius* succeeds him, who from the 2*d* year of his Empire, in the 17*th* year of *Christ*, sends for Successor to *Annius Rufus* in *Judea*, *Valerius Gratus*, who continued in this Office 11 years; during this time he made divers changes in the *Priesthood*; for first, he deprived *Annas* of it, to confer it on *Ishmael* the Son of *Fabius*, whom he displaced a while after, substituting *Eleazer* to him, the Son of *Annas*; but at the years end, deposes *Eleazer*, and puts *Simon* the Son of *Camith* in his place; and at the end of a year, *Joseph*, surnamed *Caiphas* (*Annas* Son in-Law) succeeds him; so that we must not wonder if the *Gospel* speaks often of *Chief Priests* in the Plural, because the *Romans* made this Dignity not only Ambulatory, but also Annual, and sometimes shared it between two Persons, *Luke* 3. 2. About this time *Tiberius* made the *Jews* be expelled *Rome*, because *Fulvia*, Wife to *Saturninus*, having embraced *Judaism*, and 4 vile Fellows, who pretended to be *Doctors* of the *Law*, having perswaded her to send for an *Offering* to the *Temple* of *Jerusalem*, *Purple* and *Gold*, they had applied (by a horrid Sacriledge) these Oblations to their particular use. Then also 4000 *Jews*, who had been freed from Servitude, were sent from *Rome* into *Samaria*, to oppose the *Thieves* there; the *Senate* esteeming there would be little loss,

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if the bad Air killed moſt part of them.

Anno Chriſti 28, 30. *Pontius Pilate* at the end of 11 years, ſucceeds *Valerius Gratus*; and about 2 years after, in the 15*th* of *Tiberius*, S. *John Baptiſt* begins his Miniſtry. *Luke* 3 1. His Habit was plain and mean, like that of *Eliſha*, 2 *Kings* 1. 8. his way of living very auſtere, and all his Conduct looking towards the *Doctrin* of *Repentance*, which he Preached, being charged with the firſt Adminiſtration of *Baptiſm*, which he names, *Baptiſm of Repentance for the Remiſſion of Sins*. Matth. 3. 1, &c. *Mark* 1. 8. *Luke* 3. 1. *John* 1. 6 &c. He began by the Deſart of *Judea*, that is, by that Country of *Judea*, which for being the leſs inhabited and cultivated than the reſt of the Country, was called the *Hill Country*, and the *Deſart Country*, Luke 1. 39. where he had been brought up in his Fathers Houſe, under the Diſcipline of a *Nazarite*, to which no leſs than *Sampſon* he had been obliged, before his Birth, *Luke* 1. 15. It was in the Neighbourhood of *Jordan*, in a place called *Bethabara*, as who would ſay, *The Houſe of Paſſage*, John 1. 28. and which is thought to be the ſame place by which the *Iſraelites* (under the Conduct of *Joſhuah*) entred into the Land of *Canaan*, *Joſhua* 3. 1. *&c.*

Thoſe who pretend, that S. *John Baptiſt* attended his Miniſtry ſome years before the *Baptiſm* of *Jeſus Chriſt*, will be hard put to it, to find in *Scripture* grounds for their Opinion; but being elder than our *LORD* by 6 *Months*, 'tis to be preſumed he had been already 5 or 6 *Months* employed in the exercise of his Office, before our *LORD* was by his *Baptiſm* ſolemnly inaugurated into his.

His *Preachings* were full of *Spirit*, thô he confirm'd them by no Miracle, *John* 10. 41. his *Cenſures* ſharp, *Matt.* 3. 7. *Luke* 3. 7, his *Inſtructions* weighty and pertinent to every condition, *Luke* 3. 15. *&c.* and he eſpecially diſpos'd mens Minds to believe in him, who was to come after him, and whoſe Fore-runner he was, *Matt.* 3. 11 *Luke* 3. 15, 16, 17. *Acts* 19. 4. In fine as they came to him from all parts to be *Baptiz'd*, *Jeſus* then being 30 years of Age, or thereabours, *Luke* 3. 23. came alſo himſelf from *Nazareth* to the ſame end, *Matt.* 3. 13. *Mark* 1. 9. *Luke* 3. 21.

Hitherto S. *John Baptiſt* had not known him, by the Countenance or outward Converſation, *John* 1. 33. but *GOD* made him known to him as he entred into the *Water* with him, (whereupon he would have excuſed himſelf from *Baptizing* him, *Matt.* 3. 14.) and farther confirm'd him in the belief of his Deity, *John* 1. 33. For then the *Heavens open'd*, and the *Holy Spirit* in form of a *Dove* deſcended viſibly on him, and this *Voice* from Heaven was heard, *This is my beloved Son, in whom I am well pleaſed*, Matt. 3. 16, 17. *Mark* 1. 10, 11. *Luke* 3. 21, 22.

Our *Saviour* being *Baptized*, according to the common Opinion the 6*th* of *January*, is carried into the *Deſart*, where he remains 40 Days, and 40 Nights, without *eating* or *drinking*, and is there tempted of the *Devil*, *Matt.* 4. 1, *&c. Mark* 1. 12, 13. *Luke* 4. 1.

From thence he returns to *Bethabara*, where S. *John* Baptiz'd, mix'd amongſt the throng of his other Auditors. Then came to S. *John* Deputies from *Jeruſalem*, to demand of him who he was, and having deny'd to them he was the *Chriſt*, or the perſon of *Elias*, or the *Prophet* promis'd by *Moſes*, he declar'd to them what his *Office* was, and that he, whoſe way he prepar'd, was in the midſt of them. The next Morning ſeeing *Jeſus*, who came towards him, he denoted him in general to his *Hearers*, as being the true *Meſſias*; and the day following he ſpeaks of him farther to 2 of his *Diſciples*, one of which was *Andrew*, the Brother of *Peter*, and the other (as is preſum'd) S. *John* the *Evangeliſt*; theſe two followed our *Saviour*, who bring them home, where they paſs the reſt of the day. *Andrew* brings his Brother *Simon* to him, to whom *Jeſus* declares he ſhould be call'd *Cephas*, which is *Peter*, John 1. 19, *&c.* The day following the *LORD* deſigns for *Galilee*, and makes himſelf alſo be followed by *Philip*, who brings to him *Nathaniel*, John 1. 43, *&c.*

Three days after is celebrated the Marriage of *Cana*, and the *Wine* failing, he charg'd *Water* thereinto, as the *firſt-fruit* of his *Miracles*: and from thence paſſes into *Capernaum* with his *Mother* and *Relations*, where he was but a few days, *John* 2. 1, *&c.*

Anno 31. From *Galilee* he aſcends up to *Jeruſalem* on account of the *Paſſover*, where he purg'd the *Temple*, and ſignalized himſelf by divers Miracles, *John* 2. 13, *&c.*

Nicodemus comes by Night to him, with whom he had a very important diſcourſe touching *Regeneration*, of *Faith*, and his own

Death,

Death, John 3.1, *&c.* He leaves *Jerusalem* to preach in all *Judea*, where he makes *Disciples*, and *Baptizes* by the Ministry of the first. *S. John* the *Baptist*, who every day gave ground to him, having left *Jordan*, Baptized at *Enon*, where on occasion of a Dispute agitated between the *Jews* and his *Disciples*, touching *Purification*, he instructs them very particularly of the Person and Office of *Jesus Christ*, John 3. 22, *&c.* A while after *S. John* was confined to Prison by *Herod Antipas*, *Tetrarch* of *Galilee*, who yet took on him the Title of *King*, impatiently bearing the free Reproofs which this faithful Servant of GOD made him on occasion of *Herodias*, the Wife of his Brother *Philip*, the *Tetrarch* of *Ituria*, who at his solicitation had left her Husband, by a Bill of *Divorce*, against the *Laws* and *Customs* of the *Nation*, which granted not this privilege to *Women*, and had joyned her self to this Person, *Mark* 6.17, &c. *Matt.* 14. 3, 4, 5.

Our *Saviour* having heard of the Imprisonment of *S. John*, and of the Jealousie the *Pharisees* had at his proceedings at *Jerusalem*, he leaves *Judea* to return into *Galilee*, *Matt.* 4. 12. *John* 4. 1 *&c.*

In this Journey which he made in the Winter, he past thrô the Country of *Samaria*, had at the entrance into the Town of *Sichar*, or *Sichem*; a very important Dialogue with a *Woman* of that County, and is well received by the Inhabitants of the place, where he stays 2 days. *John* 4. 4, *&c.* From thence he arrives in *Galilee*, where he is well received, *Mark* 1. 14. *Luke* 4. 14, 15. *John* 4. 45. being at *Cana*, he there signalizes himself by a *2d Miracle*, in curing with a word speaking, the Son of one of *Herod*'s Officers, who is thought to have been *Chuza*, the Steward of his Houshold, *John* 4. 46, *&c.* He passes from thence to *Capernaum*; where having wrought several *Miracles*, he comes to *Nazareth*, and is immediately heard in the *Synagogue* with admiration; but for having spoken too freely, he was in danger of his Life, and is on the point of being precipitated from the top of a *Mountain*, Luke 4. 16, *&c.* and therefore he returns to *Capernaum*, and there teaches every *Sabbath-day*, *Matt.* 13.17. *Mark* 1. 21, 22. *Luke* 4. 31, *&c.*

During his stay at *Capernaum*, whence he oft went out to preach in the Neighbouring parts; he calls *Simon Peter* and *Andrew* his Brother, and afterward *James* and *John*, the Sons of *Zebedee*, to the *Apostleship*, Matt. 4. 18, *&c.* having taught the People out of *Simon*'s little Ship, where was drawn up afterwards that miraculous number of *Fishes*, *Luke* 5. 3, *&c.* In the same Town he delivers one possest in the *Synagogue*, Cures *S. Peter*'s Mother-in-Law, who lay sick of a *Fever*, and at Night he had divers *sick People* brought to him, whom he healed, *Matt.* 8. 14. *Mark* 1. 23, *&c.* *Luke* 4. 33, *&c.* The next Morning being follow'd by his *Disciples*, he goeth into a *Desart place*, where great Multitudes followed him; passes from one place to another, Preaching in the *Synagogues*, and healing the Sick, *Matth.* 4. 23. *Mark* 1. 35, *&c.* *Luke* 4. 42. Especially he cleanses a *Leper*, who notwithstanding our LORD's Prohibition, publishes every where this *Miracle*, Matth. 8. 1. *Mark* 1. 40. *Luke* 5. 12.

Being return'd from this Circuit to *Capernaum*, he teaches near home, Cures one sick of the *Palsie*, born by 4; Calls in (passing by) *Levi*, or *Matthew*, to the *Apostleship*, who makes him a great Feast, being accompanied with other *Publicans*; at which the *Pharisees* offended, were also displeased at his *Disciples* not *Fasting*, *Matth.* 9. 1, *&c.* *Mark* 2. 1, *&c.* *Luke* 5. 17, *&c.*

The Feast of the *Passover* (*Anno* 32) drawing near; he goes up to *Jerusalem*, where he heals on the *Sabbath day* the sick Person which lay at the *Pool* of *Bethesda*, and justifies this Action, *John* 5. 1; *&c.* Passing a while after thro' the *Corn-Fields* on the *Sabbath-day*, he excuses his *Disciples* for their having on that day pluck'd the *Ears* of the *Corn*, to satisfie (in some sort) their hunger, *Matth.* 12. 1, *&c.* *Mark* 2. 23. *Luke* 6. 1, *&c.* On another *Sabbath*, he heals in the *Synagogue* one who had a *wither'd Hand*; at which the *Pharisees* being offended, conspire against him, together with the *Herodians*; on which account he retires towards the *Sea*, followed by a great Multitude, *Matth.* 12. 9, *&c.* *Mark* 3. 1, *&c.* *Luke* 6. 6, *&c.* About this time he went apart into a *Mountain* to *pray*, after which he chose and establish'd his 12 *Disciples*, who had not as yet been called by this Name, *Matth.* 10. 1, *&c.* *Mark* 3. 13. *Luke* 6. 13.

Coming down from the *Mountain* with them, he finds in the *Plain* a great Multitude of People come from all Parts to hear

him, and be healed by him, who were not sent away fruitless, *Luke* 6. 17, *&c.* Scarce had he entred into an *House*, but the Multitudes came and found him, and gave him not the leisure to eat *Bread*; so that his Relations came to disengage him, *Mark* 3. 20, *&c.* He afterwards made that excellent *Sermon* on the *Mount*, which we read *Matt.* Chap. 5, 6, 7. *Luke* 6. 20, *&c.* having finish'd it, he Cured the *Centurions Servant*, Matth. 8. 5, *&c. Luke* 7. 1, *&c.*

The next Morning he goes to *Naum*, where he restores the *Widows Son* to *life*, that was carried to be Buried, *Luke* 7. 11, *&c.* Then S. *John* sends from Prison two of his *Disciples* to *Christ* (more for their Instruction, than for his own) with a Message, to know of him, Whether he was that to come, or whether they were to expect another? To which he fully satisfies them, and passes from thence to the praises of S. *John*, *Matt.* 11. 2, *&c. Luke* 7. 18, *&c.*

He is afterwards invited by *Simon* the *Pharisee*, where he defends against his Host, the proceeding of the *Repenting Sinner*, who had washed his *Feet* with her *Tears*, Luke 7. 36, *&c.* After this he passes and *Preaches* from Town to Town, followed by his 12 *Apostles*, and some devout *Women*, who assisted him in what he wanted, *Luke* 8. 1, *&c.* Curing one who was possest that was *Deaf* and *Blind*, he refutes the Calumny of the *Scribes* and *Pharisees*, come from *Jerusalem*; who accused him for *Casting out Devils* by *Beelzebub, the Prince of the Devils*, Matt. 12. 22, *&c.* Mark. 3. 22, *&c.* And to those who demanded of him a sign from *Heaven*, he offers no other than that of *Jonas*, Matt. 12. 38, *&c.* As he ended this *Discourse*, he was told his *Mother* and *Brethren* were at the Door, who would speak with him, to whom he answers, that he preferred his Spiritual Kindred before all Carnal Relations, *Matt.* 12. 46, *&c. Mark.* 3. 31, *&c. Luke* 8. 19, *&c.*

Departing thence he sits down by the Sea side, and being gotten into a little *Vessel*, to be less crowded, he teaches the *People* by many *Parables*, who stood on the Shore. *Matt.* 13. 1, *&c. Mark.* 4. 1, *&c. Luke* 8. 4, *&c.* Night being come having severely answered some, who would have followed him, he designs with his *Disciples* to pass to the other side of the *Lake*, Calming by his bare Word a great *Tempest*, which arose during the Night whilst he slept, *Matt.* 8. 18, *&c. Mark* 4. 35, *&c. Luke* 8. 22, *&c.* So that he arrives in the Country of the *Gadarens*, where he casts out *Devils* from 2 Persons possest, (tho' S. *Mark* and S. *Luke* speak but of one, being probably the most signal and furious) and permits the *Evil Spirits* to enter into a *Herd of Swine* there by feeding, and to precipitate them into the *Sea*, whereupon the Inhabitants of the Country desire him to depart from them; those who were cured, publish all about *Decapolis* the benefit they had received, *Matt.* 8. 28. *Mark.* 5. 1, *&c. Luke* 8. 26, *&c.*

Hereupon he repasses the *Lake*, and comes to *Capernaum*, where he is received on the Shore-side by great numbers of People who expected him, *Luke* 8. 40. and satisfies the Question asked by S. *John's Disciples*, touching his not Fasting, *Matt.* 9. 14, &c.

Jairus entreats him to come and visit his only *Daughter*, who was at the point of *Death*; and in going, the Woman who was troubled with a *Bloody Flux* for 12 years, was healed by only touching the *Hem* of his Garment; and *Jairus's* Daughter being dead in the mean time, is raised to life by him, *Matt.* 9. 18, &c. *Mark* 5. 22. and *Luke* 8. 41, &c. Coming from thence he gives sight to 2 *Blind Persons*, and cast out an *Evil Spirit* from one that was *Dumb*, *Matt.* 9. 27, &c.

Passing from one *Town* to another, he is again despised by those of *Nazareth*, who twit him with his being a *Carpenter*, Matt. 9. 35. and 13. 54, &c. *Mark* 6. 1, &c. But being moved with Compassion towards the Multitude, because the Harvest was great, and the Labourers few, *Matt.* 9. 35. he sends his 12 *Apostles* 2 by 2, to *Preach* and *Heal* the *Sick* in his Name, *Matt.* 10. 1, &c. *Mark* 6. 7, &c. *Luke* 9. 1, &c. Then was S. *John Baptist* Beheaded in *Prison*, and his *Head* given in a Charger to *Herodias* Daughter, by *Herods* order, who by a rash Oath found himself obliged to this Cruelty; and his *Body* is buried by his *Disciples*, who came and informed our *Lord* thereof. *Matt.* 14. 1, &c. *Mark* 6. 17, &c. Not long after from what was noised of *Jesus Christ*, *Herod* is in perplexity, he being said to be *John*, who was risen from the dead, the truth of Heavenly passages being no where less known, than at Court; *Luke* 9. 7, 8, 9.

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The *Apoſtles* return to our *Saviour Chriſt*, and relate to him the ſucceſs of their *Preaching*, and he, to procure them ſome reſt, leads them aſide, in a place near *Bethſaida*, where great *Multitudes* follow him, and having inſtructed them, he feeds them to the number of 5000 Men, without reckoning the *Women* and *Children*, with 5 *Loaves* and 2 *Fiſhes*, Matt. 14. 13, &c. *Mark*. 6. 30, &c. *Luke* 9. 10, &c. *John* 6. 1, &c.

Knowing that the *Multitude* he had fed, projected to ſeize on him, and force him to be a *King*, he retires alone into a *Mountain*, obliges his *Diſciples* to take *Shipping*, and to draw towards *Capernaum*; he comes to them at Midnight, walkin on the *Sea*; S. *Peter* obtains alſo to walk on the Water, but ſeized with Fear he ſinks, *Matt.* 14. 15, &c. *Mark* 6. 35, &c. *Luke* 9. 12, &c. *John* 6. 1, &c. The next Morning the Multitudes whom he had fed, come to him at *Capernaum*, where to raiſe up their Minds from ſenſible Objects, he tells them of a *Myſtical Food*, which nouriſhes to *Eternal Life*, namely the eating of his *Body*, and drinking his *Blood*; at which they were moſt of them ſcandalized, underſtanding of an Oral manducation, what he meant of a Spiritual one, *John* 6. 22, &c.

This hapning in *Galilee* a while before the *Feaſt* of the *Paſſover*, John 6. 4. being *Anno Chriſti* 33. which was the Third of the *Lords Miniſtry*, there came *Scribes* and *Phariſees* from *Jeruſalem*, who took offence at the *Diſciples* eating with unwaſh'd hands; but our *Saviour* herein juſtifies them, and condemns their Traditions, *Matt.* 15. 1, &c. *Mark* 7. 1, &c. After which he retires towards the Frontiers of *Tyre* and *Sidon*, and caſts out a *Devil* out of a *Canaanitiſh Woman's* Daughter, *Matt.* 15. 21, &c. *Mark* 7. 24, &c. Then he returns towards the *Sea of Galilee*, croſs the Country of *Decapolis*, where he cures a *Deaf* and *Dumb* man, *Mark* 7. 31, &c. And ſitting near the *Sea* on a Mountain, he there heals ſeveral, *Matt.* 15. 29, &c. Here he alſo at the ſame time miraculouſly fed about 4000 Men, without reckoning the *Women* and *Children*, with 7 *Loaves* and ſome few *Fiſhes*, and there remained of the Fragments 7 *Baskets* full. From hence he comes by Water with his *Diſciples* to *Dalmanutha*, in the Confines of *Magdala*, where the *Scribes* and *Phariſees* ask him again for a *Sign*, to whom he anſwers, in reprehending their *Hypocriſy*, and offers them again the Sign of *Jonas*, Mat. 15. 39. & 16. 1. *Mark* 8. 10, &c. He here again warns his *Apoſtles* to take heed of the Leaven of the *Phariſees* and *Sadducees*, and of *Herod*, Matt. 16. 5, &c. *Mark* 8. 14, &c.

He comes to *Bethſaida*, where he cures one that was *Blind*, who recovers by degrees his ſight, *Mark* 8. 22. and paſſes from thence to the Towns of *Cæſarea* and *Phillippi*, and by the way asks his *Diſciples*, what Men thought of him, and what their Opinion was alſo of him; and for the good Confeſſion which S. *Peter* made in the Name of all the reſt, he receives from him in their Name exquiſite Promiſes, foretels them his *Death* and *Reſurrection*, and calls S. *Peter*, *Satan*, becauſe he would diſſwade him from his Sufferings, *Matt.* 16. 13, &c. *Mark* 8. 27, &c *Luke* 9. 18, &c.

Eight days after, according to S. *Luke* he is *Transfigur'd* on the *Mount*, in the preſence of three of his moſt intimate *Diſciples*, *Peter*, *James* and *John*, talks there with *Moſes* and *Elias*, and coming down thence explains to them how *Elias* was already come, *Matt.* 17. 1, &c. *Mark* 9. 1, &c. *Luke* 9. 28, &c. The next Moning returning to his *Diſciples*, he finds them environ'd by a great *Multitude*, and he at his coming caſts out a *Devil* from a Youth that was a *Lunatick*, whom his *Diſciples* could not diſpoſſeſs, *Matt.* 7. 14, &c. *Mark* 9. 14, &c. *Luke* 9 37, &c.

Being arrived at *Capernaum*, he pays the Tribute for himſelf and S. *Peter Matt.* 17. 24. And knowing that his *Diſciples* had contended in the way touching *Superiority*, he inſtructed them largely on this Subject, *Matt.* 18. 1, &c. *Mark* 9. 35, &c. *Luke* 9. 46, &c.

Then the Feaſt of *Tabernacles* drawing nigh, he refuſes his Company to his unbelieving Relations, in their Journey to *Jeruſalem*, on the account of this Solemnity; but he goes up after them, ſending before them two of his *Diſciples*; yet the *Samaritans* would not receive him. In this *Journy* he ſends 70 of his *Diſciples* round about. Being arrived at *Jeruſalem* in the midſt of the *Feaſt*, he teaches in the *Temple*; the Officers who are ſent to take him, return without him, mightily aſtoniſh'd at his Doctrin, *Luke* 9. 51, &c. and 10. 1, &c. *John* 7. 1, &c.

Withdrawing at Night to the *Mount of Olives*, he returns the next Morning early into the *Temple*, where an *Adultereſs* is brought to him, and having ſent her away with a Charge to *Sin* no more; he ſhews at large who he is; and the *Jews* taking up *Stones* to ſtone him, he retires for his ſecurity, *John* 8. 1, &c.

In paſſing by he ſees and heals one born *Blind*, on the *Sabbath-day*, uſing *Clay* tempered with *Spittle* for this purpoſe, which he having publiſhed, the *Jews* are offended at it; which occaſions a large ſequel of Cenſures and Inſtructions, *John* 9. 1, &c. and 10. 1, &c.

The 70 *Diſciples* return to him with Joy; he inſtructs a *Doctor* of the *Law*, who is our Neighbour; and enters into the Houſe of *Martha*, who is much buſied, whilſt her Siſter *Mary* attentively hears the Word, *Luke* 10. 17, &c. Afterwards he teaches his *Diſciples* to *pray*; cures a *Mute* that was poſſeſt; a *Woman* cries out from the midſt of the *Crowd*, That the *Womb* was bleſt that bore him, and he anſwers as heretofore, *Luke* 11. 1, &c.

A *Phariſee* invites him to Dinner, where he cenſures the Pride and Covetouſneſs of that ſort of People, *Luke* 11. 37, &c. He again warns his *Diſciples* to take care of the Leaven of *Hypocriſie*, refuſes to divide the Succeſſion between two contending Brethren, and gives on this occaſion ſeveral excellent Inſtructions, *Luke* 12. 1, &c.

On what is reported to him touching the *Galileans*, who apparently were of the Sect of *Judas Gaulonite*, whoſe Blood *Pilates* Hand mingled with their *Sacrifices*, he exhorts every one to Repentance; *heals* in the *Synagogue* on the *Sabbath-day* a Woman *diſtempered* 18 years; anſwers the queſtion, Whether there would be many ſaved, and ſhews he little matters the Treatnings of *Herod*, Luke 13. 1, &c.

In his way towards *Jeruſalem*, Luke 13. 22. he goes into a *Phariſees* Houſe, to refreſh himſelf, cures one troubled with a *Dropſie* on the *Sabbath-day*, and as well at *Table*, as elſewhere, he ſows the Seed of Divine Inſtructions, *Luke* Chapters 13, 14, 15, 16. His *Diſciples* ask of him an increaſe of their *Faith*, and are adviſed by him always, to eſteem themſelves unprofitable Servants. He cleanſes 10 *Lepers* in paſſing thro' *Samaria*, exhorts to *pray* always, and offers a *Parable* of the *Phariſee* and *Publican*, Luke 17. 1, &c. & 18. 1, &c.

Being come to *Jeruſalem*, in the *Feaſt* of the *Dedications*, he declares himſelf to be the *Meſſias*, and of one and the ſame Eſſence with the *Father*, whereupon the *Jews* would have laid hands on him; but he avoids them, *John* 10. 22, &c. This makes him leave *Jeruſalem* to go beyond *Jordan*, where S. *John* had firſt *Baptized*; where ſeveral came to him, and the *Phariſees* Interrogate him touching *Divorces*, John 10. 40, &c. Matt. 19. 1, &c. Mark 10. 1, &c.

Little *Children* are brought to him, which he would not have hindred; and the young *Man*, who asks him what he ſhould do to inherit *Eternal life*, and gloryed in his exact obſervation of the Law, goes away ſad, *Matt.* 19. 13, &c. *Mark* 10. 13, &c. *Luke* 18, 15, &c.

Lazarus in the mean time falls *Sick* and *dies*; our *Lord* determines to return into *Judea*, and there raiſes the Dead; which being known at *Jeruſalem*, the *Chief Prieſts* and *Phariſees*, under the Authority of *Caiphas*, reſolve to get rid of him; whereupon he retreats towards the Deſart, in a City nam'd *Ephraim*, John 11. 1, &c.

Yet the *Feaſt* of the *Paſſover* approaching, *John* 11. 55. (it being the *4th* of his Miniſtry, and in *Anno Chriſti* 34) he takes his way towards *Jeruſalem*, foretelling his *Apoſtles* what would happen to him, *Matt.* 20. 17, *&c. Mark* 10 32. *Luke* 18. 31.

The Sons of *Zebedee*, in the way, diſcourſe of high things, and deſire one might ſit at his Right hand, and the other at his Left, at which the other *Apoſtles* are offended, and are by their common *Maſter* reduced to humility, *Matt.* 20. 20, *&c. Mark* 10. 35.

Coming to *Jericho*, he reſtores ſight to one that was blind, *Luke* 18. 35. In the Town *Zacheus* a *Publican* receives him into his *Houſe*, *Luke* 19. 1, *&c.* Going out thence, followed by a great Multitude, he gives ſight to 2 that were *Blind*, one of which was *Bartimæus*, Matt. 20. 29, &c. *Mark* 10. 52. And the nearer he draws to *Jeruſalem*, the more he applies himſelf to undeceive his *Diſciples* touching the near approches of his Kingdom, *Luke* 19. 11, &c. In fine, 6 days before the *Paſſover* he comes to *Bethany*, John 12, 1. and at the *Feaſt* which is made there for him, he is Anointed by *Mary* with a *precious Ointment* (tho' to *Judas* great trouble)

in

in order to his *Burial*, Matt. 26. 6. Mark 14. 3. John 12. 2, &c.

Whilst the *Chief Priests* deliberate to put him and *Lazarus* to *death* with him, *John* 12. 11. And *Judas* at the instigation of the *Devil* treats him and agrees with them to deliver him to them, *Matt.* 26. 14. *Mark* 14. 10. *Luke* 22. 1, *&c.* he makes his Triumphant entrance into *Jerusalem*, mounted on the *Foal* of an *Ass*, with the joyful Acclamations of *Hosanna*, wherewith the Multitude made the Air resound, *Matt.* 21. 1, *&c. Mark* 11. 1, &c. *Luke* 19. 28, &c. *John* 12. 19, *&c.* As he drew near to the City he wept overt it, *Luke* 19. 41. He goes directly to the *Temple*, whence he drives out the *Buyers* and *Sellers*, and cures there the *Lame* and *Blind*, Matt. 21. 12, &c. Mark 11. 15. Luke 19. 45. Some *Greeks* desire to see him; a Voice comes from *Heaven* to him, and he speaks of his exaltation on the *Cross* to draw all Men to him, to the evident conviction of the Incredulity of the *Jews*, and thereupon returns to *Bethany*, John 12. 20, &c. The next Morning returning to *Jerusalem*, he was an *hungry*, and curs'd the *Fig-Tree* which had no *Leaves* nor *Fruit*, Matt. 21. 18. Mark 11. 12. At *Night* he went out of the *Town*; and the next *Morning* returning, his *Disciples* observed that the *Fig-Tree* which he had curs'd the day before, was *dry*; on occasion of which he describes the efficacy of *Faith*. Being entred into the *Temple*, and teaching as before, the *Chief Priests* and *Scribes* ask him, *By what Authority he did these things*; disdaining to answer them. he evades them by a Counterquestion touching the *Baptism* of *John*, which they refuse to satisfie, and offers them on this Subject some *Parables* which concerned the rejection of the *Jews*, and the vocation of the *Gentiles*, Matt. 21. 19, &c. Mark 11. 20, &c. Luke 20. 1, &c.

Then the *Pharisees* and *Herodians* endeavour to catch him in discourse, by the question, Whether *Tribute* ought to be given to *Cæsar*; the *Sadducees* Interrogate him touching the *Woman* who had 7 *Brethren* successively to her *Husbands*, whose *Wife* she should be in the *Resurrection*. A *Doctor* of the *Law* asks him which was the chief *Commandment*; and he perplexes them in his turn, by demanding of them whose Son the *Messias* should be, *Matt.* 22. 15. &c. *Mark* 12. 13, &c. *Luke* 20. 20. After these *Questions*, he instructs his *Disciples*, and other *Auditors*, touching the *Scribes* and *Pharisees*; reproaches *Jerusalem* with its Cruelty and Incredulity, and denounces her Ruin, *Matt.* 23. 1, &c. *Mark* 12. 38, &c. *Luke* 20. 45, &c. Then sitting near the *Box*, he observes that a poor *Widow*, who had only cast in 2 *Mites*, had yet given more than the *Richest*, Mark 12. 41. *Luke* 21. 1.

His *Disciples* shewing him at his going out of the *Temple*, the magnificence and firmness of its *Building*, he foretold the entire Ruin of it; and to the 2 Questions they make him on this matter, when this should happen, and what should be the signs of his last coming, he sufficiently satisfies them in both, and exhorts them to Watchfulness by divers *Parables*, Matt. Chapters 24, 25. *Mark* 13. 1, &c. *Luke* 21. 5, &c.

Thus happens the *4th* and last *Passover* of the *Ministry* of *Jesus Christ*, in which our true *Passover* was sacrificed for us.

Thursday at Night (as we reckon and call the days of the *Week*, and 'twas according to the *Jews*, the beginning of *Friday*) having sent 2 of his *Disciples* to prepare him the *Passover*, he eat it with them, anticipating by a day that of the *Jews*, who this year, by an old Custom, remitted theirs to the *Saturday* following, or to the *Sabbath*, Matt. 26. 17. Mark 14. 12. Luke 22. 7, &c. *John* 13. 1. and 18. 28

In this Last *Passover* he declares, being at Table, that *Judas* would Betray him: He washes his *Apostles* Feet; institutes the *Sacrament* of his *Last Supper*; bade *Judas*, in giving him the *Sop*, that he would do what he was to do quickly, as in effect he soon went out. He prepares his *Disciples* for Suffering, and the approaching *Temptation*; advertizes S. *Peter* of his approaching *Fall*; disposes them all to part with him, by the Promise of the *Comforter*, Matth 26. 20, &c. *Mark* 14. 18, *&c. Luke* 22. 19, *&c. John*, Chap. 13, and 14. And having sung the Hymn, *Matth.* 26. 30. *Mark* 14. 26. he made to his *Disciples* the weighty Discourse in the 15 and 16*th* Chapters of S. *John*, and offered to his *Father* the excellent *Prayer*, which is recited *John* 17. He goes out with his XI towards the *Mount of Olives*, to the place nam'd *Gethsemane*, there he exhorts them to *watch* and *pray*; walks farther, carrying with him *Peter*, *James*, and *John*, and leaving these 3 a Stones cast off, he prays ardently 3 times, that the *Cup* might

be removed from him; and finding himſelf inexpreſſibly diſconſolate, and in unconceivable anguiſh, he is ſtrengthned by an *Angel* in his Agonies, and his *Sweat* was changed into *Drops* of *Blood*: He wakes 3 ſeveral times his drowzy *Diſciples*. *Judas*, who for 30 Pieces of *Silver*, had made himſelf a Guide and Leader of thoſe who were ſent to take him, ſhews him them by a *Kiſs*. Thoſe who were to ſeize on him, fall down with Fear; his *Diſciples* would have been on the defence, and eſpecially S. *Peter*, who cuts off *Malchus's Ear*. Our *LORD* bids him put up his *Sword* into his *Sheath*, heals the *Wound* with a touch, and reproaching thoſe who came to lay Hands on him, with the violence of their proceeding, he ſuffers himſelf to be led by them, *Matth.* 26. 31, *&c. Mark* 14.27, *&c. Luke* 22. 39, *&c. John* 18. 1, *&c.* Then his *Diſciples* abandon him and fly, and a young Man (who apparently went out, to ſee what was the matter) having only a *Linnen Cloth* about him, would have been ſeized on by theſe *Souldiers*, had not he run away Naked out of their hands, *Matth.* 26.56. *Mark* 14.50, *&c.*

Thus was he carried *Priſoner* about Midnight, to *Annas*, Father-in-Law to *Caiphas*; who cauſes him to be led to his Son-in Law, who was *Chief Prieſt* for that year. He is here Examin'd; ſeveral *falſe Witneſſes* are produced againſt him, and on his Confeſſion of being the *Chriſt* the *Son of GOD*, he is judged worthy of *Death, beaten, buffeted, ſpit on*, and otherwiſe *ill uſed*, Matt. 26. 57, &c. *Mark* 14.53, &c. *Luke* 22. 54, &c. *John* 18. 12. &c.

S. *Peter* following afar off, and by means of another *Diſciple*, who had acceſs to *Caiphas*, was entred into the Houſe, but accuſed ſucceſſively by 3 diſtinct Perſons, to be alſo one of *Jeſus Diſciples*; he vehemently denies it 3 times, after which the *Cock* having Crow'd for the 3*d* time, and our *Saviour* having look'd back in this inſtant, *he went out and wept bitterly*, Matt. 26. 69 &c. *Mark* 14.66, *&c. Luke* 22.54, *&c. John* 18.15, *&c.*

At length *Day* appears, and to obſerve ſome Formality, the whole *Senate* of the Nation is convocated by *Caiphas*, where our *Saviour* perſiſting in his firſt Confeſſion, his *Condemnation* is alſo confirm'd and reiterated, *Matt.* 27.1, *&c. Mark* 15.1, *&c Luke* 22 66. &c. Immediately then they led him in a full body to *Pilate*, the Governour of *Judea* under *Tiberius*, to obtain his Condemnation and Execution. *Pilate* ſearches all ways to excuſe himſelf from it, he declares him *Innocent*, offers to releaſe him at the *Feaſt*; knowing that he was a *Galilean* he ſends him to *Herod*, who came on the account of the *Feaſt* to *Jeruſalem*, who having not drawn from him what he expected, ſends him back with Contempt. *Pilate's* Wife ſends word to her Husband, conjuring him to have nothing to do with him; but he (to ſatisfie the *Jews*) condemns him to be *Scourg'd*, and makes him then to be brought before them cloath'd in *Purple*, and wearing on his *Head* a *Crown of Thorns*. But the *People* cry out, that *Barabbas* ſhould be releaſed, and *Jeſus* Crucified; which in fine *Pilate* grants, and having again made him be *Scourg'd* after the *Roman* manner, he delivers him to the cruel Death of the *Croſs*, and the Inſultings of his *Souldiers*, who again array him with *Purple*, and put on him a *Crown of Thorns*: And they being more weary of Affronting him, than he of enduring their cruel Uſages, they give him again his own *Cloaths*, and load him with his *Croſs*, and thus led him to the place of his Puniſhment, *Matt.* 27.11, &c. *Mark* 15.1, &c. *Luke* 23. 1, &c. *John* 18. 28, &c. and 19. 1, &c.

Judas ſeeing him Condemn'd, was touch'd with Remorſe, for having betray'd *Innocent Blood*; reſtores the *Mony* he had receiv'd, which the *Prieſts* lay out in purchaſing a Field for the burying of *Strangers*, and he goes and Hangs himſelf, *Matt.* 27.3. *Acts* 1.18.

It was about Noon when he was led out of the *Town*, bearing his *Croſs*. *Simon* the *Cyrenean* returning from the *Fields*, is conſtrain'd by the *Souldiers* to aſſiſt him. He refuſes the mixt *Wine* which is offer'd him, to make him leſs ſenſible of the Dolors; and is *Crucified* between 2 *Thieves* at *Calvary*. His *Executioners* divide his *Garments*, and caſt *Lots*, who ſhould have his *Veſt*, which was all of one piece. He is expos'd to the verbal and real Inſults of all, even of the *Malefactors* Crucified with him, or at leaſt of one of them; for one reprehended the other, and obtain'd a Promiſe of the *LORD*, to be that Day with him in *Paradice*. On the *Croſs*, he recommends his *Mother* to S. *John*, prays for his *Enemies*, who knew not what they did; cries out to GOD in his Dolors, ſays (after he had taſted *Vineger*, which was offered him on his *Croſs*) that all was accompliſh'd, recommends his *Spirit* to *GOD*, and expires; having caſt

forth

forth a great *Cry*, about 3 Hours in the Afternoon, and near the time when was offered in the *Temple* the perpetual *Sacrifice*, and when the *Jews* ſlew the *Paſchal Lamb* between the 2 *Evenings*, to eat it at Night, *Matt.* 27. 28, &c. *Mark* 15. 16, &c. *Luke* 23. 26, &c. *Joh.* 19. 16, &c.

Divers *Prodigies* hapned at his *Death*, the light of the *Sun* was ſupernaturally *Eclips'd*, (for it was in the time of the *Full Moon*) at Mid-day, and the *Darkneſs* which hapned by his obſcurity laſted 3 Hours. The *Veil* of the *Temple* was rent from top to bottom, the *Earth* ſhook, the *Stones* clave, the *Graves* opened, from whence ſeveral of the *Saints* roſe, and appear'd to many in the *City*, Matt. 27. 45, and 51, &c. *Mark* 15. 33, 38. *Luke* 23. 44, 45. Theſe *Miraculous Events* drew from the Mouth of the *Centurion* this Confeſſion, that *He was truly the Son of GOD*, Matt. 27. 54. *Mark* 15. 39. *Luke* 23. 47.

The *Jews* deſirous the Condemned Perſons might not remain on the *Croſs* the *Sabbath-day*, which was alſo that of their *Paſſover*, requeſt of *Pilate*, that their *Legs* might be broken, to haſten their Death; which being granted, the *Souldiers* break the *Legs* of the 2 others, but do not thus to our *LORD*, becauſe they found him already dead; but one of the *Souldiers* pierced his ſide with a *Spear*, whence there iſſued out *Blood* and *Water*, *John* 19. 31, &c.

Joſeph of *Arimathea* knowing he was *dead*, requeſts his *Body* of *Pilate* to bury it; which having obtain'd, *Nicodemus* joyn'd himſelf to him in this happy work, and wrapping up his precious *Body* in a Linnen-Cloth, with ſome *Aromatick Drugs*, they haſtily laid him in a new *Sepulchre*, cut in a *Garden* near the *Town*, *Matt.* 27. 57, &c. *Mark* 15. 42, &c. *Luke* 23. 50, &c. *John* 19. 38, &c. The next Morning, thrô the diligence of the *Jews*, and by *Pilates* Order the *Sepulchre* is Sealed and Guarded, to hinder his *Diſciples* from carrying away his Body, *Math.* 27. 62. &c.

Thus our *LORD* being laid in the *Sepulchre* about 4 in the Afternoon, paſt there the whole *Sabbath* of 24 Hours, and roſe thence the day following at Sun-riſing. Then *Mary Magdalen* the Mother of *James* the Leſſer, *Saloma* the Mother of *Zebedee*, and ſome other devout *Women*, who had followed him from *Galilee*, *Matt.* 28. 1. *Mark* 16. 1. *Luke* 23. 55. *Joh.* 20. 1. go out early in the Morning with *Aromatick Drugs* to embalm him; but being come near the *Sepulchre*, as the *Sun* was up, they found the *Stone* which covered it, was removed; which was done by the *Angel* of the *LORD*, to render this Service to our *Saviour*, riſing Victorious with a great *Earthquake*, which (with the Apparition of the *Angels*) ſo affrighted the *Souldiers* that guarded the *Tomb*, that they became like Dead Men. *Mary Magdalen* preſently ſuſpects, ſeeing the *Sepulchre* open, that our *LORD*'s *Body* was taken away, and returns immediately into the *Town*, to give notice of it to his *Diſciples*. But in the mean time the other *holy Women* are informed of the *Angel* that he was *riſen* and are ordered to carry the News to S. *Peter* and the reſt: Whereupon *Peter* and *John* ran to the *Sepulchre*, and found not the *Body* there; and whilſt they return, *Mary Magdalen* perſiſting in her thought, ſits down *crying* near the *Sepulchre*, where firſt 2 *Angels* appear to her, who demand the cauſe of her *Tears*; the like did our *Saviour*, whom ſhe took at firſt for the *Gardiner*, but making himſelf more diſtinctly known, ſhe hears him (full of Joy and Conſolation) to bid her go and tell the *Apoſtles*. And this was the firſt Appearance of our *LORD* after his *Reſurrection*, Matt. 28. 1, &c. *Mark* 16. 1 &c. *Luke* 24. 1, &c. *John* 20. 1, &c. So that what S. *Matthew* ſays of theſe *holy Women* in general, *Matt.* 28. 29. muſt be underſtood ſingularly of her. In the ſame day he ſhewed himſelf to 2 of his *Diſciples*, one of which was called *Cleophas*, and the other (as 'tis thought) was *Luke*, who went to *Emaus*, where they knew him in the Breaking of *Bread*, Mark 16. 12, 13. *Luke* 24. 13. And in the Evening our *Saviour* appeared in the midſt of all the *Apoſtles*, except *Thomas*, ſaying to them, *Peace be with you* Then he did *eat* with them, and *breathed* on them, to communicate to them his *Holy Spirit*, and to confirm them in the Miniſtry of *Reconciliation*, which he had promis'd before his *Sufferings*, Mark 16. 14. *Luke* 24. 36. *John* 20. 19, &c. 8 Days after our *Saviour* (as it were) to conſecrate particularly to himſelf this *1ſt* Day of the Week, and ſubſtitute it to the *Jewiſh Sabbath*) appeared again to the 11, and convinc'd *Thomas* of his *Incredulity*, *John* 20. 24, &c.

The *Apoſtles* having left *Jeruſalem*, to return into *Galilee*, according to our *LORD*'s Order, he ſhew'd himſelf again near the *Sea* of *Tiberias* to 7 of them, which were *Peter*, *Thomas*, *James* and *John* the Sons of *Zebedee*, *Nathaniel*, and 2 others; and from the Shoar

he procured them a great Draught of *Fishes*, for which they had fruitlesly toyl'd all Night. Whereupon *Peter* knew him, and cast himself half-naked into the *Sea*, to come the sooner to him. Coming all to Land, they see there *Fish* a dressing, whereto he bade them to joyn some of their *Fish*, and makes them Dine with him. After *Dinner* he draws from *Peter* a threefold profession of his Love, to oppose it to his triple Denial of him, and re-establishes him 3 times in the *Office* from which he seem'd to have fallen; obscurely foretold him, that he should be *Crucified* in his old Age, and would not have him concern himself with what would become of *John*; and this was the 3*d* time he shewed himself to his *Disciples*, John 21.

Since the XI had betaken themselves to the *Mountain*, which he had appointed them; they saw him, worshipt him, and there received a more particular Explication of their Commission, for the *Preaching* of the *Gospel*, and *Administration* of *Baptism*, in the Name of the *Father*, *Son*, and *Holy Ghost*, Matt. 28.16, &c. *Mark* 16.15, &c.

S. *Paul* also speaks of divers Appearances of the *LORD*, after his *Resurrection*, and amongst others, that he had particularly appeared to *Peter* and *James* the Lesser and twice to the whole Assembly of the *Apostles*, and another time to 500 *Brethren* together, 1 *Cor.* 15.5, 6, 7. which seems to have been in the *Mountain*, which the *LORD* indicated.

For 40 Days together, he at several times Communed familiarly with them, with incontestable Proofs of the truth of his *Resurrection*, *Acts* 1.3, 10, 41. that they might be *Witnesses* of it to all People over all the *World*. It appears from Antiquity, that *Pilate* had informed the Emperor *Tiberius* of this, who proposed to the *Senate*, the putting our *Saviours* Image amongst the number of the *Gods*; and thô Divine Providence hindred the *Senate* from doing it, yet the *Emperour* expresly forbad the *Christians* to be Persecuted. At the end of these 40 Days having Assembled them at *Jerusalem*, he ordered them not to remove thence till they had received the *Holy Spirit*; and finding them still possest with an Opinion of his *Earthly Reign*, he turn'd their thoughts from it, forbidding them to enquire of the Time and Seasons which *GOD* had kept in his own Power, and goeth out with them towards *Bethany*, to the *Mount of Olives*, where having bless them, he was lifted up from them into *Heaven*, being supported by a *Cloud*, and thus received into his Glory, *Luke* 24.49, &c. *Acts* 1.4, &c. And as they beheld him ascending, 2 *Angels* appeared to them, assuring them he should one day descend in like manner, as they now saw him ascend, *Acts* 1.11.

10 Days after our LORD's *Ascension*, in the Day of *Pentecost*, the *Holy Spirit* was sensibly given to the *Apostles*, by the gift of *Languages*; and the same day, at the first *Preaching* of *Peter*, 3000 Men were converted to the *Faith of Christ*, and *Baptized* in his Name, *Acts* 2.1, &c. And these were the beginnings of the *Christian Church* of *Jerusalem*, which (by the agreement of its *Members*, their Charity, Union and Assiduity in exercises of *Piety*) every day increased, *Acts* 2.42, &c.

Some time after, one *Lame* from his Birth, about 40 years of Age, was miraculously cured by S. *Peter*, and S. *John*; the relation of which is treated of in the 214*th* Discourse.

The Union of the *Church* is powerfully maintain'd, and all things are had in Common, if not in possession; yet in use amongst her *Members*, there being no Indigent Person amongst them: Such as had *Houses* or *Lands*, sold them, and brought the Price and laid it at the *Apostles* Feet, to be distributed to every one according to his Necessity, as was done particularly by *Barnabas* the *Levite*, but born in *Cyprus*, whose *Zeal* and *Piety* was signal afterwards in the propagation of the *Gospel*. But *Ananias*, and *Saphira* his Wife, having dealt hypocritically in a like occasion, by bringing but half of the Price which they had received for the *Inheritance*, and yet affirming they had sold it for no more, were both punish'd by sudden Death at S. *Peter*'s word, *Acts* 4.32. &c. And as the *Apostles* daily persevered in *Solomon's Porch*, and signaliz'd themselves by divers *Miracles*, to such a degree, that the *Sick* (over which past the *Shadow* of S. *Peter*) were healed, and that from all the *Country* thereabouts *People* came flocking to them, the *High Priest*, chief of the *Sadducean* Party, and those of his Faction, made the *Apostles* be apprehended, and confin'd in the publick *Prison*, whom an *Angel* delivers thence in the Night, and the *Council* sending thither in the Morning for them, they found the *Prison Doors* fast, and the *Watch* set, but the *Prisoners* gone, who were at the *Temple* doing their Office; where the *Captain* goes to fetch them, but without violence. Interrogated by the *Council*, they remain fearless, and 'tis deliberated to put them to death, but *Gamaliel*, who was a *Pharisee*,

riſe, and in Authority, ſtops this deſign, telling them, *That if the Preaching were of Men, it would come to nothing; but if of GOD, to take heed not to oppoſe him.* Upon this Advice they were *Scourged* and *Releaſt*, with a Charge, to ſpeak no more in the Name of *JESUS*; but they give Thanks to GOD for having ſuffer'd thus much for his *Glory*, and continue doing their Duty, *Acts* 5. 17.

Thus paſt the 34*th* Year of our *LORD*, which concur'd with the 19*th* of *Tiberius*. We may refer to the 35*th*, the *Contention* which hapned between the *Hebrews* and *Greeks*, who were yet equally *Jews*, differing only by *Birth* and *Language*, which had for a long time produc'd the Seed of an old *Emulation*. For the preventing of this Diſorder 7 *Deacons* were eſtabliſhed, who ſhould take care of the *Poor* and *Widows* of both ſides. Theſe were *Stephen*, *Philip*, *Procorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicholas*, the laſt of which was a Proſelyte. And it appears from their *Greek* Names, that in this Choice there was more regard had to the *Greeks*, than the *Hebrews*, *Acts* 6.1, *&c.* 'Tis likely this 35*th* Year was paſt very peaceably by the *Church*, which greatly multiplied at *Jeruſalem*, even to that degree, that ſeveral *Prieſts* became obedient to the *Faith*. In the mean time S. *Stephen* grew famous for his *Piety*, his *Miracles*, and *Zeal*, and was every day diſputing with the *Helleniſts* or *Greeks*, for the truth of the *Goſpel*; but in fine, theſe unhappy People *Libertins*, *Cyrenians*, *Alexandrians*, *Cilicians*, and *Aſiaticks*, being not able to reſiſt his Wiſdom, they ſuborn'd *falſe Witneſſes* againſt him, who accuſe him of *Blaſphemy* againſt *Moſes*, againſt the *Temple*, and againſt *GOD*. Appearing on this Accuſation before the *Council*, he defends himſelf by a long and earneſt *Apology*; at the concluſion of which, he is drawn by theſe mad Zealots out of the Town, and cruelly *Stoned*; *Saul* keeping the *Cloaths* of the *falſe Witneſſes*, who were to caſt the firſt *Stones* at him, *Acts* 6.7 *&c.* and 7.1 *&c.*

In the 36*th* Year of *Tiberius* died *Philip* the *Tetrarch* of *Iturium*, who leaving no *Children*, his Place was reduc'd to the Government of *Syria*, which *Vitellius* obtain'd in that time; who having taken away the *Prelacy* from *Caiphas*, to give it to *John*, or *Jonathas* his Brother in-Law, he tranſlated it from him, and conferr'd it on *Theophilus* his Brother.

Pontius Pilate being accuſed before the ſame *Vitellius*, for the Murther of ſome *Samaritans*, is ſent for to *Rome*, to clear himſelf; and tho' *Tiberius* died whilſt he was in the Way, *Caligula* his *Succeſſor* baniſht him to *Vienna* in *Dauphiny*, where being oppreſt with the conſciouſneſs of his Crimes and Calamities, he kill'd himſelf.

The *Perſecution* began by the Death of S. *Stephen*, in the Year 36; it grew ſo violent, by the Fury of *Saul*, and others, that it caus'd a great diſperſion of the *Church* of *Jeruſalem*, of which the Chief Members, (excepting the *Apoſtles*) ſearch'd their Retreat, ſome in the other Towns of *Judea*, others in thoſe of *Samaria*, which yet turned to the propagation of the Goſpel, *Acts* 8.1, *&c.* and 11.19. By this means *Philip*, one of the 7 *Deacons* and *Stephen*'s Partner, *Preaches* the *Goſpel* at *Samaria*, where ſeveral are Converted to the *Faith*, and *Baptiz'd*, and amongſt others *Simon* the *Magician*, which the *Apoſtles* having heard, they ſent thither *Peter* and *John* from *Jeruſalem*, at whoſe *Prayers*, and by the *Impoſition* of their *Hands*, the *Holy Spirit* is conferr'd on the *Samaritans*; *Simon* the *Magician* offers *Mony* to purchaſe the Means of doing the ſame; which the *Apoſtle* rejects with Indignation, declaring to this *profane Wretch*, That he had no part in this, becauſe his Heart was not right before *GOD*, *Acts* 8.14, *&c.*

Whilſt the *Apoſtles* ſowed the Seed of the *Goſpel* in *Samaria*, in their way to *Jeruſalem*, *Philip* was ſent from *GOD* into the High way of *Jeruſalem* to *Gaza*, where he meets with an *Ethiopian*, an *Eunuch* and Officer to *Candace* Queen of *Æthiopia*, who returning from *Jeruſalem* into his own Country, read the *Scripture* in his *Chariot*. *Philip* joyned himſelf to him, expounds the Paſſage he read in *Iſaiah*, and ſhewed him it related to our *Saviour*. The ſequel of which is ſet forth in the 217*th* Diſcourſe, on the *Eunuch Baptized*, Acts 8.

In like manner alſo ſome of this Diſperſion went to *Damaſcus*, as *Ananias*, Acts 9. 19, 25. and 22.12; others into *Phenicia*, *Cyprus*, and *Antioch*, and announced the *Goſpel* every where to thoſe of that *Nation*; and ſome *Cypriots* and *Cyrenians*, ſpake of it with ſucceſs alſo to the *Gentiles* of *Antioch*, Acts 11. 19. Some went even as far as *Rome*, as *Andronicus* and *Junias*, *Paul*'s Kinſmen, but Converted to *Chriſt* before him, *Romans* 16.7.

Yet did not the *Perſecution* ceaſe at *Jeruſalem*; and *Saul* having furiouſly made havock of the *Church* there demands a *Commiſſion* to go into *Damaſcus*, to bring bound all thoſe whom

whom he ſhould find making Profeſſion of Believing in *Chriſt*: But he is miraculouſly Converted in the Way, as is at large taken notice of in the 218*th* Diſcourſe, *viz. The Converſion of S.*Paul, *Acts* 9.

A while after theſe things paſt in the Eaſt, *Tiberius* dies in the 23*th* year of his *Empire*, and *Caius Caligula* ſucceeds him; ſo that the 23*th* of him and the 1*ſt* of this, concur with the 37*th* of our *LORD*. *Herod Agrippa*, the Son of *Ariſtobulus* and Grandſon of the firſt *Herod*, termed the *Great*, is by *Caligula* made King of *Judea*. *Herod Antipas* (who a while before was defeated by *Aretas*, King of *Arabia Petrea*, and who kept a Garrion at *Damaſcus*, enraged he had repudiated his Daughter, to eſpouſe *Herodias* his Siſter-in-Law, at the ſolicitation of his Wife) jealous at the unexpected Greatneſs of the other, goeth to *Rome*, to ſue there alſo for the Title of *King*; but *Agrippa* his Nephew, and his Brother-in-Law together, to hinder his ſucceſs, accuſe him to *Caligula* of divers Crimes, for which he is ſtript of his *Tetrarchy*, which is added to what the other poſſeſt, and with his *Herodias* is Baniſht to *Lyons*.

Paul being Converted to *Chriſt* about the year 38, and 2 years before the Death of *Tiberius* (in which time *Joſephus*, the *Jewiſh Hiſtorian* was born) had began to *Preach the Goſpel* at *Damaſcus*, with as much Aſtoniſhment on one hand, as Efficacy on the other; and after a Voyage into *Arabia*, for the ſame purpoſe, *Gal.* 1. 17. being returned, the *Jews* who were Enemies of the *Goſpel*, favoured by the Governour, had done him miſchief, had not the *Faithful* let him down by Night from the *Wall* in a *Basket*, Acts 9. 20. &c. 2 Cor. 11. 32, 33. Being thus got out of *Damaſcus*, 3 years after his *Converſion*, he comes to *Jeruſalem*, and by the Mediation of *Barnabas*, he viſits there only *S. Peter*, and *James* the Brother of our *Lord*, commonly termed the *Leſſer*, and tarried only 15 Days, which did not paſs without Diſputation with the *Greeks*, and danger of his Life. He received in the *Temple* (as he Prayed) an expreſs Command to go and *Preach* the *Goſpel* to the *Gentiles*; and therefore the Brethren conducted him to *Cæſarea*, and from thence ſent him to *Tarſus*, which was his Country, *Acts* 9. 26, *&c.* and 22. 17, *&c. Gal.* 17, 18, 19.

After his *Converſion*, and by the Revolutions hapning in the *Empire*, and in *Judea*, the *Perſecution* ſtopt there, and the *Churches* of *Judea*, *Galilee*, and *Samaria* flouriſhed and were calm. And it was perhaps *Caligula's* firſt year, when *Peter* Viſiting the *Churches*, cured at *Lydia* the Paralitick *Æneas*, and raiſed up *Tabbitha* at *Joppa*, where he remained a long time at *Simon* the *Tanners*, Acts 9. 31.

Then alſo *Cornelius* the *Centurian*, a devout Man, and one that feared *GOD*, tho' a *Gentile*, was advertized by an *Angel* to ſend for *Peter* at *Joppa*, to be Inſtructed by him. The *Apoſtle* being prepared for this *Journy* by a *Viſion*, which tended not to make him ſtand on diſtinctions of *Jew* or *Gentile*, he went without difficulty, attended with ſome of the *Brethren*; and was received by *Cornelius* with too great Reſpect, which he refuſes: At the hearing of the *Goſpel* Preached, he and thoſe that are with him receive the *Holy Spirit*, and are *Baptized* in the Name of the *LORD*, Acts 10. 1, &c. *Peter* being return'd to *Jeruſalem*, is obliged to give an account of this Action, which ſome reprehended; but they were all ſatisfied at the Report he made them, and praiſed *GOD*, Acts 11. 1, &c.

Whilſt theſe things paſt in *Paliſtine*, and *Paul* Preaches in *Arabia* and *Damaſcus*, *Caligula* Deifies himſelf, and makes himſelf the *Prieſt* to his own *Godhead*, aſſociating his *Horſe* in this goodly *Religion*; He uſes the *Alexandrian Jews* very roughly, for not acknowledging him a *God*, and reſolves by force to make his *Image* be ſet up in the *Temple* of *Jeruſalem*, to be there ſerved and worſhiped; which yet he could not obtain. *Barnabas* was ſent by the *Apoſtles* to *Antioch*, to take cognizance of the Condition of the *Church* there, to the Edification of which he gave great Aſſiſtance, *Acts* 11. 22, *&c.* At the ſame time the Prophet *Agabus* being come down from *Jeruſalem* to *Antioch*, foretold the future *Famine*, which hapned ſince under the Empire of *Claudius*, in the 4*th* year, and this *Prediction* obliged the *Churches* to make *Collections* for the *Brethren* of *Judea*, which were in a fit time ſent by *Barnabas* and *Saul*, Acts 11. 27.

Barnabas ſeeing at *Antioch* the Harveſt great, goes to ſearch for *Paul* at *Tarſus*, and brings him, where they Sojourned a year, to the great Edification of the *Church* in this place: And in this time it was when the *Diſciples* were firſt called *Chriſtians*, Acts 11. 25, 26. In fine, *Caligula* was killed, more worthy

worthy of the Name of *Monſter*, than that of *Man*; and *Claudius* his Uncle, the Son of *Druſus*, ſucceeds him with Fear; but *Herod Agrippa* encouraging him, obtained by this means his Favor as he had poſſeſt that of his Predeceſſor, ſo that he confirm'd to him, and even much increaſt his Power and Authority. Thus the 4*th* of *Caligula*, and the 1*ſt* of *Claudius* concur with the 41*ſt* of our *Lord*.

Herod being returned into *Judea* with this increaſe of Power and Honour, in the 2*d* year of *Claudius*, and 42*d* of *Chriſt*, he did many Acts of *Jewiſh Devotion*, and cauſed a *Chain* of *Gold*, which he had received from *Caligula* (inſtead of an *Iron* one, wherewith *Tiberius* had faſtned him) to be hung up in the *Sanctuary*. But he began to Perſecute the *Church*, and put to Death *James* the *Major*, the Son of *Zebedee*; and ſeeing that this pleaſed the *Jews*, he Impriſoned alſo *Peter*, with deſign to bring him forth to the *Slaughter*, after the Feaſt of the *Paſſover*; but when he was to be drawn forth to *Puniſhment*, the *Angel* of the *Lord* miraculouſly delivered him from *Priſon*, making the *Gates* open of themſelves before him. The particulars of which is taken notice of in the 22*o* diſcourſe, *viz. S. Peters delivery out of Priſon*.

It's held that S. *Matthew* wrote his *Goſpel* about this time, as under the particular Inſpiration of the *Holy Spirit*, ſo by the common Advice of the other *Apoſtles*, for the Inſtruction of thoſe of the *Circumciſion*, who had believ'd. And thô ſeveral have been perſwaded that he wrote it in *Hebrew*, but that by himſelf or ſome other it was ſince Tranſlated into *Greek*, ſuch as we have it, yet may we with greater likelyhood of Truth ſay, That he himſelf wrote it in *Greek*, becauſe the number of the *Helleniſt Jews* converted to the *Faith*, was at firſt greater than that of the *Hebrews*, witneſs the firſt 7 *Deacons* being taken thence. At the ſame time *Herod*, who had taken away the *High Prieſthood* from *Theophilus*, to confer it on *Simon Cantharа*, takes it alſo from him to give it to *Jonathas*, the Son of *Annas*, who refuſes it thro' *Modeſty*, and recomends to the *King* his Brother *Matthias*, who had it.

Herod after this, and in the year 43 goeth to reſide at *Ceſarea*, and deſigning to make War on the *Tyrians* and *Sidonians*, they found Means to appeaſe him by the Mediation of *Blaſtus*, his *Chamberlain*, becauſe they drew all their Proviſion from the *Kings Country*, and then hapned the *Famine* foretold by *Agabus*. On occaſion of which Treaty of *Peace*, giving ſeveral Spectacles to the People, he alſo would needs harangue them from the *Tribunal*, where he ſat Magnificently *Cloathed*, and his *Flatterers* to applaud him, extolling the Majeſty and Eloquence of his Diſcourſe, cried out, *'Twas the Voice of GOD, and not of Man*; An *Angel* therefore ſtruck him, for not giving Glory to *GOD*, nor reprehending theſe impious Acclamations, and he died gnawed with *Worms*, Acts 12.19, &c. *Joſephus* alſo recites the Death of this *Prince* conformably to what S. *Luke* ſays of it, but he relates more circumſtances, *Lib.* 19 *Antiq.* of the *Jews*, the laſt *Chapter*.

Barnabas and *Saul* had timely brought, ſome ſmall time before *Herod* began to rage againſt the *Apoſtles*, the *Collection* made in the *Church* of *Antioch* for the Poor of *Judea*, to ſuccour them in the approaching *Famine* foretold by *Agabus*, and which ſeem'd now to be at the Door. From *Jeruſalem* they returned to *Antioch*, bringing with them S. *John*, ſurnamed *Mark*, who is thought to be the *Evangeliſt*, bearing this Name, and who perhaps was as well as S. *Luke* of the number of the LXX. *Acts* 11. 29, 30. & 12. 25.

As they attended their Miniſtry with their Fellow-Labourers in the *Church*, *Simeon*, who was call'd *Niger*, *Lucius* the *Cyrenian*, who is thought to have been S. *Luke* the *Evangeliſt*, and *Manahem*, who had been brought up with *Herod* the *Tetrarch*, the *Holy Spirit* deſigned them for an Employ of greater extent, for which they ſet out accompanied with *John*, and attended by the *Prayers* of the reſt, about the 4*th* year of the Empire of *Claudius*, and the 44*th* of our *Lord*, and come to *Seleucia*, whence Embarking they come down to *Cyprus*, the Country of *Barnabas*, and begin to *Preach* the *Goſpel* at *Salamis*, Acts 13: 1, 2, 3. In traverſing the *Iſle* they arrive at *Paphos*, where *Sergius Paulus* the *Pro-Conſul* had his reſidence, who deſired to hear them; but a *falſe Prophet*, a *Jew*, named *Barjeſu*, and ſurnamed *Elymas*, that is, *Magician* or *Enchanter*, endeavour'd to hinder him. *Paul*, who now leaves the name of *Saul*, whether in remembrance of the *Converſion* of the *Pro-Conſul*, or for the ſound ſake of his Name, by the change of the firſt Letter to the *Greek* and *Latin* Pronunciation, vigorouſly oppoſes this *Impoſtor*, and denounces to him a ſudden *Blindneſs*, wherewith he was immediately ſtruck,

ſtruck, which occaſioned the *Pro-Conſul's* Converſion, *Acts* 13, 6, *&c.* Departing from *Cyprus* they come to *Perga* of *Pamphilia*, where *John*, ſurnam'd *Mark*, leaves them to return to *Jeruſalem*, Acts 13. 13. From *Perga* they come to *Antioch* of *Piſidia*, where being entred into the *Synagogue* on the *Sabbath-day*, they are deſired after the Reading of the *Law* and the *Prophets*, to *Preach* to the *People*; which *Paul* did by a long and grave Diſcourſe. The *Gentiles* at their going out, entreat them to *Preach* the ſame things the next *Sabbath-day*; in which almoſt the whole *Town* aſſembled to hear the *Word* of *GOD*. The *Jews* endeavour to contradict them; but they declare that on their refuſal, by which they made themſelves unworthy of *Eternal Life*, they would henceforward addreſs themſelves to the *Gentiles*, who receiv'd this News with great Joy, *and as many of them as believed were ordain'd to Eternal Life*. Yet the *Jews*, having gain'd ſome of their bigotted *Proſelits*, they ſtir'd up a *Perſecution* againſt theſe 2 *faithful Miniſters of Jeſus Chriſt*, who having ſhak'd the *Duſt* of their *Feet* againſt their Perſecutors, and left their *Diſciples* much comforted, they paſt to *Iconium*, a City of *Lycaonia*, Acts 13. 14, *&c.* Being entred there in the *Synagogue*, they ſpake with ſuch efficacy, that ſeveral, as well *Jews* as *Greeks*, believ'd in the *Lord*. They made a conſiderable ſtay here, and ſignaliz'd themſelves by ſeveral *Miracles*. On this occaſion 2 Parties are formed in the Town, one for them, and another for the *Jews*: But on the Point, when thoſe latter, (ſtrengthned by the moſt powerful) deſign'd to miſchief them, they fled to *Lyſtra* and *Derle*, and the Quarters thereabouts, where they *Preach* the *Goſpel*, Acts 14. 1, *&c.* It's thought then was brought over to *Chriſt* S. *Thecla*, an *Iconian Virgin*, very famous at that time in the *Church* tho' the *Acts* which bear her Name are held for *Apocryphal*. At *Lyſtra*, a man Lame from his Birth, having been miraculouſly cur'd by them, the People of the place take them for *Gods*, calling *Barnabas*, *Jupiter*, and *Paul*, *Mercury*, becauſe he ſpake moſt, and would needs *Sacrifice* to them, which they refuſe with the greateſt averſion beſeeching them to turn from theſe vain *Idols* to the living *GOD*. But certain obſtinate *Jews*, which came from *Antioch* and *Iconia* to oppoſe them, ſtir'd up the *Populacy* againſt them, who begin now to fling *Stones* at them; and drew *Paul* out of the Town as dead, yet being environ'd by the *Diſciples* he comes to himſelf, riſes up and enters again into the *Town*, Acts 14. 8, *&c.*

Thoſe who refer the Date of the 2*d* of the *Corinthians* to the 4*th* of *Nero*, pretend that in this year, and perhaps in this place, hapned the Raviſhment of *Paul* up into the *Third Heaven*, which was 14 years before, as he declares it, 2 *Cor.* 12. 2, 3, 4.

From *Lyſtra* they come to *Derbe*, where having inſtructed ſeveral, they return'd back to *Lyſtra*, *Iconia*, and *Antioch* of *Piſidia*, eſtabliſhing in all the *Churches Governours* and *Paſtors*. Paſſing thro' *Pamphilia*, they Preach at *Perga*, deſcend to *Attalia*, and thence Embark for *Antioch*, where they relate what *GOD* had done by them in the Calling of the *Gentiles*, and tarry there a good while, *Acts* 14. 20, *&c.*

Whilſt they were here, *Anno* 49. ſome of the *Circumciſion*, who yet in ſome ſort had received the *Goſpel*, came from *Jeruſalem*; S. *Paul* calls them *falſe Brethren*, who thruſt themſelves into the *Church* to invade the Liberty of it, *Gal.* 2. 4. They had been of the Sect of the *Phariſees*, and 'tis thought they were of the Party of *Ebion* and *Cerinthus*, famous *Hereticks*, and who may be ſaid to be the *Patriarchs* of the *Photinians*, *Chiliaſts*, *Pelagians*, and *Semi-Jews*. Some of the Ancients affirm, That *Cerinthus* himſelf was of this Party; theſe would needs oblige the Converted *Gentiles* to be *Circumcis'd*, and to obſerve all the Ordinances of the *Law*; whereunto *Paul* and *Barnabas* vigorouſly oppoſed themſelves; and, becauſe they ſtrengthned themſelves under the pretended Authority of the *Apoſtles*, and the Mother Church of *Jeruſalem*, the Brethren of *Antioch* depute *Paul* and *Barnabas*, having alſo *Titus* with them, *Gal.* 2. 1. at whoſe Arrival the *Synod* was Convocated, the Queſtion debated, and decided in favour of the *Chriſtian Liberty*; thoſe who had begun and maintain'd this Doctrin, at *Antioch*, diſowned; and the Faithful *Gentiles* only oblig'd to abſtain from *Blood* and things *Strangled*, and thoſe polluted with *Idolatry* and *Uncleanneſs*. *Peter* here declares, That *GOD* had uſed his *Miniſtry* to begin the Vocation of the *Gentiles*, *James*, who preſides over the Aſſembly, makes the Concluſion; the *Synodal Letters*, which contain an honourable Teſtimony of *Paul* and *Barnabas*, are put into the hands of *Judas* nam'd

other-

otherwise *Barſabas*, and of *Silas*, who accompanied the 2 others in their return to *Antioch*, where they were well receiv'd; and *Judas* honourably diſmiſt, to return into *Judea*; *Silas* ſtaid at *Antioch*, Acts 15. 1, &c.

This hapned according to the common Opinion, 17 years after the *Converſion*, of *Paul*, as they gather from *Gal.* 1. 18. and 2. 1, *&c.* But we had rather, that we may not too much differ from the Calculation of others, underſtand 14 years of the 2*d* Chapter ſince his *Converſion*, and not ſince the firſt Journy he made to *Jeruſalem* after that of *Damaſcus* and *Arabia*; in which Caſe we muſt aſſign the *Synod* of *Jeruſalem* to the 50*th* year of our *Lord*, which was the 10*th* of *Claudius*, and the 8*th* after the Collection of the *Church* of *Antioch*, carried by *Paul* and *Barnabas* into *Judea*. And tho' after their firſt going into *Cyprus* and other places, to which there can no leſs time be allow'd than 2 years, they were return'd to *Antioch*; there's great likelyhood *Paul* did not ſojourn there ſo conſtantly, but that he now and then viſited other places, which were not far diſtant, to advance the *Goſpel*; to which we may refer what he recites of the propagation of the *Goſpel* by his Miniſtry as far as *Illyrium*, Rom. 15. 19, 20. and one part of the *Perſecutions*, *Accidents*, and *Sufferings*, to which he had to that time been expoſed and which he ſummarily recites, 2 *Cor.* 11. 23, *&c.*

The Deceaſe of the *Holy Virgin* is refer'd to this Time; but according to this Reckoning ſhe muſt be older than 15 Years when our *Saviour* was *Conceiv'd*, or leſs than 63 when ſhe *Died*.

Ther's alſo great probability, that S. *Peter* being return'd to *Jeruſalem*, after the Death of *Herod*, there found *John*, ſurnam'd *Mark*, who at *Pamphilia* had left *Paul* and *Barnabas*, Acts 13. 13. and that he took him with him to go towards the *Jews* of the Diſperſion, who were in *Chaldea*, and under the Empire of the *Parthians*, to whom he directed from *Babylon* his firſt *Epiſtle*, ſaluting them alſo in *Mark*'s Name, 1 *Pet.* 5. 13. and that he was lately return'd from this Journy in the time of the *Synod*.

In this *Council* or *Aſſembly*, the other *Apoſtles*, among which *James*, *Cephas*, and *John* were look'd on as *Pillars*, acknowledg'd that the *Preaching* of the *Goſpel* to the *Gentiles* was eſpecially committed to *Paul*, who had met with hitherto great ſucceſs; as to *Peter*, that of the *Circumciſion*; and gave to him, and to *Barnabas*, the Right hand of *Fellowſhip*, reſerving to themſelves the Miniſtry of the *Circumciſion*; and agreeing that they ſhould continue to go amongſt the *Gentiles*, *Gal.* 2. 7, 8, 9.

Some time after the holding of this *Aſſembly*, and perhaps in the year 51, *Peter* himſelf comes to *Antioch*; and this is the only Journy which we find in *Scripture* he made; at firſt he eat and drank familiarly both with *Jews* and *Gentiles*; but ſome Brethren amongſt the *Jews*, coming from the part of *James*, he began to eſtrange himſelf from the *Gentiles*, and even *Barnabas* ſuffered himſelf to be carried away by this Diſſimulation, which *Paul* not brooking, he freely reprehends *Peter* for it, and withſtands him to the Face, *Gal.* 2. 11, *&c.* After this, *Paul* and *Barnabas* deſign to Viſit all the *Churches* which they had planted in their former Voyage; but *Barnabas* deſiring that *John*, ſurnam'd *Mark*, who apparently came from *Antioch* with *Peter*, might be with them; and *Paul* not approving it, becauſe he had forſaken them before in *Pamphilia*; this Diſſenſion produced ſo much ſharpneſs as made them part, *Barnabas* going into *Cyprus* with *John*, ſurnamed *Mark*, and *Paul* being accompanied with *Silas*, traverſed *Syria* and *Cilicia*, Acts 15. 36, *&c.* Coming to *Derbe* and *Lyſtra*, they there found a young *Diſciple*, named *Timothy*, whoſe Father was a *Greek*; but whom *Lois* his Grandmother, and *Eunice* his Mother, *Jewiſh* Women, and yet of the *Faithful*, Converted in the former Voyage of *Paul* and *Barnabas*, had careſully inſtructed in *Piety*, and in the *Holy Scriptures*. *Paul* reſolving to take him with him, firſt *Circumcis'd* him, to accommodate himſelf to the weakneſs of the *Jews*, and to gain them more eaſily, *Acts* 16. 1, *&c.* 2 *Tim.* 1. 5. and 3. 15.

In paſſing thro' the *Towns*, he and his greatly recommended the Ordinances of the *Apoſtles* at *Jeruſalem*, touching *Chriſtians Liberty*, Acts 16. 4, 5.

Having traverſ'd *Phrygia* and *Galatia*, the *Holy Spirit* forbids them to *Preach* the *Goſpel* in *Aſia*; and being come into *Myſia*, they are alſo hindred from paſſing over into *Bithynia*; and therefore they go down to *Troas*, where *Paul* is oblig'd by a *Viſion* in the Night to go into *Macedonia*, Acts 16. 6, &c.

There is great probability that S. *Luke*, who wrote the Book of the *Acts*, was one of

Paul's

Pauls companions to *Troas*, becauſe that from that time, he deſcribes almoſt the whole Sequel of this *Voyage* in the firſt Perſon and in the Plural. Thus then the *Apoſtle*, and thoſe of his Company, to come into *Macedonia*, paſs by *Samothracia*, arriving from thence to *Neapolis*, ſituated in the Confines of *Thrace* and *Macedonia*; and from thence to *Philippi*, which was inhabited by a *Roman Colony*, and there remain'd ſome days, *Acts* 16. 10, 11, 12. On the *Sabbath-day* they go out of the Town to a place near the River, where the *Jews* were wont to meet to Pray; There they found devout *Women* to whom they make known the *Goſpel*; amongſt whom was *Lydia*, a Seller of *Purple* in *Thyatira*, who believes and is *Baptiz'd*, with all her Family, and entertains the *Apoſtle* with the reſt of his Company, *Acts* 16. 13, *&c.* Coming from *Prayers*, a *Servant Maid*, who had a *Prophecying Spirit*, follow'd them, crying, (and continuing ſo to do for ſeveral days) That they were the *Servants of the moſt High GOD*, and the *Proclaimers of his Salvation*. *Paul* being wearied with her, Commands the *Spirit* to come out of her; The *Maſters* of this *Servant* (who drew great *Gain* from her *Divinations*) enraged at the ceaſing of their Profit, drew *Paul* and *Silas* before the *Magiſtrate*, and accuſe them of publiſhing Things prejudicial to the *Roman Liberty*, and even animate the *Populacy* againſt them. The *Magiſtrates* having *Scourged* them, confine them to *Priſon*, and charge the *Gaoler* to look ſtrictly after them; who put them into a deep *Dungeon*: At Midnight (for their mutual Conſolation) they ſing with a loud Voice the *Praiſes* of *GOD*; and at the ſame inſtant by a great *Earthquake*, the Foundations of the *Priſon Shook*, and all the *Doors* fly open. The *Gaoler* thinking the *Priſoners* had eſcap'd, would have run himſelf on his own *Sword*, but *Paul* hinders him, aſſuring him they were all there; having gotten a *Light* he caſts himſelf at their *Feet*, is inſtructed in the *Goſpel*; he waſhes their *Wounds*, is *Baptiz'd*, and all his *Houſhold* with him; and entertains them at his *Table* with great Joy. In the Morning, he is ordered by the *Magiſtrates*, to let them go But they complain, that being *Roman Citizens*, they had been *Scourg'd* without any Trial or Form of Law; and therefore the *Magiſtrates* come themſelves with Excuſes to ſet them at Liberty, and to entreat them to depart the *Town*, which they did, after they had viſited *Lydia*, and comforted the Brethren, *Acts* 16. 16, *&c.*

Departing from *Philippi*, they paſs thro' *Amphipolis* and *Apollonia*, and arrive at *Theſſalonica*, where there was a *Synagogue*; and *Paul* being entred there for 3 *Sabbath-days* together, diſputes with the *Jews* out of the *Scripture*, with ſuch ſucceſs, that ſome of them believed, and a great multitude of well diſpos'd *Greeks*, and ſome *Women* of Quality embraced the *Goſpel*. Acts 17. 1, 2, 3, 4. 1 *Theſſ.* 2. 2.

Paul continuing his abode at *Theſſalonica*, foretels the Brethren of the Revolt of *Anti-chriſt*, 2 Theſſ. 2. 5. and was aſſiſted more than once by thoſe of *Philippi* with ſuch Neceſſaries as he wanted, *Phil.* 4. 16. But the Unbelieving *Jews* ſet the People into an Uproar againſt him, and the reſt of his Companions; they break violently into *Jaſon's* Houſe, where they Lodg'd, and not finding them, they haled *Jaſon* and ſome others of the *Brethren* with him before the *Magiſtrate*, charging them with divers Crimes; and to render them the more Criminal, alledg'd they Preached up another *King* than *Cæſar*; yet the *Magiſtrates* releaſe *Jaſon*, and the reſt under Security. After which the *Brethren* make *Paul* and *Silas* depart by Night to *Berœa*; where being arriv'd they enter into the *Synagogue*, and find the *Jews* there of a more generous Temper than thoſe of *Theſſalonica*, carefully comparing what they declared to them, with the *Holy Scriptures*. But the *Jews* of *Theſſalonica* having heard of this ſucceſs, they come to *Berœa*, and ſtir up the People here alſo, *Acts* 17. 5, *&c.*

Then the Brethren of *Berœa* took care of *Paul*, and made him be conducted to *Athens*, where whilſt he expected *Silas* and *Timotheus*, he was griev'd to ſee the City ſo full of *Idolatry*: He Diſputed in the *Synagogues* with the *Jews* and Zealous People, and in the publick Place with thoſe he found there. He is reputed by the *Stoicks* and *Epicureans*, for a *Babler*, and *Preacher* of ſtrange *Gods*. Being drawn into the *Areopage*, he takes occaſion from an *Altar*, which he perceiv'd Inſcrib'd, *To the Unknown GOD*, to inſtruct them in the Nature of the *True GOD*, and of his *Providence*, of the *Reſurrection* and laſt *Judgment*. His Diſcourſe was not without fruit; for *Denis* the *Areopagite*, and a Woman named *Damaris* (whom ſome think to have been his Wife) and ſome others believed in the *Lord*, Acts 17. 14, *&c.* 'Tis

thought

thought that *Denis* the *Areopagite* having observed in *Egypt*, where he than was, the prodigious *Eclipse* of the *Sun*, at our *LORD's Passion*, said, Either that the *Author* of Nature suffered, or that 'twas about being destroyed. All *Learned Men* are now agreed, that the Works which have been so long attributed to him are none of his, having been Writ 500 years after him.

Silas and *Timotheus* arriv'd at *Athens*, are sent by the *Apostle* into *Macedonia*, there to comfort and strengthen the *Brethren*. He himself being not able to go, as he would have willingly done, *Acts* 18. 5. 1 *Thess.* 2. 17,18. & 3.1,2.

But leav's *Athens*, *Anno* 53. and comes to *Corinth*, where these 2 return to him from *Macedonia*; and where he finds *Aquila* the *Jew*, and *Priscilla* his Wife, lately come from *Italy*; the Emperor *Claudius* having commanded all the *Jews* to depart from *Rome*, for the Troubles they every day caused on occasion of the *Christian Doctrin*, which *Suetonius* has remarked without well understanding it; and *Paul* joyned himself to these 2 as being of the same Trade, which was to make *Tents*, and fail'd not on the *Sabbath-days*, to perswade as well *Jews* as *Greeks*, to embrace the *Christian Faith*, Acts 18. 1, 2, 3, 4, 5.

S. *Paul* having protested to the *Jews* of *Corinth*, that he would turn himself to the *Gentiles*, enters into the House of *Justus*, who lived near the *Synagogue*. He *Baptizes* the Family of *Stephanus*, who was the *First-fruits* of *Achaia*, *Crispus* the Chief of the *Synagogue* and his Family, and brings over several *Corinthians* to the *Faith*, Acts 18. 6, &c. 1 *Cor.* 1. 14, 16. and 16. 15. The *LORD* encourages this *Apostle* by a *Vision*, after which he remains at *Corinth* 18 Months, *Acts* 18. 9, &c. with *Silvanus*, or *Silas* and *Timotheus*, 2 *Cor.* 1. 19. it being thence he wrote in the name of those 3, his 2 *Epistles* to the *Thessalonians*; altho some think, that the 2d was writ from *Rome*.

During *Paul's* stay at *Corinth*, he is accused by the *Jews* before *Gallio*, *Seneca's* Brother, who was *Pro-Consul* of *Achaia*. *Gallio* refuses to hear them, and drives them away from the Bar; and the *Greeks* (altho *Pagans*) because *Paul* perhaps Lodged at one of their Nation, fell a beating of *Sosthenes*, the Chief of the *Synagogue*, in hatred of the *Jews*, the *Pro Consul* taking no notice of it, *Acts* 18. 12, &c. and it seems that this *Sosthenes*, who impleaded *Paul* before *Gallio*, either is not the same mentioned by the *Apostle*, 1 *Cor.* 1. 1. or that since he was changed from a *Wolf* into a *Lamb*, and Converted to *Jesus Christ*. This hapned *Anno* 54.

The *Apostle* after this leaves *Corinth*, having first caused his Head to be Shaved at *Cenchrea*, (which was the Port of the Town) on occasion of a Vow, and to shew the *Jews*, he still retained a respect for the Ceremonies of his *Nation*, and Embarks for *Syria*, being accompanied by *Aquila* and *Priscilla*: Arrived at *Ephesus*, where he Communicates in the Synagogue with the *Jews*, who desire him to tarry longer with them, which he refuses on the account of the necessity there was of his being at *Jerusalem* at the *Festival*; yet promising to return to them, *Aquila* and *Priscilla* tarry at *Ephesus*. *Paul* Embarks for *Cesarea*, whence he goes to *Jerusalem*, and comes down from thence to *Antioch*. Some time after he parts thence for *Phrygia* and *Galatia*, where he is well received, *Acts* 18. 18, &c. and *Gal.* 4. 14. Tho the *Galatians* (a while after) suffer themselves to be seduced by those, who asserted Justification by *Works*, and the observation of *Legal Ceremonies*; on notice of which, he better informs them by Writing, *Gal.* 1. 6, 7. rather from *Ephesus*, when he was about parting thence, than from *Rome*, as its commonly held.

Apollos, an *Alexandrian Jew*, a Man eloquent and very able in the *Scriptures*, whom some have impertinently confounded with *Philo*, came in the mean time to *Ephesus*, being in some measure instructed in the Way of the *LORD*; and *Aquila* and *Priscilla* instruct him better. He afterwards passes into *Achaia*, where he is recommended by the *Brethren*, and there employs his Talent to good purpose, *Acts* 18.24, &c.

About the time when *Paul* parted from *Corinth*, the Emperor *Claudius* died, having Reigned 13 *Years*, 8 *Months*, and some *Days*, and left the Empire to *Nero*, who was the first Persecutor of the *Christians*.

Anno 55, 56, 57. When *Apollos* was at *Corinth*, *Paul* arrives at *Ephesus*, he lays his Hands on 12 *Disciples*, who as yet knew no other than the *Baptism* of S. *John*. He continues for 3 *Months* together to teach in the *Synagogue*; but at length he leaves it, by reason of the contradiction and obstinacy of the *Jews*, and teaches for 2 years in the School

of

of one *Tyrannus*, signalizing himself by divers *Miracles*. He confirms his *Doctrin*, by what hapned to 7 *Jews* the Sons of *Sceva*, of the *Sacerdotal Order*, who taking on them to be *Exorcists*, and mixing in their Superstition the Name of *Jesus*, whom *Paul* Preached, were very ill handled by the *Evil Spirit*. Several, who were addicted to curious and unlawful *Arts*, which were much used at *Ephesus*, were Converted to *Christ*, and burnt their Books. *Demetrius* and his *Workmen*, seeing their *Trade* to decay, stir up the Rabble against the *Apostle*, hale *Gaius* and *Aristarchus* (*Macedonians*) into the *Theatre*, to exact an account of them, for the Contempt of their *Goddess*, introduced by the *Christian Doctrin*. *Paul* would have presented himself to the People, but is withheld by certain Priests of *Asia*, who having embraced the *Faith*, retained yet the Names of *Chief* of *Asia*, and presided in the *publick Games*, when they could do it with a safe *Conscience*. The *Jews* make use of this occasion, to Criminate the *Apostle*, driving to the *Theatre*, *Alexander* the *Copper-Smith*. This popular Commotion is appeased by the Prudence of the *Town Clerk*; by which means *Paul* quietly tarried near 3 years at *Ephesus*, and circumjacent Places, *Acts* Chap 19, and 20. 31. *Stephanus*, *Fortunatus*, and *Apollos* come from *Corinth* to *Ephesus*, there to visit the *Apostle*; and by them he wrote to the *Corinthians* in his Name, and of *Sosthenes* his first *Epistle*. *Apollos* not being willing to return so soon with them, 1 *Cor* 1.1. and 16.12,15,&c. About this time *Aquila* and *Priscilla* withdrew to *Rome*, the Edict of *Claudius*, which had banisht them thence, expiring with him, *Rom.* 16.3,4.

Paul remaining still in *Asia*, projected to pass thrô *Macedonia* and *Achaia*, to go to *Jerusalem*, and thence to *Rome*, and had sent before *Timotheus* and *Erastus*, not intending to leave *Ephesus* till *Pentecost*, Acts 19.21,22. *Rom.* 1.13. 1 *Cor.* 15. But the Tumults excited by *Demetrius*, made him depart sooner, *Acts* 20.

Anno 58. From *Ephesus* he comes to *Troas*, where he does not fix, being troubled he did not there find *Titus*, 2 *Cor.* 2. 12, 13. and steers directly towards *Macedonia*, where he remains 3 Months exhorting the *Macedonians* to be ready with their Collections for *Jerusalem*, by the Example of *Achaia* whose *Charity Mony* was ready a year ago, 2 *Cor.* 8. 1, *&c.* and 9 2. It seems that then he wrote his 1*st Epistle* to *Timoth*) whom in parting he had left at *Ephesus*, to govern the *Church* there, *Ephes.* 1. 3. But *Timothy* comes immediately after to him in *Macedonia*, where he had not determined any thing about his abode there. *Titus* also being come near to him in *Macedonia*, and brought him good News from *Corinth*, he writes from *Philippi* his 2*d Epistle* in his Name and that of *Timothy*, and charges *Titus* and another with it, who is thought to have been S *Luke* the *Evangelist*, with order to take care the Collections which were recommended above a year ago, 1 *Cor.* 16. 1, 2. might be ready for him at his arrival, 2 *Cor.* 7.5, *&c.* and 8 16, *&c.* and 9.3,4,5.

Anno 59. After some stay in *Macedonia*, he comes into *Greece* and *Corinth*, where he remains 3 *Months*, and whence he writes (by the Hand of *Tertius*) his *Epistle* to the *Romans*, and sends it by *Phœbe*, a *Deaconess* of the Church of *Cenchrea* on the point of carrying to *Jerusalem* the Collections made for the *Saints*, Rom. 15.25,26. and 16.1,2,21,22,23. *Acts* 20.2,3. Then also *Paul* wrote his *Epistle* to *Titus* from *Nicopolis*, in which he obliges him to come to him, *Titus* 3.12. The *Apostle* had left him in *Crete*, to settle Pastors in every *Town*; after that, going from *Macedonia* into *Greece* by the *Ægean Sea*, he had Landed in *Crete*, or *Candia*, and there laid the Foundations of *Christianity*. There, to avoid the Ambushes of the *Jews*, had he taken the Way of *Syria*; he determines to take that of *Macedonia*, and sends *Sopater* (who is called *Sosipater*, Rom 6.21.) the *Beræan*, *Aristarchus*, and *Secundus* (*Thessalonians*) *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, to stay for him at *Troas*; and weighing Anchor at *Philippi* (with the rest of his Company) after the Feast of *Easter*, he comes to them 5 days after, and there remained 7. On *Sunday* all the *Faithful* being Assembled to celebrat the *LORD's Supper*, and *Paul* Preaching till Midnight a young Man named *Eutychus*, sitting in a *Window* and o're-taken with *Sleep*, falls dead from the 3*d* Story; but the *Apostle* having embraced him, raises him up alive. From *Troas* he Journied to *Assos* by Land, and the rest of his Company by Water; where having met, they come to *Metelin*; where parting, they found themselves the next Morning in sight of *Chios*, and the day following touching at *Samos*, they stopt at *Trogyllium*, and arrived the next day at *Miletum*, which was not far from *Ephesus*. *Paul* haltning to be at *Jerusalem* at *Pentecost*, sends for the Bishops and Pastors of the *Church* of *Ephesus* to come to *Miletum*, to whom

whom he represents the integrity of his Carriage, and his preparedness for the Afflictions which attended him, and seriously exhorts them to acquit themselves well of their Duty; and his Discourse being ended, he is conducted by all of them to the *Ship*, Acts 20. 3, &c. not without Disconsolating them, by telling them, *They would no more see his Face*, as he then thought; thô GOD gave him an opportunity of Visiting them again, after his first Imprisonment at *Rome*.

Parting from *Miletum*, they steer directly to *Coos*, the next day to *Rhodes*, and afterwards to *Patara*; where they Embark on a Vessel which was bound for *Phœnicia*. Thus leaving *Cyprus* on the left, and making towards *Syria* they arrive at *Tyre*, where they tarried 7 days, and found there *Disciples*, who would have dissuaded *Paul* from going to *Jerusalem*, foreseeing by the *Spirit* the *Persecutions* which he was to undergo. At *Tyre* they Embark'd for *Ptolemais*, where they tarried one day with the *Brethren*, Acts 21. 1, &c.

From *Ptolemais* they come to *Cæsarea*, and Lodge at *Philip* the *Evangelist*, who had been one of the 7 *Deacons*, and whose 4 *Daughters* were enlightned with the *Spirit of Prophecy*. *Agabus* foretold *Paul*, of his Bonds, who could not be diverted from going to *Jerusalem*, *Acts* 21. 8, *&c.* Having abode several days at *Cæsarea*, they part thence for *Jerusalem*, carrying with them an ancient *Disciple*, a *Cyprian* named *Mnason*, at whose House *Paul* was to Lodge. They are kindly received by the *Brethren* at *Jerusalem*. The next day after their Arrival they Visit S. *James*, and all the Elders of the *Church* are Assembled; to whom *Paul* represents the success of his *Ministry* among the *Gentiles*, and exhibits without doubt the *Collections* he brought for the Poor of *Judea*. He is here advised to purifie himself (according to the Law) with 4 other *Christian Jews*, who had made a Vow of a *Nazarite*, to refute the Calumny, as being a Deserter of the Law of *Moses*, and of bad Example to all the *Jews*, who also believed in *Jesus Christ*, to forsake it. But this Project little availed, thô *Paul* made use of it; for some *Unbelieving Jews* being come from *Asia* to the *Feast*, having seen him in the *Temple*, where he had satisfied this *Purification*, cry out against him, as a declared Enemy of the *Nation*, the *Law*, and that *Place*. They also accuse him for prophaning the *Temple*, by carrying *Greeks* into it, (for they had seen *Trophymus* in the Streets with him, and imagined he had introduced him therein) and having raised a great Tumult, they endeavoured to kill him: But *Claudius Lysias*, the Colonel, who Commanded the *Garrison*, coming hereupon with his *Souldiers*, took him out of their hands, and caused him to be laid in *Irons*. And not being able to get any certain knowledge of the Matter, by reason of the *Tumult*, he orders him to be carried into the *Castle* called *Antonia*, where the *Garrison* lay, where the Croud was so great, that the *Soldiers* were forc'd to carry him on their Shoulders up *Stairs*, where he desires leave to speak to the People. *Lysias* asks him, Whether he was not the *Egyptian*, who some years before having gather'd (under the Title of a *Prophet*) about 4000 Men, had seiz'd on the *Mount of Olives*; for *Felix* the Governor had indeed defeated him; but as to his own Person, he had escap'd without any Bodies knowing what was become of him. See *Joseph.* l. 2. c. 20. But *Paul* having declared himself a *Jew*, and born at *Tarsus*, obtain'd permission to speak, and offers his Apology in *Hebrew*, which procures him the greater *silence*, until he mentioned his being sent of GOD to the *Gentiles*: Then all his *Hearers* cry out impetuously against him, as unworthy to live, *Acts* 21. 17 &c. and 22. 1, &c. *Lysias* hereupon makes him retire into the *Castle*, and orders him to be examin'd by *Scourging*; but the *Apostle* having represented to the *Captain*, That he was a *Roman Citizen*; *Lysias* respecting this priviledg'd Quality, which he himself had bought so dear, made him be speedily unbound, and the Day following he Convocates the whole *Senate* of the *Jews*, to hear the Heads of his Accusation, *Acts* 22. 23, *&c.* *Ananias*, who is thought to have been Depos'd, and to exercise the Office of *Chief Priest* only on this occasion, caused *Paul* to be struck, without any Reason, which hindred not the *Apostle* from going on with his Defence, and by declaring himself a *Pharisee*, he set them all at Variance with one another; which *Lysias* observing, took care of *Paul*, and carried him back into the *Castle* by the *Soldiers*, Acts 23. 1, &c. The *LORD* strengthens this *Apostle* the Night following. The next Morning more than 40 *Zealots* conspire to slay him; which Enterprize is discover'd by a young Lad, *Paul*'s Sisters Son; and *Lysias* to hinder it, sends him the Night following with a good Guard to *Cæsarea*, where resided *Felix* the Governour of the *Province*, who confined him in *Herod*'s Palace, *Acts* 23. 12, *&c.* *Anno* 60, 61.

Five Days after *Ananias* came to *Cæsarea*, to implead *Paul*, thereunto joyning Complaints against *Lysias*, who had taken him out of their Hand. The *Apostle* returns a particular Answer to every thing, and *Felix* refers to another opportunity the Judgment on this matter. *Felix*, some days after, makes *Paul* be brought before him who strikes him with Terror by a pathetical Discourse of *Justice*, *Temperance*, and the *future Judgment*. He hopes to draw *Mony*; but finding himself disappointed, and constrained 2 years after to leave his Place to another, to gratifie the *Jews*, he left the *Apostle* a Prisoner, *Acts* Chap. 24.

Anno 62. To *Felix*, whose Government was very Insolent and Tyrannical, succeeds *Portius Festus*, about the same time as *Nero* put his Mother *Agrippina* to death, who (to hasten the promotion of her Unnatural Son) had Poyson'd the Emperor *Claudius*, her Husband. 3 Days after *Festus* arrived at *Cæsarea* he came to *Jerusalem*, where the *High Priest* and Chief of the *Council* renew'd their Accusation against the *Apostle*, and entreat *Festus* to send him to *Jerusalem*, intending to have him Murther'd by the way; but *Festus* excuses himself, and declares, he would return to *Cæsarea* in few days, and that then some of them should appear to be heard in his presence there. Having tarried not above 10 days at *Jerusalem*, he returns to *Cæsarea*, and the next Morning sits in the *Judgment Seat*; where having heard the Sum of what both Parties had to say; *Festus* (to gratifie the *Jews*) demands of *Paul*, *Whether he would go up to* Jerusalem, *to be Judged there before him?* but the *Apostle* excuses himself, and appeals to *Cæsar*, Acts 25. 1, &c.

Some days after, young *Agrippa* and his Sister *Bernice* came to *Cæsarea*, to salute *Festus*, and congratulate his coming into those Parts. *Festus* speaks to them about his Prisoner, and what had hapned concerning him since he came to his *Government*; and knowing not what he should write to *Cæsar* on *Paul*'s Appeal, is very willing to have the Advice of *Agrippa*, who having heard the *Apostle* reason very earnestly out of the *Scriptures*; tho *Festus* made a Mock at all, acknowledges to the Prisoner, *That he had almost persuaded him to become a Christian*; and declares to the Governor, *That he might have been releas'd as Innocent, had he not Appealed to* Cæsar, *Acts* 25. 13, *&c.* and 26. 1, *&c.*

In fine, *Festus* being resolved to send *Paul* to *Rome*, with other Prisoners, under the Guard of an *Officer* nam'd *Julius*, he was Embark'd on an *Adramytten Ship*, which went into *Asia*, accompanied by *Timotheus*, S. *Luke*, and *Aristarchus*. Touching the next Morning at *Sidon*, *Julius* permitted the *Apostle* to go to his *Friends* to be supplied by them with what he wanted. The *Vessel* arriving at *Myra*, a Town of *Lycia*, they found another there of *Alexandria* bound for *Italy*, wherein *Julius* Embark'd himself and his Prisoners. *Paul* would have advised them to have put in at *Fair Havens*, and there have *Winter'd*; because already the Fast of the Month of *Tisri* was past, that is, the Month of *October* was come, and the time of *Navigation* near spent: But the Advice of the *Master* of the *Ship*, to which *Julius* gave a greater adherence, than to that of the *Apostle*, prevailed. Not long after an horrible *Tempest*, and which continued for several days, meets with the *Ship*; yet the *Apostle* exhorts as well the *Sea-men* as *Passengers*, to take Courage, *GOD* having told him that Night, by an *Angel*, *That he should stand before Cæsar, and that in consideration of him no Body should perish in the Ship.* When the *Vessel* was ready to split, the *Sea-men* would have saved themselves in the *Long-Boat*; but by the Counsel of *Paul* they are hindred. The *Soldiers* would have the Prisoners killed, but *Julius* (on *Paul*'s account) diverted them from that purpose; and the *Vessel* being wrecked, each man saves himself as he could, some by *Swiming*, and others on pieces of *Planks*; and thus all came safe to Land, *Acts* 27. 1, *&c.* They found it was the *Isle* of *Malta*, whose Inhabitants used them very Courteously. And a *Viper* fastning on *Pauls* Hand, as he gathered up *Sticks* to throw on the *Fire*, the *Islanders* believed he must presently die upon it, judging him to be a *Murtherer*, whom *Divine Vengeance* pursued to Land; but seeing he had shak'd the Animal into the *Fire* without any hurt, they change both Thought and Language, and will have him now to be a *God*. Here *Paul* cured the Father of *Publius*, who was sick of a *Fever*, and pain in the *Bowels*; and also all those who were *sick* in the *Island*. Whence (after 3 Months) *Julius* Embarks his People in a Ship of *Alexandria*, called *Castor* and *Pollux*: The first place they cast *Anchor* was at *Syracuse*, where the Passengers refresh'd themselves for 3 days; at the end of which they set forth for *Rhegium*, and 2 days after to *Puzziolum*. And after that *Julius* had yielded to the Requests of some of the *Brethren*, who

who were there, that *Paul* ſhould tarry 7 Days with them, they Arriv'd at *Rome*, *Acts* 28.1, *&c.*

Whilſt theſe things hapned to S. *Paul*, S. *Mark* is thought to have died at *Alexandria* in the 8*th* year of *Nero*. Thoſe who will have him to have wrote his *Goſpel* at *Rome*, want Foundation: There is greater probability he wrote it whilſt he accompanied the *Apoſtle* in *Chaldea*, and that ſince it was ſent, or left by him at *Alexandria*, by reaſon of the great number of *Jews* which there remained, and amongſt which he made great progreſs. But according to this reckoning, either we muſt diſtinguiſh *Mark* the *Evangeliſt*, that is, *John* ſurnamed *Mark*, from another *Mark* the Coſin of *Barnabas*, Coloſſ. 4. 10. whom S. *Paul* (in 2 *Tim.* 4. 10.) recommends to his *Diſciple* to bring along with him to *Rome*, as being very uſeful to him in the *Miniſtry*; or if he be the ſame, it muſt be acknowledged, that thoſe who make him die ſo ſoon, have not taken exact Meaſures. Moreover, whilſt *Feſtus* was wavering about what he ſhould do with the *Apoſtle*, *Nero* having ſet *Rome* on Fire, laid the *Crime* on the poor *Chriſtians*, whom he cauſed to be cloathed in the Skins of *Wild Beaſts*, and thus expoſed them to ravenous *Lions* and *Bears*, making it a ſport of putting them to all cruel Tortures. And this was the firſt of the 10 *Perſecutions*, which the *Roman Emperors* raiſed againſt the *Chriſtians*. It was (as deſcribed by *Tacitus*) very ſharp and fierce, but did not laſt long; for the *Storm* was in a manner over when *Paul* arrived at *Rome*. Then alſo *James* the *Leſſer*, under the Authority of *Ananias* the High Prieſt and *Sadducee*, ſuffered *Martyrdom*, being thrown down from a *Pinnacle* and Ston'd. We have a *Catholick Epiſtle* of his amongſt thoſe of the *New Teſtament*; but its not preciſely known in what time he Wrote.

Now to return to *Paul*: The *Brethren* at *Rome* underſtanding he was at *Puzzoli*, came out to meet him as far as the Market of *Appius*; and *Julius* having delivered up the *Priſoners* at *Rome* into the hands of the *Captain* of the *Guards*, *Paul* had leave to dwell apart by himſelf with a *Souldier*, who was his *Keeper*. 3 Days after he ſends for the Chief Perſons of the *Nation*, to whom he ſhews his Impriſonment, and his Innocency. They tell him, *They had received no* Information *concerning him from* Judea, *and deſire to hear from himſelf an account of his* Sentiments, *obſerving that* Chriſtian Religion *was every where ſpoken againſt*. He (on the Day appointed) declared to them the *Kingdom of GOD*, with different ſucceſs and a Proteſtation, That the *Salvation* which they refuſed, ſhould be offered to the *Gentiles*. Thus *Paul* remained 2 whole years in his own *Houſe*, receiving all that would Hear him, and Preaching *Chriſt* at full liberty, *Acts* 28.15, &c.

Here S. *Luke* ends his Relation, which he inſcribes *The Acts of the Apoſtles*, which apparently he wrote at *Rome*, whilſt the Apoſtle *Paul* was Priſoner there. He had written his *Goſpel* long before, to oppoſe the Fabulous Relations of *Falſe Teachers*, by which they endeavoured to overthrow the *Doctrin* taught by our *Saviours* true *Apoſtles*. Its not known who was the *Theophilus*, to whom he Addreſſes both theſe Relations; but it ſeems, as to himſelf, he was to *Paul* what *Mark* was to *Peter*, for the *Evangelical Hiſtory*; and he had been alſo with *Cleophas* (in the Way of *Emaus*) an Eye-witneſs of our *Saviour's Reſurrection*, Luke 24.13, &c. Its of him and his *Goſpel* that *Peter* ſpeaks, 2 *Cor.* 3.18, 19. and whom he terms a *Phyſician*, Coloſſ. 4.14. being far from the Profeſſion of a *Painter*, attributed to him by the *Vulgar*, an Employment which in the Birth of *Chriſtianity* was equally abominable and unlawful, both to *Jews* and *Chriſtians*.

Whilſt *Paul* is a Priſoner at *Rome*, he writes to the *Philippians* by *Epaphroditus*, whom they had ſent to Viſit him and aſſiſt him, and who employing himſelf with the *Apoſtle* in the *Miniſtry* of the *Goſpel*, was in danger of his Life by a great *Sickneſs*, in the very time when the *Bonds* of *Paul*, famous in *Nero's* Palace, had brought over ſeveral of his *Houſhold* to the knowledge of *Chriſt*. Phil. 1. 12, 13. and 2. 19, *&c.* and 4. 10, *&c.* But he had Writ a while before from the ſame place to the *Coloſſians*, and to *Philemon*, by *Oneſimus*, a Fugitive Servant of his, who at *Rome* was Converted to the *Faith* by the *Miniſtry* of *Paul*, who ſent him back to his Maſter with a *Letter*, and entruſted him alſo (with *Tychicus*) with an *Epiſtle* to the *Coloſſians*, Coloſſ. 4. 7, 8. I ſay, That the *Epiſtle* to *Philemon* and the *Coloſſians*, preceded that of the *Philippians*, ſeeing that *Epaphroditus* was the Bearer of this, whereas he was then at *Rome*, and a *Priſoner*, if he be the ſame as *Epaphras*; and ſeveral think, when the 2 others were written, Coloſſ. 4. 12. *Philem.* ver. 23. theſe 3 *Epiſtles*, to the *Philippians*, *Coloſſians*, and to *Philemon*, are written in the name of *Paul* and *Timothy*, who was then at *Rome*, as a ſmall time after the *Epiſtle* to the *Hebrews*

was written to the ſame place, in which he hoped to ſee them ſhortly, *Heb.* 13.23, 24. Not long after the City of *Laodicea*, the *Church* of which was concerned in the *Epiſtle* to the *Coloſſians*, was overthrown by an *Earthquake*; but it ſeems that ſince it aroſe in ſome ſort from its fall, ſeeing the Church of *Laodicea* is mentioned among the 7 *Churches* of *Aſia*, Rev. 1. 11.

Now there's great likelyhood that S. *Paul*, after he had been detain'd Priſoner at *Rome* 2 years, was releaſt about the 10*th* of *Nero*, which concurred with the 64*th* of our *Lord*; on the failure of his *Accuſers* appearance before the *Emperor*, and under an Obligation to be in ſuch a place as ſhould be appointed at a time. Some pretend, that during this time, he accompliſh'd the Deſign which he had of a long time of paſſing into *Spain*, Rom. 15. 24, 28. At leaſt may be gathered out of his *Epiſtles* written from *Rome*, that he had great hopes of returning again into *Macedonia*, *Aſia* and *Greece*, Philip. 1. 25. & 2.24. Yea, towards the *Hebrews*, Heb. 13.23.24. That he orders *Philemon*, when he writes to him in the name of *Timothy*, and his own, by *Oneſimus* and *Tychicus*, to prepare him a Lodging, *Philem.* ver. 22. That *Timothy*, who had accompanied him in his whole *Voyage* and *Bonds* at *Rome*, and long dwelt with him, had been ſent by him to *Macedonia*, during his firſt *Impriſonment*, and after the *Epiſtles* written to the *Philippians*, to the *Coloſſians*, and to *Philemon*, which bear both his Name and that of *Timothy*. That *Timothy* was not then at *Rome*, when *Paul* wrote his *Epiſtle* to the *Hebrews*, it being probable that parting from *Rome*, he was ſome where detained at the beginning of his *Voyage* to *Macedonia* and *Greece*, and that *Paul* (in receiving the News of his *Relaxation*, Heb.13. 23. 24.) expected he would have return'd to him, tho' being at liberty he did not do it, but continu'd his way! And thus the *Apoſtle* being at length releas'd, tho' the manner be unknown, parted alſo from *Rome*, and at leaſt following *Timothy*; *Timothy* took a turn into the *Eaſt*, according to his Promiſe and Hopes he had conceiv'd; ſeeing that in the 2*d* of *Timothy* writ from *Rome*, towards the end of his days, and when he prepar'd himſelf for *Martyrdom*, he orders *Timothy* to return ſpeedily towards him, and to bring *Mark* with him; informing him, that *Eraſtus*, who probably had given ſome hope of accompanying him in this ſecond *Voyage* of *Rome*, yet remained at *Corinth*, and was conſtrain'd to leave *Trophimus* ſick at *Miletum*, 2 Tim. 4. 11, 13, 20. which cannot be underſtood of a 2*d Voyage* of *Paul* to *Rome*, ſeeing that having had *Timothy* with him during the firſt, he muſt needs know, that *Eraſtus* was not of the Company, and *Trophimus* was ſtopt by Sickneſs at *Miletum*, and hindred to paſs further. So when *Paul* (from his firſt Impriſonment) wrote to the *Coloſſians*, he ſays, that *Mark* was with him, *Coloſſ.* 4. 10. *Philem.* ver. 24. But ſince he ordered *Timothy* to bring him to him, 2 *Tim.* 4. 11. when he wrote this 2*d Epiſtle* to *Timothy*, *Demas* was gone to *Theſſalonica*, *Creſcens* into *Galatia*, and not amongſt the *Gauls*, as ſome have thought, *Titus* into *Dalmatia*, and he had only *Luke* with him, 2 *Tim.* 4. 10. But when he wrote to the *Coloſſians* and to *Philemon*, he had with him *Luke* and *Demas*, *Coloſſ.* 4. 14. and *Philem.* ver. 24. In this laſt *Epiſtle* to *Timothy*, he writes as being ready to ſuffer *Martyrdom*, and at the point of death, 2 *Tim.* 4. 6, 7, 8. But in the other *Epiſtle* writ from *Rome*, he ſpeaks, as hoping and aſſuring himſelf quickly to ſee thoſe to whom they were directed: And as he ſalutes *Timothy* in the name of *Eubulus*, *Prudens*, *Linus*, and *Claudia*, of whom he had made no mention in his *Epiſtles* to the *Philippians*, *Coloſſians*, and to *Philemon*; ſo he ſalutes the *Coloſſians*, and *Philemon* in the name of *Ariſtarchus*, *Mark* the Coſin of *Barnabas*, and of *Jeſus* ſurnam'd the *Juſt*, as of his Fellows in the Miniſterial Labors at *Rome*, of whom he makes no mention to *Timothy*; but ſeeing he therein ſalutes *Priſcilla* and *Aquila*, and the Family of *Oneſiphorus*, who was an *Aſiatick*, there's great likelyhood, that the firſt who were at *Rome* when *Paul* came there the firſt time, had alſo went out thence the 2*d* time with him, and return'd to dwell in *Aſia*, or in *Achaia*. This diverſity of Perſons, joyned to the Circumſtances already mentioned ſufficiently verifies, that the *Scene* was changed, and that we muſt imagine a conſiderable Interval of Time between the firſt *Impriſonment* of *Paul* at *Rome*, and the 2*d*, under which was writ the 2*d Epiſtle* to *Timothy*.

We cannot ſay where *Timothy* Sojourn'd, when *Paul* wrote to him his 2*d Epiſtle*, out of his 2*d Bonds*; and for what Reaſon he did not return to *Rome* with him, nor by whom it was ſent to him, no more than we know how, whence, or on what occaſion, the *Apoſtle* returns to his Priſon; but it's certain, that from the

the ſame *Priſon*, and a little before he had writ his 2*d Epiſtle* to *Timothy*, which is the laſt of all his *Epiſtles*, he wrote his *Epiſtle* to the *Epheſians*, and ſent it them by *Tychicus*, which manifeſtly appears from what we read *Epheſ.* 6. 21. and 2 *Tim.* 4. 12. And certainly had the *Epiſtle* to the *Epheſians* been carried by *Tychicus* at the ſame time he carried with *Oneſimus* the *Epiſtle* to the *Coloſſians*, the *Apoſtle* would as well have joyn'd the Name of *Timothy* with his, as well in that, as in this, were they ſent away from *Rome* together at the ſame time. It's certain, that then *Accuſers* preſented themſelves againſt *Paul*, who altho' he was forſaken by all his Acquaintance in his firſt defence, yet was he ſo aſſiſted by GOD, that he boldly defended *Chriſtianity*, and was not at that time Condemn'd, but by an Interlocutory *Sentence* ſent to *Priſon*, in which he couragiouſly expected the time of his Death, 2 *Tim.* 4. 17, 18.

Whilſt *Paul* was either newly releas'd from his firſt *Impriſonment*, or return'd to his 2*d*, and therein detained, *Peter* wrote his 2*d Epiſtle*, ſenſible of his approaching Death, 2 *Pet.* 1. 14. and after almoſt all of *Paul's* were divulg'd amongſt the *Churches*, 2 Pet. 3. 15, 16. and eſpecially that which was writ to the *Hebrews*, that there's great Conformity in the Matters which are treated of in them both. A while after was writ the *Epiſtle* of *Jude* whom the *Evengeliſts* call *Lebbeus* and *Thaddes*, which is (as it were) an Epitomy of the 2*d* of *Peter*, and has great conformity with it.

'Tis the Opinion of ſome, That *Peter* and *Paul* ſuffer'd *Martyrdom* in the ſame place, and at the ſame time; It's certain they both ſuffer'd *Martyrdom*, and that *Peter* was *Crucified*, according as our *Saviour* had foretold him, *John* 21. 18. And its alſo certain, that *Paul* ſuffer'd *Martyrdom* at *Rome*, where he ſo joyfully expected it; but if *Peter* underwent it at the ſame time, and in the ſame place, (as ſome are of Opinion) he muſt have come to *Rome* a little before the Death of *Paul*, and after he had writ all his *Epiſtles*, ſeeing that in all of them he makes no mention of *Peter*, altho he takes notice of ſeveral others, of leſs Conſideration and Authority than he amongſt the *Chriſtians*. However, becauſe it might happen that ſince the laſt *Epiſtle* of *Paul*, writ to *Timothy*, and conſequently ſince his firſt Hearing before *Nero*, which was favourable enough, and in which he had been delivered from the *Lions* Mouth, 2 *Tim.* 4. 17, 18. *Peter* might have come to *Rome*, we will not therefore contradict thoſe who make them both Dye on the 29*th* of *June*, in the 12*th* Year of *Nero*, which concur'd with the 66*th* of our *Lord*. *Peter* (as is ſaid) having been *Crucified* with his *Head* downwards, and *Paul* Beheaded

It being our deſign to contain our ſelves within the compaſs of the *Holy Hiſtory*, we ſhall ſay nothing of what may be mention'd touching the other *Apoſtles* of our *Lord*, and the ſucceſs of their *Preaching* in divers places of the *World*: and therefore to finiſh our Task, let's obſerve, That in the ſame time when *Nero* began to make *Martyrs*, whoſe *Aſhes* and *Blood* were the *Seed* of the *Church*, the *Jewiſh Nation* had fill'd up the meaſures of their *Iniquities*, and haſtned by its Conſuſions, its entire and final ruin. The *War* had begun to grow hot ſince ſome years, between the *Jews* and *Romans*. *Nero* had ſent *Florus*, (a Wicked man) to ſucceed *Albinus* in the Government of *Judea*; who vexing, and in ſundry manners oppreſſing the *Jews*, (prone enough of themſelves to *Sedition*, and full of Ill *Humors*), made them take the *Bridle* in their *Teeth*, and threw them into Deſpair. King *Agrippa*, a great Zealot in *Judaiſm*, did what he could to diſſwade them from taking up *Arms*; but ſcarcely was he gone from *Jeruſalem*, but certain ſeditious Perſons, who called themſelves *Zealots*, ſurprize the *Caſtle* of *Maſſada*, a ſtrong place, and well provided, and therein kill all the *Roman Gariſon*. *Eleazer* moreover, the Son of the *High Prieſt Ananias*, Captain of the *Temple*, a factious and haughty Perſon, perſwades the *Prieſts* to offer no *Sacrifices*, but for the *Jews*, to the excluſion of thoſe which were wont to be offered for the *Emperor*, and the *Romans*. The Chief of the *Town* conſidering whereto this tended, entreat *Florus* at *Ceſarea*, and *Agrippa*, to ſend Forces ſpeedily to ſtifle the *Sedition* in the Cradle. *Florus*, who deſired no better, let's it increaſe; and the Troops which *Agrippa* ſent, ſerved only to form Parties. They held with the Chief Perſons the higher part of the *Town*, the Seditious poſſeſt the lower *Town* and the *Temple*. 7 Days paſt between them in *Skirmiſhes*; but on occaſion of a *Feaſt*, ſeveral *Aſſaſſins* or deſperate *People* got into the *Temple*, and joyning with others, they burn *Herods Palace* and that of *Agrippa*, and the Houſe of *Ananias*. *Manahem* the Son of *Judas*, a *Galilean*, Chief of theſe *Ruffins*, and who had Armed them at *Maſſada*, made himſelf Maſter of the *Town*, having

having taken the Fort *Antonia*, and killed the *Roman Gariſon*; but *Eleazer* Captain of the *Temple*, killed him in the very *Temple*, as he was there at *Prayers*; and having routed this Party, he re-takes *Maſſada*, and kills in cold *Blood*, on the *Sabbath-day*, the *Roman Souldiers* of ſeveral *Garriſons*, who had ſurrendred on Terms of Compoſition. *Florus* returns the ſame to the *Jews* of *Ceſarea*. And thus the *Animoſity* ſharpens on both ſides, by the effuſion of much *Blood* both in *Judea* and *Syria*. *Ceſtius Gallus*, Governor of *Syria*, Arms at this Report, takes and burns *Joppa*, *Lyddia*, and other *Towns*, Marches towards *Jeruſalem*, Blocks up the *Seditious*, who had Marched out in the *Field* againſt him, and might have then by the favour of the *People* poſſeſt himſelf of the *Town* and *Temple*, had he preſt the *Siege*, which he ſuddenly raiſed, and without any Reaſon, with great loſs of his *Men*, and ſeveral *Machins of War*, which he left behind him in his haſty Retreat, and which ſerved ſince during the *Siege* of *Jeruſalem*, to the defence of the *Town*. At the hearing of this, *Nero*, who was in *Achaia*, commits to *Veſpaſian* the Care of this *War*. *Titus* his Son brings him a great Reinforcement from *Alexandria*; and thus with an Army of 60000 Men, pierces into *Galilee*, Beſieges, takes and burns *Gadara* and *Jotapata*; *Tiberias* does of it ſelf ſurrender; *Tarichee* having held out a *Siege*, is taken by force, and utterly deſtroyed. And whilſt other *Towns* in *Galilee* and *Paleſtin* yield to the Conqueror, the *Jews* divide themſelves into 2 Factions; the one being for *War*, and the others being as earneſt for *Peace*. The *Countries* are fill'd with *Robbers*, who laden with *Spoil* taken from the Peaceable, come to *Jeruſalem*, and fill it with *Diſorders*, *Diſcords*, *Violences*, *Murders*, and *Blood*. Theſe *Zealots* (for ſo did they call themſelves) being beſieged by the People in the *Temple*, call in the *Idumeans* to their aſſiſtance, who entring with 20000 *Men* into the *City*, make there a great Slaughter. *Veſpaſian* being moved by theſe Diſorders, prepares himſelf for the Siege of *Jeruſalem*, and removes all hindrances: Yet on the News of *Nero*'s death, and that of *Galba*, who had ſucceeded him, he thinks fitting with *Titus* his Son to temporize a while, which gives the *Jews* leiſure to take Breath, which they only uſed to their mutual Ruin. *Otho*, who had ſucceeded *Galba*, having been alſo killed, and *Vitellus* being entred into *Italy*, to ſucceed them, the Troops of *Veſpaſian* ſalute him *Emperor*, and his Party having prevail'd at *Cremona*, and at *Rome* againſt *Vitellus*, who was killed, he Embarks at *Alexandria*, to go to *Rome*, and charges his Son *Titus* with the Care of the *War* of *Judea*.

The City of *Jeruſalem* was full of Factions, which raged every day more violently againſt one another. *Titus* parts from *Cæſarea* a while before *Eaſter*, and comes and ſits down before the *Town*, which he attacks with great Vigor, hindring all Perſons from going out thence, and any thing to be carry'd into it; the *Plague* and *Famine* did alſo there rage, that from the 14*th* of *April*, when the *Siege* began, were Buried or caſt into Holes, above 600000 Perſons, which had periſh'd either thro' *Hunger* or *Sickneſs*. In fine, the *City* being Attack'd on all ſides from the 5*th* of *July*, all was ſubmitted to the Victorious, and burnt down to the ground; as to the *Temple*, on the 10*th* of *Auguſt*, tho' *Titus* did what he could to preſerve it; and as to the reſt of the *Town*, the 8*th* of *September*, theſe Wretches being to be brought by no means to any Compoſition. There were made 97000 *Priſoners*, and 1100000 Perſons died during the *Siege*. *John* and *Simon*, Chief of the *Factions*, were found hid in the common *Jakes*; and 2000 others who choſe rather to *kill* one another, or dye with *hunger*, than to ſurrender themſelves. Several *Prodiges* had preceded this Diſaſter; A *Man* for ſeveral years together had run about the *Street*, crying inceſſantly, *Voice of the Eaſt*, *Voice of the Weſt*, *Voice of the four Winds*, *Voice againſt* Jeruſalem, *againſt the Temple*, *and againſt all the People*; there being nothing that could hinder him, and crying (as he was wont) during the *Siege* on the *Wall*, *Miſery to the City*, *People*, *and Temple*, he was ſtruck with a *Stone* out of a *Sling*, and feeling himſelf mortally wounded, he added to his Cry theſe words, in expiring, *Wo be alſo to me*. A *Comet* in the form of a *Sword* gliſter'd for a year together over the Town; of a *Cow* led to the *Altar* ſprang a *Lamb*. A Year before the *Siege* in the *Feaſt* of *Eaſter* a great *Light* ſhined in the *Temple* and about the *Altar*, at 9 at Night, and continued for half an hour. The *Eaſtern Gate* of the *Temple*, which was of *Braſs*, for the opening and ſhutting of which 20 *Men* were employ'd and required, was opened in the

the Night of it self; *Chariots* and Arm'd *Squadrons* were seen to encounter in the midst of the *Air*, and dismal Voices were heard by Night in the *Temple* in the *Feast* of *Pentecost*, which said, *Let's be gon hence.* But the hardned *Jews* remain'd deaf and blind to all this, animating themselves to this *War* from a Prediction, that the *Universal Empire* should be conferr'd on one which should arise about that time out of their Nation; which *Josephus* would have meant of *Vespasian*, but which is rather to be expounded of *Jesus Christ*; whose *Prophecies* touching the desolation and everlasting Overthrow of their *Temple* and *City*, as they may be seen in *Matt.* 24.15,16,&c and those of *Daniel*, Chap. 9.27. had then their full accomplishment: GOD having in the mean time provided by his *Providence* for the safety of the *Christian Church* of *Jerusalem*, which was warned to depart thence a while before the beginning of the *War*, and to retire to *Pella*, where (during all these *Commotions*) she enjoyed *peace* and *safety*, as is remark'd by *Eusebius*, lib. 2. *Eccles. Hist.* c. 5. The *City* was taken in the 2*d* year of *Vespasian*, which concurr'd with the 70*th* of our LORD; both the *Father* and the *Son* had solemn *Triumphs*, and the Spoils of the *Temple* served for Ornaments to the *Temple of Peace*, built by *Vespasian* at *Rome*. Its said, That in *Vespasians* 3*d* year, (*An.* 72.) *Bartholomew* suffer'd Martyrdom in *Persia*; and in the 4*th* year, *Thomas* in the *Indies*; and in the 5*th*, S. *Luke* at *Patras* in *Achaia*.

Vespasian held the *Empire* about 12 years; *Titus* his Son 2 years and 2 months; and *Domitian* his other Son (as *wicked* and *vitious*, as his Brother *Titus* had been *wise*, *gracious*, and *excellent* in *Vertue*) 14 years, or thereabouts. This *Domitian* was the Author of the 2*d Persecution* against the *Christians*. The Banishment of S. *John* into the Isle of *Patmos* in the *Ægean Sea*, is usually referr'd to the 9*th* year of his Reign (*Anno* 91) where he receiv'd and wrote his *Revelation*, as is seen *Rev.* 1.9. But having before usually resided at *Ephesus*, he there wrote his *Gospel*, after the 3 other *Evangelists* to serve as a *Shield* to the *Church*, to defend the *Divinity* of the *Son of GOD*, against *Ebion* and *Cerinthus*, who tho' they profest themselves *Christians*, yet rejected it; of which this *Apostle* was so constant an Assertor, that from thence he was called the *Divine*, according to the Title which is given him, or which he himself assumes in the *Revelations*: He had also writ before his Banishment his 3 *Epistles*, the first of which was *Circular* or *Catholick*, for divers *Churches* at a time; its said, it was Inscribed directly to the *Parthians*; the 2 others be Addrest to two particular Persons, the one whom he calls the *Elect Lady*, and the other named *Gaius*; whom he Salutes under the name of *Elder* or *Presbyter*, tho one of the first *Disciples* of *Jesus Christ*, John 1.37. He had been solemnly called to the *Apostleship* with his Brother *James*, when they were mending their *Nets* in a small *Vessel*, with their Father *Zebedee*, *Matt.* 4.21. and were both surnamed *Boanerges*, *Sons of Thunder*, Mark 3.21. Our *Saviour* had a particular Kindness for him, *John* 13. 23. and therefore he took him with *Peter* and *James*, to be Witnesses of the *Resurrection* of *Jairus* Daughter, *Mark* 5.37. of his *Transfiguration*, Matth. 17.1. and of his *Agony*, *Matth.* 26. 37. He was at *Table*, leaning on our LORD's Bosom, in the *Last Passover*, *John* 13. 23. *Peter* by his means was introduced into *Caiaphas* his House, when our *Saviour* was brought thither, *John* 18.16,17. took the *Holy Virgin* home to him on our *Saviour*'s recommendation on the *Cross*, John 19. 26, 27. ran with *Peter* to the *Sepulchre* of *Jesus Christ*, and came there the first, *John* 20. 3, 4. and knew our LORD first, when he appeared to them near the Sea of *Tiberias*, *John* 20. 7. He, and *James* the *Less*, and *Cephas*, were esteem'd as Pillars, *Gal.* 2. 9. He outliv'd all the rest of the *Apostles*; and saw executed on *Jerusalem* and the *Jewish Nation*, GOD's just *Judgments*, and our *Saviour*'s Predictions. After 4 or 5 years Exile in *Patmos*, (*Anno* 96) the Death of *Domitian*, by the Edict of *Nerva* his Successor, who annull'd all the Banishments and other Acts of this *wicked Prince*, under pretence of *Judaism* or *Impiety* against the *Gods*, restored to him his Liberty; so that he returned to *Ephesus*, where he *peaceably died* at a great Age, under the Emperor *Trajan*, and (as 'tis thought) in the 100*th* Year of our LORD, which concurred with the 2*d* Year of this Prince: For tho the Report went in his time, That he would not *die*, on what our *Saviour* had said of him to *Peter*, *If I will that he tarry till I come*; *what is that to thee?* John 21.22.23. yet he said enough here to undeceive those, who during his *life*, and since his *death*, imagined he would not *die*, or that he was not as yet *dead*.

CHAP.

CHAP. IX.

Of the Times that the PROPHETS *lived in.*

THE Times wherein any one of the *Prophets* lived, may eaſily be here ſeen; ſo that to paſs over thoſe whereof mention is made in the *Book* of the *Kings*, as *Samuel*, *Gad*, *Nathan*, *Iddo*, and particularly *Elias* and *Eliſha*; the Times of whoſe Lives are very apparent from the *Kings* under whom they lived: It will be ſufficient to take notice of thoſe whoſe *Writings* we have extant, and at the ſame time, the particular *Ages* wherein they flouriſhed will be found in this enſuing Table:

JONAS began to Prophecy under *Joaſh*, Father of *Jeroboam* the 2*d*, King of *Iſrael*; *Anno Mundi* 3116.

HOSEA, under *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, who were Kings of *Judah*, and *Jeroboam* King of *Iſrael*. A.M. 3194.

JOEL, under the ſame Kings as *Hoſea*, and not for as long a time.

AMOS began to Prophecy in *Iſrael* the 23*th* year of *Uzziah*, and continued ſo for 28 years. *A.M.* 3217.

ISAIAH Prophecied in *Judah* the 25*th* year of *Uzziah*, and continued under *Ahaz* and *Hezekiah*. The Tradition of the *Jews*, and ſome of the Ancient *Fathers* is, That *Manaſſes* (the Son of *Hezekiah*) put him to death; ſo that he muſt needs have Prophecied one whole Age. *A.M.* 3219.

OBADIAH Prophecied in *Iſrael*, the ſame time as *Iſaiah* in *Judah*: A. M. 3249.

MICAH was under *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*; and it ſeems to have been about this time, that *Jonas* was ſent to *Nineveh*.

NAHUM began to Prophecy after that the 10 *Tribes* were carried away Captive into *Babylon*, as well to *comfort* thoſe that remain'd, as thoſe that were carried away. *A.M.* 3291.

JEREMIAH began to Prophecy in *Judah* in the 13*th* year of *Joſiah*, and Prophecied for 45 years. Being afterwards carried into *Egypt*, he was there *ſtoned* to death. A.M. 3375.

BARUCH was alſo of the ſame time, a[s] tho' he was of a very great *Family*, yet [he] ſerved him as *Secretary*.

ZEPHANIAH, and HABAKKU[K] were alſo of the ſame time.

DANIEL began to Prophecy in *Babyl[on]* when yet in a manner but a Child, und[er] *Nebuchadnezar*, and continu'd until the ti[me] of *Cyrus*, that is to ſay, about the 85*th* ye[ar] of his Age; and tho' he obtain'd by [his] *Prayers* the accompliſhment of his *Proph[e]cies*, for the delive[r]ance of the *People*; y[et] it ſeems probable, he died in this ſtran[ge] Country without ever retu[r]ning into *Jude[a]*. *Anno Mundi* 3398.

EZEKIEL (who was of the Race of th[e] *Prieſts*, and one of thoſe carried Captiv[e] together with *Jechoniah*, by King *Neb[u]chadnezar*) began 5 years after to Prophe[cy] at *Babylon*, and ſo continued 22 year[s]. A.M. 3409.

HAGGAI Prophecied in *Judah* upon th[e] Return of the *People* from *Captivity*, an[d] rebuk'd them for being too ſlow in Re[-] building the *Temple*. A.M. 3485.

ZACHARIAH was of the ſame time.

MALACHY was the laſt of the *Prophet[s]*, and ſeems to have been of the ſame tim[e] with *Nehemiah*, that is, towards the en[d] of the Reign of *Artaxerxes Longimanus* (*A. M.* 3550): So that the whole time [of] the *Prophets* ſeems to have been above 40[0] years.

It is obſervable, That of all the Sages [of] Greece, *ſo celebrated in* Ethnick Antiquity *not one flouriſh'd till after the time of th[e]* Prophets. Pythagoras *himſelf went to* Ba[-] bylon, *and learned many things of the* Jew[s] *which he made uſe of in his* Philoſophy. *An[d]* Plato *alſo, who inſerted many things out [of] the Books of* Moſes *into his, was near* 20[0] *years after all.*

Now if any one have a mind to prove a[ll] that is delivered in this Hiſtorical Chrono[-] logy, *let him conſult the* Sacred Chronology *out of which it is taken.*

THE END.

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